

**Wherever You Go,
There's Always Someone
Jewish:**

*Exploring Jewish Identity
Through Culture*

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**Denotes lessons with Memorable Moments*

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**Denotes lessons with Memorable Moments*

Rationale

“Wherever you go, there’s always someone Jewish.” Or so says the popular camp song. It tells us that “Some Jews wear hats, and some Jews wear sombreros and some wear k’fias to keep out the sun. Some Jews live on rice, and some live on potatoes, or waffles, falafels, or hamburger buns.”¹ It speaks of Jews living miles apart, in Amsterdam, Disneyland, and even Tel Aviv. Through its catchy tune and memorable lyrics, this song reminds us that Jews live all over the world, in communities near and far. It helps us to remember that though we may look different from one another, eat different foods, and have different traditions, we are all Jews.

Dr. Rachel Adler explains that “The Jewishness we are transmitting is a living thing. We reshape it as we transmit it. Our children see us rethinking, reacting to what affects us as Jews and as American Jews, learning a kind of fluidity and cultural authority that belongs to transmitters...”² Dr. Adler helps to show us that culture is dynamic and ever-evolving, and reminds us that those people who transmit culture have a role in its continual reformation. As we have learned, Jews live in all corners of the world, and thus their Judaism may take on elements of their dominant host cultures. Jewish culture, then, becomes the interaction of individual Jews with their surrounding culture.

Designed for use in a congregational religious school, this curriculum guide seeks to engage high school students in the question of how an external, regional culture may or

¹ Larry Milder, “Wherever You Go,” in *The Complete Shireinu*, ed. Joel Eglash et al. (New York: Transcontinental Music Publications, 2001), 215.

² Vincent Cheng, *Inauthentic: The Anxiety Over Culture and Identity* (New Brunswick, New Jersey, and London: Rutgers University Press, 2004), 180.

may not influence Judaism (the core theological beliefs of the religious system), Jewishness (the historical facts and collective memory of the Jewish people), and Jewry (the sociological facts pertaining to the Jewish community).³ The content of this course aims to explore the elements of Jewish culture in four worldwide communities on four different continents: India, Russia, Argentina, and the United States of America.

In this course, units will be divided by community. Each unit will ask students to delve into the community's culture through some combination of the five themes of history, food, art, literature, and special customs. The curriculum showcases a very "hands-on" approach to education; in each class session, students will learn through doing. Sessions will include group research, construction of time lines, peer-to-peer teaching, cooking, writing, participation in unique cultural Jewish rituals (e.g. an Indian-Jewish *Malida* Ceremony), and the creation of visual arts. This approach will accommodate the needs of a variety of learners, and allow students to make a personal connection with potentially foreign material.

The course's cumulative assessment will take place in a final reflective unit that bridges the gap between the widespread array of worldwide Jewish cultural customs and the Jewish culture that students find here, in America. In addition, students will engage with the question of how technology has or has not affected Jewish culture in today's global community; does it highlight the differences between communities or does it enable global cultural exchange? Through the study of alternative expressions of Judaism, different visions of Jewishness, and the diverse faces of worldwide Jewry, each student will be

³ Michael Rosenak, "Education for Jewish Identification," *Forum on the Jewish People, Zionism, and Israel* (Winter 1978): 122.

equipped to consider how life in America has, or has not, shaped his/her vision of Jewish life. In studying the other, students will be compelled to learn about themselves. Thus, the culminating project will ask students to identify artifacts that represent the synthesis of Judaism and American culture in their own lives.

As teenagers navigate the seemingly treacherous waters of high school, they are often simultaneously engaged in a search for self-understanding. As they mature from adolescents to young adults, teenagers frequently struggle to form their individual identities and distinguish themselves from their peers. This course stresses the importance of individual identity and personal choice as students study the vast array of “Jewish identity packages”⁴ found throughout the world, while at the same time taking comfort in the fact that “when you’re not home and you’re somewhere kind of “newish” the odds are, don’t look far, cause they’re Jewish too.”⁵

⁴ A term coined by Professor Tali Zerkowicz

⁵ Larry Milder, “Wherever You Go,” in *The Complete Shireinu*, ed. Joel Eglash et al. (New York: Transcontinental Music Publications, 2001), 215.

Letter to the Teacher

Dear Teacher,

You are about to embark upon a journey that will take you near and far, to Jewish communities around the globe! This curriculum guide is meant to help you navigate your way through these communities as you and your students study their unique histories, foods, artistic expressions, literature, and special communal customs. Each community that you study will have some combination of the aforementioned cultural elements to explore and unpack. The suggested activities are meant to provide authentic cultural experiences to students, and therefore often ask them to think as sociologists and anthropologists.

Before you embark on your journey, however, I'd like to go over a few items on your "packing list" to ensure that you have everything you need for a successful voyage.

Structure:

The countries that you and your students will be studying include India, Russia, Argentina, and of course, the United States of America. These countries were selected to serve as representatives of the innumerable Jewish communities worldwide. Therefore, you may use the following curriculum guide as a template by which to study other communities. Perhaps your community has a strong Persian influence; if so, you might want to consider adding Iran to your list of communities. If you want to teach about the unique experiences of Jews in Africa, you may want to consider studying Ethiopia or Morocco. The possibilities are endless, so please do not feel limited by the four communities you find in this guide!

The course is ordered in such a way that it begins with a discussion of each student's Jewish journey, and an introduction to the concept of identity formation. Here, students will become acquainted with the idea that identity is fluid and ever-changing; we each have a hand in shaping Jewish life as we live it.

The four core content units are ordered in the following way: India, Russia, Argentina, and the United States of America. They were purposefully arranged this way so that students would start with the most foreign of cultures (India) and move closer to home, finally concluding with the United States. Though it may seem as though Russia is psychologically "closer to home" than Argentina, you will find that Argentina's Jewish community was, in a sense, transplanted from Russia as a result of anti-Semitism; it is therefore impossible to fully understand Argentina's Jewish community without first studying Russia.

The course concludes with a more in-depth look at each student’s Jewish identity, as they have come to understand it throughout the course of their studies this year. It will ask students to construct their individual “Jewish Identity Packages” and contemplate why they should be considered authentic expressions of Judaism.

Organization of the Curriculum Guide:

This guide is organized into six units. Before each lesson you will find an overview of the unit, which includes the course enduring understandings, the unit enduring understandings, the unit goals, and the unit objectives. Each lesson plan includes a list of materials needed for the lesson. Wherever possible, I have provided links to articles, video clips, and other resources. Other materials listed may be found in the resource section that you will find at the end of each unit.

Assessments:

You will find that each unit includes a variety of forms of assessment embedded within the course of each lesson. Two assessments that run throughout the entire course are the cookbook and the chart.

In the Indian, Russian, and American units, you will find a lesson that relates to food in some way. The unit on Indian Jews teaches about food within the context of the *Malida* Ceremony. The Russian unit provides recipes, but asks students to research their origins to add narrative to the cookbook. The American unit requires students to do a bit of “homework”—they must find family recipes that they consider to be “Jewish American cuisine,” bring in the recipe to share with the class, and provide samples for a class taste-testing. You, as the teacher, will be responsible for compiling all of these recipes into a “Cultural Cookbook” for students to take home at the end of the course.

In addition, you will find a chart that will serve as the on-going assessment tool for the course. This chart asks students to examine the elements that are unique to each Jewish community, and analyze how each category is influenced by the surrounding host culture. Though each lesson does not specifically include this as an activity, a few minutes should be allotted at the end of each class session for students to fill out the appropriate spaces in their charts.

The final assessment piece will take place during the penultimate class session. Directions for the “living museum” can be found in the lesson plans of Unit 6: My Jewish Identity—Part 2, however, it will be important for you, as the teacher, to invite guests to tour the exhibits.

Combined Lesson Plans:

At various times throughout the curriculum guide, I have specified that a particular lesson plan should be divided into two class sessions. It is my recommendation that the classes be divided as follows:

1. India Lessons 3 & 4: In these lessons, students will be learning about illuminated *ketubot* and then will be asked to create an illuminated manuscript of their. Here, the lessons should be divided between Activities 2 and 3, enabling students to spend an entire class period creating their illuminated manuscripts.
2. India Lessons 5 & 6: These lessons represent the preparation for, and the participation in, the *Malida* Ceremony. The lesson should be divided between Activities 4 and 5. Activities 1-4 include learning about the ceremony and preparing for the ceremony, while Activities 5 and 6 include participating in, and debriefing, the ceremony.
3. Russia Lessons 4 & 5: These lessons focus on the artwork of Marc Chagall. Like the art lessons of the India unit, the second lesson should be devoted to students creating their own artwork. Therefore, the lessons should be divided between Activities 3 and 4.
4. Argentina Lessons 2 & 3: These lessons explore the differences and similarities between Ashkenazi and Sephardi Jewish communities, both of which are found in Argentina. The Set Induction and Activity 1 provide background information on the communities, and ask students to research the communities further. The remaining activities represent tangible examples of the differences between the communities, recipes for *charoset*. The lessons should therefore be divided between Activities 1 and 2.
5. United States of America Lessons 3 & 4: These lessons focus on the Jewish influence on, and presence in, media (TV and film). Activities 1 and 2 illustrate the changing portrayals of Jews in American media, while Activity 3 asks the students to produce their own films. The entirety of Lesson 4 should be devoted to the production of these short films.

Memorable Moments:

Depending on the decision you make as the teacher of this course, there are two or three Memorable Moments in the curriculum guide. The first takes place in the India Unit, during Lesson 6 for the *Malida* Ceremony. The second (and possibly third) memorable moments will occur in the United States of America Unit, Lessons 5 and 6. During Lesson 5,

students will hold a Freedom Seder, using the *haggadot* from the original Freedom Seder in 1969. Lesson 6 will ask students to rewrite sections of the Seder to discuss our modern day “pharaohs.” As the teacher, you will have the opportunity to invite guests from the community to participate in these lessons. You may choose to invite guests to all three events, or you might choose to include guests for only one of the two Seders. Including family members and other guests in the community in these learning experiences will enhance the content of the lessons, making them truly memorable moments for the students!

It is important to note that should you decide to hold the Freedom Seder, the Shalom Center asks that you make a (tax-deductible) donation to The Shalom Center of \$18, plus \$1 for every participant in your Seder. You may contribute online (<http://www.theshalomcenter.org/node/1688>), or you can send a check (earmarked “Seder”) to The Shalom Center, 6711 Lincoln Drive, Philadelphia PA19119.

This curriculum guide is meant to serve as just that, a guide. Please make it your own –adapt to fit your needs and the needs of your students. But most importantly, have fun with it! I hope you enjoy your journey! Bon Voyage!

Cultural Comparison Chart

1. For each category, identify elements that are unique to that particular Jewish culture.
2. How is each category influenced by the surrounding culture?

	India	Russia	Argentina	USA
History				
Food				
Literature				
Art				
Special Customs				
Integration, Differentiation, or Synthesis?				
Things I would like to explore further....				

Unit 1: My Jewish Identity—Part 1

Course Enduring Understandings:

- Wherever Jewish communities exist, Jews respond by adapting and/or rejecting elements of the surrounding culture.
- Many core Jewish values and practices endure regardless of external culture.
- Worldwide Jewish communities illustrate the multiplicity of authentic, legitimate, and authoritative expressions of Judaism.
- Art, food, literature, and unique communal customs serve as both storyteller and memory-keeper for worldwide Jewish communities.

Unit Enduring Understandings:

- ✓ Identity formation is an ongoing, fluid process that is in continual evolution.
- ✓ Each person’s Jewish identity package represents a unique and authentic expression of Judaism and Jewish life.

Unit Goals:

- To encourage students to explore and reflect upon their own Jewish journeys
- To introduce the concept of identity formation
- To discuss ways in which Jews navigate being a part of, and apart from, the host cultures that surround them
- To explore the notion of authenticity

Objectives: *By the end of this lesson students will be able to....*

- ❖ Discuss identity formation as an ongoing, fluid process
- ❖ Point to key transitional moments in their own Jewish journeys
- ❖ Analyze and assess how these key transitional moments have affected the course of their Jewish journeys
- ❖ Define the terms “synthesis,” “integration,” and “differentiation”
- ❖ Decide how Judaism should interact with external host cultures
- ❖ Propose a new metaphor that illustrates their understanding of being a part of, and apart from the surrounding culture
- ❖ Debate the authenticity of select artifacts that exemplify a blending of Judaism with elements of various host cultures

My Jewish Identity

Goals:

- To explore and reflect upon students' own Jewish journeys
- To introduce the concept of identity formation

Objectives: *By the end of this lesson students will be able to...*

- ❖ Discuss identity formation as an ongoing, fluid process
- ❖ Point to key transitional moments in their own Jewish journeys
- ❖ Analyze and assess how these key transitional moments affected the course of their Jewish journeys

Materials:

- Poster board and/or butcher paper
- Markers
- Tape
- Space to hang Jewish life maps

Unit 1: My Jewish Identity—Part 1

Set Induction: What Makes Somebody Jewish?

The teacher will pose the question “What makes somebody Jewish?” to students. Allow students to take a few minutes to consider this question, and suggest that they write down three to five bullet points.

Afterward, the Teacher should ask students share their answers. Teacher should write all answers on the board; place check marks next to those that are repeated more than once. Once all students have shared, the teacher should facilitate a short reflective discussion in which students are asked to notice patterns in their answers and discuss why they might have provided similar or different answers than their peers.

Finally, the Teacher should share these dual definitions of identity:

- The sameness some individuals share to make up the same kind or universal
- The difference or character that marks off an individual from the rest of the same kind

Activity 1: Jewish Life Maps: Charting your Jewish Identity over Time⁶

Teacher will ask students to create their own Jewish life maps through identifying trajectories and transitions in their Jewish lives.

The teacher will explain the two terms:

Trajectories: Periods of time during which identity forming remains relatively constant and regular; behaviors, attitudes, self-perceptions continue in the same general “direction.”

Transitions: Any pivotal moment or incident that causes a change in the life course path. Results in a change of the trajectory direction. Typically, a new trajectory period resumes once the transitional incident subsides.⁷

The teacher will say:

“So, if we think about identity formation in terms of life-course theory, we can see how it is an ongoing and fluid process (rather than thinking about “identity” as a noun or a fixed product which is often treated as static constant that is linear from birth).

⁶ Adapted from Tali Zelkowitz’s educational activity, “Jewish Life Maps: Charting Your Jewish Identity Formation over Time.”

⁷ Tali Zelkowitz (concepts paraphrased but based on life course theory: *The Emergence and Development of Life Course Theory* (Glen H. Elder, Monica Kirkpatrick Johnson and Robert Crosnoe) NY: Springer, 2003

Unit 1: My Jewish Identity—Part 1

The teacher will ask students to find a partner, and will then provide instructions for the creation of Jewish Life Maps:

1. First interview one another about your “transitions” and “trajectories.” Create a rough draft of your Jewish life map on smaller pieces of paper that represents each of your life- course maps in terms of Jewish identity formation.
2. Using either butcher paper or poster board and markers, create large scale versions of each of your maps on the larger paper.
3. Analyze your Jewish journeys. What do you notice? How might you describe each of your paths?
4. Help each other develop a “nickname” for your path (e.g. “mutt,” or “integrator,”) and label your map clearly with that nickname.
5. Hang up maps around the room.

Activity 2: Gallery Viewing⁸

Visit Gallery of Jewish Identity Formation Maps as a group. At each map, ask: “what is one major “node” of dissonance in this person’s Jewish journey?” This means carefully examining the **Transition** triggers. Transitions occur because of some kind of conflict or dissonance that requires us to respond to it. **Trajectories** are a result of *perhaps* resolving, but much more likely learning to manage that dissonance.

Next, Teacher should ask each student to consider,

- a) What have been your dissonances over time?
- b) What are they currently?

Instruct students to take a new partner to visit each other’s maps to identify at least one dissonance and label it on the map, at the juncture where it emerged.

⁸ Adapted from Tali Zelkowicz’s educational activity, “Jewish Life Maps: Charting Your Jewish Identity Formation over Time.”

Judaism and Culture

Goals:

- To discuss ways in which Jews navigate being a part of, and apart from, the host cultures that surround them
- To contemplate the notion of authenticity

Objectives: *By the end of this lesson students will be able to....*

- ❖ Define the terms “synthesis,” “integration,” and “differentiation”
- ❖ Decide how Judaism should interact with external host cultures
- ❖ Propose a new metaphor that illustrates their understanding of being a part of, and apart from the surrounding culture
- ❖ Debate the authenticity of select artifacts that exemplify a blending of Judaism with elements of various host cultures

Materials:

- Cheesecloth
- Plastic Wrap
- Aluminum Foil
- Resource I.2A *The Tribe* Video
http://www.jewishjournal.com/video/article/video_the_tribe_the_barbie_doll_and_the_history_of_the_jewish_people_200809/

Unit 1: My Jewish Identity—Part 1

Set Induction: Metaphors⁹

Teacher should divide students into three groups. The teacher will hand each group one of three items: aluminum foil, plastic wrap, or cheese cloth.

The teacher will ask:

“How can you use your material as a metaphor for a model of how Jews navigate being “a part of and apart from” American society?”

Provide each group time to discuss this question, and ask that they be prepared to share their answers with the rest of the class.

Activity 1: Discussing the Metaphors¹⁰

The teacher should explain:

“In a way, this has been the very exercise that American Jewish leaders and educators have wrestled with throughout the last century as they work to respond to the challenges of modernity, and now also, post-modernity.”

The teacher should write the terms, “synthesis,” “integration,” and “differentiation” on the board. Ask students how these terms might correspond to the materials they have been discussing.

After students share their responses, the teacher should clarify:

“These represent three major strategies for coping with the dilemma of how to be Jewish in America.”

- Plastic Wrap = Synthesis: The assertion of no difference between being Jewish and being American. Being Jewish is also being more American, and vice versa – they share the same values
- Aluminum Foil=Differentiation: The differences between being Jewish and being American are seen as dangerous. Therefore, Jews need to reject American culture as much as possible in favor of “remaining loyal” to Jewish values
- Cheese Cloth=Integration: There is some overlap between American and Jewish culture, but there are also significant differences. These differences, though, are acknowledged and there is an attempt to juxtapose/integrate the two.

⁹ Activity adapted from Tali Zekowicz, RHSOE “Sociology of Jewish Education” Class, Oct 25, 2011.

¹⁰ Tali Zelkowicz, class notes, RHSOE “Sociology of Jewish Education” Class, Oct. 25, 2011.

Unit 1: My Jewish Identity—Part 1

The teacher should now ask:

1. Which material represents your own personal views of how Judaism and American culture should interact? Why?
2. How might different *groups* of Jews debate these metaphors?
3. How might different *generations* of Jews understand these metaphors? Might there be differences between first generation and third generation immigrants? How so/not so?

Activity 2: *The Tribe* Video

Students will watch *The Tribe*, a video that chronicles both the history of the Jews and the history of Barbie Dolls. The website provides the following synopsis:

“What can the most successful doll on the planet show us about being Jewish today? Narrated by Peter Coyote, the film mixes old school narration with a new school visual style. The Tribe weaves together archival footage, graphics, animation, Barbie dioramas, and slam poetry to take audiences on an electric ride through the complex history of both the Barbie doll and the Jewish people- from Biblical times to present day. By tracing Barbie's history, the film sheds light on the questions: What does it mean to be an American Jew today? What does it mean to be a member of any tribe in the 21st Century?”¹¹

Activity 3: Today's M.O.T.'s

The teacher will ask students to reflect on the questions posed by the film:

1. How do Jews interact with American society in today's world? How is this similar or different to previous generations of Jews?
2. What does it mean to be a member of any tribe in the 21st century?

The teacher will split students into small groups. Each group will be assigned a particular website to analyze (Resource 1.2B). Using the essential questions provided (above), students will examine the website and look for clues as to how the creators of these organizations/companies/blogs/etc seem to answer these questions. Additionally, students should decide whether the website seems to represent synthesis, differentiation, or integration.

¹¹ The Tribe website <http://www.tribethefilm.com/about.html>

Unit 1

Resources

Unit 1: My Jewish Identity—Part 1

Resource 1.2B – Websites

1. Jewcy: <http://www.jewcy.com/>
2. Rebooters: <http://rebooters.net/>
3. JewTube: <http://www.jewtube.com/>
4. JDub Records: <http://jdubrecords.org/>
5. Jewlicious: <http://www.jewlicious.com/>
6. Jewswweek: <http://www.jewswweek.com/>
7. Jewess: <http://www.jewess.canonist.com/>
8. Modern Tribe: <http://www.moderntribe.com/>
9. Heeb Magazine: <http://heebmagazine.com/>
10. JMerica: <http://www.jmerica.com/>

Unit 2: India

Course Enduring Understandings:

- Wherever Jewish communities exist, Jews respond by adapting and/or rejecting elements of the surrounding culture.
- Many core Jewish values and practices endure regardless of external culture.
- Worldwide Jewish communities illustrate the multiplicity of authentic, legitimate, and authoritative expressions of Judaism.
- Art, food, literature, and unique communal customs serve as both storyteller and memory-keeper for worldwide Jewish communities.

Unit Enduring Understandings:

- ✓ The three major Jewish communities in India (Cochini, Bene Israel, and Baghdadi) each wrestle with the tensions of being “a part of” and “apart from” the surrounding Indian culture in unique ways.
- ✓ Decorative elements found on ritual objects serve to illustrate the influence of the surrounding culture on Jewish practice.
- ✓ Though Jewish practice adopts components of the surrounding culture, it remains an authentic expression of Judaism.
- ✓ The *Malida* Ceremony represents an example of Indian-Jewish hybridity that combines two distinctive traditions without compromising the integrity of either.
- ✓ The Indian-Jewish experience serves as one of the only examples of Jewish life free of anti-Semitism.

Unit Goals:

- To introduce students to the three major Indian Jewish communities.
- To explore the unique histories of the three major Jewish communities in India
- To construct a working definition of how each of the three communities adapted and/or rejected Indian influences
- To create digital media presentations on the Cochini, Bene Israel, and Baghdadi Jews
- To teach what a *ketubah* is, and how it is used in Jewish wedding ceremonies
- To explore how *ketubot* in the Indian Jewish communities have been influenced by their host culture.
- To create an illuminated manuscript using elements of Indian Jewish culture

Unit 2: India

Unit Objectives: *By the end of this lesson students will be able to....*

- ❖ List the three major Jewish communities of India and summarize their key traits.
- ❖ Paraphrase the origin stories of each of the three communities
- ❖ Analyze how and why these Jewish communities chose to involve and/or separate themselves from Indian culture
- ❖ Define “*ketubah*” in their own words.
- ❖ Distinguish Indian influences on *ketubot* from Cochini, Bene Israel, and Baghdadi Jewish communities.
- ❖ Debate if and how these influences add or detract from the “Jewishness” of the *ketubah*.

Lesson 1 – Introduction

Goals:

- To introduce students to the three major Indian Jewish communities.

Objectives: *By the end of this lesson students will be able to....*

- ❖ List the three major Jewish communities of India and summarize their key traits.

Materials:

- Resource 2.1A: List of Media Resources

Unit 2: India

Activity 1: Media Night

The teacher should choose from the list of suggested documentaries (Resource 2.1A) a selection of short video clips and/or full length documentaries to show to students. There are links to short clips that can be found on YouTube as well as a list of suggested documentaries that may be found in local libraries, or ordered from their respective internet websites. The purpose of this activity is to serve as an introduction to the three major Jewish communities of India—Cochini, Bene Israel, and Baghdadi. Therefore, teachers should choose clips and/or documentaries that showcase each of the three communities.

As students are viewing the documentaries, ask that students keep in mind the guiding question: “How does each Jewish community interact with the Indian culture which surrounds it?”

Ask students to record at least two ways in which each Jewish community interacts with the surrounding Indian culture, and decide if it an example of differentiation, synthesis, or integration.

Activity 2: Class Discussion

After the activity the teacher should lead the class in a discussion to help synthesize information seen in the videos. Questions may differ based on the documentaries and clips the teacher chooses. Some examples of questions might include:

1. What are the three major Jewish communities in India, and where are they primarily located?
2. How would you describe the culture of each of these three communities?
3. What are some of the key traits of each community? Are there any commonalities between the communities, and if so, what are they?
4. What Jewish customs and practices did you observe in the documentaries? How do they compare with your own Jewish customs and practices? Were they similar or different? How so?

Lesson 2—History

Goals:

- To explore the unique histories of the three major Jewish communities in India
- To construct a working definition of how each of the three communities adapted and/or rejected Indian influences
- To create digital media presentations on the Cochini, Bene Israel, and Baghdadi Jews

Objectives: *By the end of this lesson students will be able to....*

- ❖ Paraphrase the origin stories of each of the 3 communities
- ❖ Analyze how and why these Jewish communities chose to involve and/or separate themselves from Indian culture

Materials:

- Resource 2.2A New York Times Article
<http://www.nytimes.com/2008/11/29/us/29religion.html? r=1&sq=r eligion%20american%20politics&st=cse>
- Resource 2.2B Descriptions of suggested media tools
<http://thwt.org/index.php/presentations-multimedia>
- Copy of *Who Are the Jews of India?*, By Nathan Katz
- Copy of *The Jews of India*, By Orpa Slapak
- Laptop computers

Unit 2: India

Set Induction: “HinJews”

Students will read a New York Times article (Resource 2.1A). After students finish reading, the teacher will ask students for their reactions to the article.

Teacher will ask:

1. What is a “HinJew?”
2. How does this article describe the connection between Jews and Hindus?
3. Is it possible to fluidly combine two religions/cultures in this way? Why or why not?
4. How does this term reflect assimilation and/or acculturation and/or boundaries?

Teacher will explain:

Today, we will be talking about the three Jewish communities in India. Each of these Jewish communities has its own way of relating to the surrounding Indian culture. As we talk about these communities, please keep in mind these ideas of assimilation, acculturation, and boundaries.

Activity 1: Research and Digital Media Presentations

The teacher should remind students of the documentaries they watched in the previous lesson, introducing them to the three Jewish communities of India. Teacher should explain that documentaries showcase the sociological and anthropological facets of a particular culture. In this activity, students will be researching the unique histories, folkways, and practices of one of the three Indian-Jewish communities.

The teacher will divide students into three groups and assign groups to research one of the three Indian-Jewish communities (Cochini, Bene Israel, Baghdadi). Provide groups with the list of suggested resources (Resource 2.1B) and ask them to research their communities, using the aforementioned documentaries as a model. Presentations should include:

- Origin Story/History (when and why these communities settled there)
- Language
- Dress
- Relationship to surrounding Indian community
- Unique folkways and practices of the community

Ask students to arrange their presentations in a media presentation of their choice, using one of the suggested media tools (Resource 2.1C). Research and construction of presentations should take approximately 40 minutes. Afterward, ask each group to present their findings.

Unit 2: India

Activity 2: Indian-Jewish Identity Discussion

After presentations, the teacher will lead a discussion linking history and culture. Teachers should review *Who Are the Jews of India?* by Nathan Katz, and *The Jews of India*, by Orpa Slapak, to prepare for this discussion. Discussion questions may include:

1. How and/or why did each of the three groups settle in India?
 - *Cochini: King Solomon traded with the Malabar Coast, importing teak, ivory, spice, and peacocks. When the Temple was destroyed in 70 CE, Jews fled to India on a ship, landing in Cranganore in 72 CE.*
 - *Bene Israel: part of the 10 Lost Tribes of Israel seeking sanctuary sailed to India. They were shipwrecked, and only 14 survived to become the progenitors of the Bene Israel.*
 - *Baghdadi: The Persian Gulf port of Basra served as a trading center for the British East India Company in 1760. Jews from Basra and Baghdad moved to India to be a part of the commerce. "Baghdadi" used to refer to Jews who came from the area between the Tigris and the Euphrates rivers, but soon included Jews from Syria and other parts of the Ottoman Empire, Aden, Yemen, Persia, and Afghanistan.*
2. How would you describe the interaction between each group and the surrounding Indian society?
 - *Cochini: like other immigrant groups, the Cochini Jews were accorded autonomy and respect by Indian rulers. Narrative shows how Jews claim a social place in the hierarchically ranked castes. Paintings show Cochini Jews in Middle Eastern dress receiving gold, jewel encrusted Keter Torah, a tangible symbol of Hindu-Jewish amity.*
 - *Bene Israel: Shabbat observance was one of the only things that distinguished the Jews from other pre-modern Konkan groups. They were known as the Shanwar Telis, or the Saturday Oil Pressers) because they abstained from work on Saturdays.*
 - *Baghdadi: Jews flocked to the cities of Calcutta, Bombay, and Rangoon to fill the commercial-entrepreneurial vacuum in the cities. Soon they became centers of Jewish life with Jewish schools, kosher markets, and mikvahs. They acquired their identity through encounters with other "reference" groups*
3. In your opinion, how does each of the groups negotiate the tension between being a part of, or apart from, the surrounding Indian community?
 - *Cochini: "A Balanced Identity" (integration)*
 - *Bene Israel: "An Identity Transformed" (synthesis)*
 - *Baghdadi: "An Identity Aloof" (differentiation)*

Lessons 3 & 4—Art

Goals:

- To teach what a *ketubah* is, and how it is used in Jewish wedding ceremonies
- To explore how *ketubot* in the Indian Jewish communities have been influenced by their host culture.
- To create an illuminated manuscript using elements of Indian Jewish culture

Objectives: *By the end of this lesson students will be able to....*

- ❖ Define “*ketubah*” in their own words.
- ❖ Distinguish Indian influences on *ketubot* from Cochini, Bene Israel, and Baghdadi Jewish communities.
- ❖ Debate if and how these influences add or detract from the “Jewishness” of the *ketubah*.

Materials:

- Resource 2.3/4A Background Information on illustrated *ketubot*.
- Resource 2.3/4B Examples of Indian Jewish *ketubot*.
- Watercolor Paper
- Paintbrushes
- Ink pens

Unit 2: India

Set Induction: Hiddur Mitzvah

Before students come in, the teacher should arrange several artifacts in a “gallery” for students to examine. These artifacts should be pairs of Jewish ritual objects, one that is very plain, and one that is highly embellished.

Examples could include:

- *Mezuzot*
- *Tallitot*
- *Kiddush cups*
- *Ketubot* (this example must be included)

Ask students to walk around the room and examine the objects.

Activity 1: *Ketubot* in the Jewish Tradition

Afterward, the teacher should ask:

1. What did you notice about the objects?
2. How does the embellishment (or lack thereof) affect the functionality of the object?
3. Why might we decorate a ritual object?

Teacher will explain:

“In Jewish tradition, there is a concept called *hiddur mitzvah*, or the beautification of a mitzvah. Beautifying something enhances the *mitzvah*. We show respect to the ritual object by glorifying it.

A *ketubah* is a Jewish marriage contract. It is a legal document that outlines the obligations of both the bride and the groom in the marriage. *Ketubot* were instituted by the Rabbis of the Talmudic era, and were traditionally meant to protect the bride in the case of divorce or widowhood. Because the *ketubah* is displayed at the wedding ceremony, the tradition of decorating, or illuminating, the document has become common in many traditions. The artwork oftentimes reflects the cultural influences of the host country. As you can see from the gallery, the *ketubah* can be as simple as a piece of paper (which is more traditional for Eastern and Central Europe), or it can be an elaborate piece of art (such as we see in India).

In most Indian Jewish weddings, the *ketubah* is an ‘illuminated *ketubah*,’ which is an elaborate piece of artwork. Traditionally, the text of a *ketubah* is written in Hebrew calligraphy; an “illuminated *ketubah*” may include a variety of artistic representations surrounding the text itself. Today, we will be examining these illuminated *ketubot*.”

Unit 2: India

Activity 2: Understanding the Illuminated *Ketubah*

The teacher should prepare a short presentation (approximately 10 minutes) regarding the origins of the Indian Illuminated *Ketubah*. Background information that should be included in this presentation can be found in Resource 2.2A, and examples of such *ketubot* may be found in Resource 2.2B.

During the presentation, students should take notes on how the basic *ketubah* is treated in the Indian Jewish tradition, and consider the following question (to be discussed after the presentation):

“How do the Indian influences affect the “Jewishness” of the *ketubah*?”

It is important that the following information appear in the presentation:

“Typical of the Indian *ketubah* is the wealth of motifs taken from the world of flora and fauna, often combined with architectonic [architectural] elements. As in the *ketubot* of other Oriental communities, human figures were never used. In many cases the animals and plants that covered every available inch of space were specific to the Indian milieu and unique to Indian *ketubot*. While the wealth of vegetal decoration may be linked to the important role of flowers in Hindu as well as Jewish marriage ceremonies, the source of inspiration for the architectonic elements came from farther afield.”¹²

Afterward the presentation, the teacher should allow students to carefully examine the examples of Indian *ketubot*. The teacher should direct students to consider the following questions, in order to prepare them to create their own illuminated manuscripts.

1. What are the artistic components of the *ketubah*? How do these components affect how you view the *ketubah*? (colors, paint, calligraphy, prints, designs, poetry, etc.)
2. What is beautiful about these *ketubot*?
3. How are these examples similar and/or different from *ketubot* you have seen previously?
4. What details did the artist choose to include on the *ketubah*? How do they add to the beauty of the *ketubah*?
5. Is there anything specifically “Jewish” in the artwork? If not, should there be?

¹² Orpa Slapak, *The Jews of India: A Story of Three Communities* (Jerusalem: Israel Museum, 1995), 168.

Unit 2: India

Activity 3: Creating Illuminated Manuscripts

The teacher will explain:

“As we learned, the *ketubah* is the Jewish marriage contract. We will not be making *ketubot* in class today, but we will be creating our own illuminated manuscripts, which are a core element of *ketubot*.”

Instructions:

Students should choose (or write) a text that they feel represents a cultural fusion between their Judaism and their host country, America. Possible texts may include:

1. Song lyrics or poems that speak to the student’s understanding of how these two pieces of his/her identity meet
2. Descriptions of specific artifacts that embody this cultural fusion
3. Memories of events that are indicative of a relationship between Judaism and America

Just as *ketubot* from India draw from Indian culture, and thus include flora, fauna, and animals, so too should the students draw from American culture for their inspiration.

Students should draw their designs on the watercolor paper provided, and use watercolors for illustration. The text of the manuscript should be written using black ink pens.

Lessons 5 & 6—Special Customs

The Malida Ceremony

Goals:

- To teach what the *Malida* ceremony is, and how it is used in Indian-Jewish culture.
- To cook/prepare the various types of foods for the *Malida* ceremony.
- To participate in the *Malida* ceremony.
- To show how Bene Israel Jews have transformed Jewish practice to adapt to their surroundings.

Objectives: *By the end of this lesson students will be able to....*

- ❖ Explain the choreography of the *Malida* ceremony.
- ❖ Describe the significance of the *Malida* ceremony for Bene Israel Jews.
- ❖ Distinguish between Jewish and Indian elements of the *Malida* ceremony.
- ❖ Debate the “Jewishness” of the *Malida* ceremony.

Materials:

- Resource 2.5/6A: YouTube Clip
(<http://www.youtube.com/watch?v=AjZhFAt2A2M>)
- Resource 2.5/6B Story
- Resource 2.5/6C *Malida Ceremony* Article and Recipe
http://asianjewishlife.org/images/issues/Issue8_Jan2012/PDFs/LoMein-to-Laksa.pdf
- Resource 2.5/6D *Malida Ceremony* Instructions
- Resource 2.5/6E Sharing Traditions Worksheet
- Ingredients and materials for *Malida Ceremony* (see Recipe in Resource 2.5C)

Unit 2: India

Set Induction: YouTube Clip

The teacher will begin class by showing a three minute YouTube clip of a *Malida* Ceremony (Resource 2.5A).

Activity 1: Debriefing the Clip

Afterward, the teacher will debrief the clip with the students:

1. Can anyone identify what this ceremony is and who it is practiced by?
2. List examples of Jewish elements of the ceremony, and Indian elements of the ceremony.

The teacher should ask students to keep these things in mind throughout the course of this lesson.

Activity 2: Storytelling

The teacher will tell the story of the Bene Israel's origin legend to the students (Resource 2.5B). The teacher should try to memorize the story and tell it in true "storytelling" form rather than reading it off of the sheet. The story tells of the important connection between the Bene Israel Jews and the Prophet Elijah. For this reason, the *Malida* Ceremony is also known as the *Eliyahu HaNavi* Ceremony.

Afterward telling the story, the teacher will make the connection between the origin story and the *Malida* ceremony clear. The teacher will say:

"So, as we can see, Elijah is a VERY prominent and special figure in Bene Israel's Jewish practice. They appeal to Elijah for prosperity and happiness, and Elijah is found in many of their ritual practices. Therefore, "the blessings recited during the [*Malida*] ceremony include thanksgiving to God for granting fertility, health, and peace, along with blessings and prayers addressed to the prophet Elijah."¹³

The Bene Israel community performs the *Malida* Ceremony in honor of almost life cycle events, as well as major occasions and celebrations (These could include birth, *bar/bat mitzvah*, housewarmings, etc.)

¹³ Orpa Slapak, *The Jews of India: A Story of Three Communities* (Jerusalem: Israel Museum, 1995) 145.

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Activity 3: Brainstorming Session

The teacher will explain that they, as a class, will be performing a *Malida* Ceremony next week during class. At this time, the teacher will inform the students that their families and friends will be invited to attend the ceremony as well. (It would be helpful for the teacher to receive RSVPs from families in order to get the correct amount of food for the ceremony).

The teacher will ask: “What are some important events that we celebrate throughout our lives?” The teacher should then write down the suggestions on a list. Once the list is complete, review all of the occasions with the students. Afterward, ask students to select something that they, as a class, would like to celebrate and honor with the *Malida* Ceremony.

Activity 4: Background Information/Preparing for the *Malida* Ceremony

Teacher should divide students into small groups of three or four. Each student should receive a copy of the article and recipe for the *Malida* Ceremony (Resource 2.5C). The teacher should break the article up into short sections (one section per group) and ask that students read their sections. Each group should be prepared to report on a key concept(s) of the section they were assigned to read.

Afterward, the teacher should lead the students in preparing the foods for the *Malida* ceremony (Resource 2.5C).

Activity 5: Participating in the *Malida* Ceremony

The teacher will lead students in the *Malida* Ceremony. Description of the steps of the ceremony can be found in Resource 2.5D.

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Activity 6: Sharing Traditions

The teacher will divide the class into small groups of three-four students. Each student will be given a worksheet (Resource 2.5E) and will be asked to read the paragraphs and discuss the questions in groups.

The teacher will say “please read the following paragraphs, and discuss the questions below in small groups.”

Afterward, the teacher will ask the students to come together to review the discussion questions together as a class.

Unit 2

Resources

Resource 2.1A—Media Resources

1. Link to video “The Jews of Bombay” (Baghdadi Jews)
<http://www.cultureunplugged.com/play/136/The-Bombay-Jews>
2. Resource 2.1B: Link to video “The Jews of Cochin”
Part 1 <http://www.youtube.com/watch?v=Q2a2bxhAd0Q>
Part 2 <http://www.youtube.com/watch?v=3tQgljSTSWc>
3. Resource 2.1C: Link to video “Bene Israel: Jews of Mumbai (Bombay)”
<http://www.youtube.com/watch?v=lJ9pZnnHlKs>
4. Lauffer, Vanessa C. (Producer). (2001). *Salaam Shalom: the Jews of India* [DVD].
United States: Filmmakers Library.
5. Nathanson, Keren and Jean-Francois Fernandez (Directors). (1994). *The Bene Israel: A Family Portrait* [DVD]. India: National Center for Jewish Film.
6. Spector, Dr. Johanna (Producer and Director). (1992). *2,000 of Freedom and Honor: The Cochin Jews of India* [VHS]. United States: Ergo Media, Inc.
7. Hobart, Tana (Producer). (1978). *About the Jews of India: Shanwar Telis/Bene Israel*.

Resource 2.2A—New York Times Article

November 29, 2008

ON RELIGION

Between Israel and India, a Link Based on Culture and, Now, Terrorism

By [SAMUEL G. FREEDMAN](#)

Midway through Wednesday afternoon, Ani Agnihotri was doing his multitasking thing, cruising the Internet while chatting with a friend about a recent business trip to his homeland, [India](#), from his home in Georgia. Then an e-mail message popped onto his screen and ended the jocular conversation. The subject line said, “Attack in Mumbai.”

The accompanying message told Mr. Agnihotri of reports of random shooting in Mumbai. He went to a Web site and found an account of a second, similar assault. Then, turning on an Indian cable television station, Mr. Agnihotri saw a fire set by terrorists blazing in the Taj Mahal Palace & Tower Hotel, the same hotel in which he had stayed just three weeks earlier.

By Thursday morning, Mr. Agnihotri had discovered another subtler point of connection. It was now clear that besides hotels, a café, a train station and two hospitals, the terrorists had invaded a Jewish outreach center, operated by the Chabad Lubavitch movement. Mr. Agnihotri absorbed the news as the co-chairman of an 80-member group in the Atlanta area called the Indo-Jewish Coalition.

In its modest way, the coalition attests to the deepening bonds between Jews and Indians, whether in Israel, India or the United States; and this week’s events demonstrate perhaps the most visceral and grisly element of connection, though far from the only one.

“I am seeing that there is some natural affinity being developed between India and Israel and Jewish people,” said Mr. Agnihotri, 48, who owns technology and consulting companies. “Because both these countries and people have been affected by this kind of terror — killing of civilians, something despicable that is happening year after year.”

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Cedric Suzman, who until recently was co-chairman of the Atlanta group, echoed the sentiment. “In times like this, you suddenly realize that you’ve built bridges,” Mr. Suzman said in a telephone interview. “So instead of recrimination and accusation, you have a huge coming together of sympathy and understanding.”

The affinity of which both men spoke extends well beyond the shared experience of being the target of Islamist terrorism, or the resulting military and security ties between India and Israel. The softer tissue of human experience — culture, religion, values — also binds Indians and Jews.

“The best way to explain it is that I was telling my daughter, ‘If you have to marry outside India, marry a Jew,’ ” said Shoba Narayan, a writer in Bangalore who has visited Israel with her husband, an investment banker. “The cultures are so similar — the commitment to education, the ability to delay gratification, hard work, the guilt, the fatalism. And I think this is because we are both old cultures.”

Indeed, a Jewish community known as the Bene Israel has lived in India for more than 2,400 years, fully tolerated by the surrounding Hindu and Sikh populations. Yet in its first decades after independence, India was also a frequent critic of Zionism and at least a partial ally of the Soviet Union.

With the end of the cold war, and of a reliable flow of Russian weapons and spare parts, India turned to Israel as a supplier of arms and military expertise, said Efraim Inbar, the director of the Begin-Sadat Center for Strategic Studies at Bar-Ilan University in Israel. Israel now sells more than \$1 billion in arms annually to India, including the Falcon early-warning system and sea-to-air missiles.

In a less obvious way, too, soldiers have forged ties. About 30,000 Israelis visit India each year, many of them on lengthy vacations after having finished their army service. They, in turn, have brought back to Israel the food, fabric, music and mysticism of India, particularly its Hindus.

The popular Israeli band Sheva has incorporated Indian instruments and chordal structures into its music. [Yoga](#) classes proliferate in Israel. Hindu food, with its emphasis on [vegetarian](#) dishes, has been easily adapted for kosher cuisine. An

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annual festival called Boombamela celebrates all things Indian, if with a somewhat naïve, New Age tilt.

For American Jews of the baby boom generation, the fascination with India began with spiritual searches during the 1960s. Over time, Buddhist meditation became a staple of the Jewish renewal movement and a book by Rodger Kamenetz, “The Jew in the Lotus,” a revered text. By the past decade, enough Jews were practicing some Buddhism to give birth to a new proper noun: Jew-Bu.

Even more recently, the term “Hinjew” has emerged. It does not reflect a religious amalgamation, which would be nearly impossible given Hindu polytheism, as much as it does the cultural common ground of American Jews and Indian Americans who have grown up and gone to school together.

In suburbs like Great Neck on Long Island or West Windsor, N.J., the same top-flight public schools that attracted Jews moving out of cities in the 1950s have more recently drawn Indian immigrants.

“Some of us in the Indian-American community feel our Jewish-American friends set a very good example of being good citizens,” Mr. Agnihotri said. “Their activism, their social values, their family values, the educational values. Many of them are professionals and entrepreneurs, and that’s what we see in the Indian community as well.”

The comfort level between Jews and Indians has allowed for a specific strain of self-mockery, too, which might be some psychic balm in this time of atrocity. As an imitation news story on the Web site SatireWire put it:

“Hinjew leaders today conceded the merger of Hinduism and Judaism has not worked out as planned, as instead of forming a super-religion to fight off the common Islamic enemy, they have instead created a race of 900 million people who, no matter how many times they are reincarnated, can never please their mothers.”

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The Jews of India

A Story of
Three Communities

Edited by
Orpa Slapak

The Israel Museum, Jerusalem

The Illuminated *Ketubbah*

Shalom Sabar

Salomon Reinmann's charming account of a Jewish wedding in Cochin in the second half of the nineteenth century provides authentic background for one of the most colorful accessories of lavish weddings at the time – the illustrated *ketubbah*.¹ Although not very large, the selection of Indian marriage contracts known to us – particularly those from Cochin – is indeed worthy of a special place in the history of *ketubbah* illumination.

Reinmann himself commented on the great importance attached to the accessories of the marriage ceremony, including the *ketubbah*. This document was painstakingly prepared by two men: the *hazzan*, who was responsible for the actual writing and received extra remuneration for his work, and “the person who beautifies the *ketubbah* with drawings and a gold wreath, as is the custom in the city of Cochin,” who was paid separately. The *ketubbah* was signed by the bridegroom, the witnesses, and the best men, in an elaborate ceremony involving a silver inkwell owned by the community. Afterwards, the decorated *ketubbah* was spread out for all the guests to see and chant aloud in a special melody.²

1

Calcutta, 1917 (5677)

Groom: Shelomo, son of Yeuda (*sic*) Meir

Bride: Rahel, daughter of Yeoshu'a (*sic*)

Ma'alam Moshe Nissim

Parchment, gouache, pen and ink; h 40 w 30

Private collection

We do not know when the illumination of *ketubbot* began in India. The Jewish communities in India resemble most Eastern communities in which *ketubbot* were illustrated,³ in that no marriage contracts dated earlier than the second half of the eighteenth century have been found.⁴ In this sense, there is no essential difference between the survival of *ketubbot* and that of other Jewish ritual and ceremonial objects in different parts of the world: while the Jews of Italy and Germany, for example, had a tradition of preserving objects of Jewish interest, this was usually not the case in Muslim countries. There is another important reason that *ketubbot* from the East have not been preserved: they were generally written on ordinary paper, which is less durable than the parchment used in Italy and elsewhere.

Thus, we may assume that the Indian *ketubbot* surviving from the end of the eighteenth century or later reflect a much longer tradition. In fact, the evidence from the *ketubbot* themselves suggests that they were nothing new. As we shall see, they adhere to a fixed pattern, both in the formulation of the superscription and the text and in the general layout of the decoration. Moreover, this pattern was maintained concurrently in the *ketubbot* of the Cochin Jews, the Baghdadis, and the Bene Israel. It is therefore most likely that the Jews of India drew on an older tradition so strong and well established that it was perpetuated by all three communities, however different they were in other respects.

Typical of the Indian *ketubbah* is the wealth of motifs taken from the world of flora and fauna, often combined with architectonic elements. As in the *ketubbot* of other Oriental communities, human figures were never used. In many cases the animals and plants that covered every available inch of space were specific to the Indian milieu and unique to Indian *ketubbot*. While the wealth of vegetal decoration may be linked to the important role of flowers in Hindu as well as Jewish marriage ceremonies, the source of inspiration for the architectonic elements came from farther afield.

Another characteristic feature of Indian *ketubbot* is the way in which they were kept. After the contract had been read aloud, it was rolled up and inserted into a cylindrical container. Wealthy Jews, particularly in the Baghdadi community, used to prepare an elaborate silver case with an embossed design for the purpose (figs. 1–2), while most people used a simple tin box or sometimes just a hollow stalk of bamboo.⁵

The text found in the three communities was also quite uniform. Moreover, a fixed division separated the superscription at the top of the page (see below), which followed a prescribed formula, and the text of the *ketubbah* proper, which was also more or less the same in all three communities.⁶ Even the Baghdadis – the most recent arrivals – gave up their own tradition of *ketubbah* writing and adopted the new formulation.

However, despite the many common features in regard to illumination and text, there were significant differences. The *ketubbot* from Cochin are exceptional, in terms of both visual appeal and antiquity. It would not be an exaggeration to say that the early tradition of *ketubbah* writing and illumination in Cochin determined the look of illustrated marriage contracts in the other two communities.

2

Cochin, 1863 (5624)

Groom: Eliyahu, son of Hayyim

Bride: Rivkah, daughter of Eliyah

Paper, watercolor and gold paint, pen and ink
h 61.5 w 49

Lent by the Judah L. Magnes Museum, Berkeley, CA

The Superscription

Any discussion of the Indian *ketubbah* must begin with its opening formula, the superscription. Undoubtedly the most important characteristic of the *ketubbah* in all three communities, this formula tended to determine the structure of the page and its division into two distinct sections: the salutations and blessings of the superscription and, below, the actual text of the contract. Each of these two sections was inscribed in a different script. The superscription was written in an elaborate Oriental square script, while the text of the *ketubbah* was generally written in a semi-cursive rabbinic script. This difference was also brought out by the decorative border, in which illuminators summoned up their best efforts to stress the distinction between the two sections. Here, several traditions, which will be discussed later, developed.

As was already mentioned, the superscription is common to all the Indian-Jewish communities and almost never changes. It begins with an invocation of God, after which come formulas of greeting and well-wishing; the section ends with several biblical verses associated with marriage and fertility:

**In the name of the Merciful, full of mercy, blessed be His name.
In the name of Him to whom greatness belongs,
And Whose name is exalted above every blessing and praise.
in a good omen and superior fortune.
in a most auspicious time and praiseworthy season,
Joy and rejoicing, happiness and exultation,
Redemption, salvation, and deliverance.
May every wish of the bridegroom and bride
And the entire assembled community be fulfilled.
May they rejoice and be glad,
Be fruitful and multiply,
Build and prosper.
He who finds a wife has found happiness
And has won the favor of the Lord (Proverbs 18:22).
Property and riches are bequeathed by fathers,
But an efficient wife comes from the Lord (ib. 19:14).
Your wife shall be like a fruitful vine within your house; your sons, like
olive saplings around your table. So shall the man who fears the Lord be
blessed. May the Lord bless you from Zion; may you share the
prosperity of Jerusalem all the days of your life, and live to see your
children's children. May all be well with Israel! (Psalms 128:3-5)⁷**

Several expressions in the formula attest to its antiquity. One of these is the invocation, "In the name of the Merciful," the Aramaic version of which is common in *ketubbot* from Islamic countries as early as the Middle Ages.⁸ The invocation was apparently a substitute for the oath "in the name of the Lord," which was sharply criticized by the Spanish-Jewish scholar from Majorca, R. Simeon b. Zemah Duran. Duran, who fled to Algeria after the 1391 massacre, wrote bitterly of what he considered the deplorable practice of



fig. 1
Cases for *ketubbot*
Calcutta and Cochin, early 20th century
Silver, tin, and bamboo; h 31-60
Lent by Yitzhak Einhorn, Tel Aviv (top); Riamah Bana Sorok, Moscow
(middle); Israel Museum Collection (bottom)

opening the *ketubbah* with the formula "in the name of the Lord," which he attributed to direct Muslim influence.⁹ Indeed, this formula is invariably present in Arabic at the beginning of Muslim marriage contracts from the Middle Ages and later, as well as in other official documents: "Bismi(a)llah. . . ." Today, however, the tables have been turned. According to the Genizah scholars S. D. Goitein and M. A. Friedman, the formula "in the name of the Merciful" is older than hitherto thought, and the Muslims almost certainly took it from the Jews.¹⁰

Another important phrase in the text, commonly found in *ketubbot* from the Genizah and in later periods in *ketubbot* from Djerba, is "[May they] build and prosper," which is based on II Chronicles 14:6.¹¹ Although the biblical source is concerned with building in the physical sense, in the context of marriage the meaning is metaphorical, a blessing to the bride and groom to wish them success in building a good Jewish home and family.¹²

A similar benedictory formula may be found in Yemenite *ketubbot*. The opening words, "In the name of the Merciful, full of mercy," are followed by other familiar expressions ("in a most auspicious time . . .," "may they build and prosper," etc.), as well as the verses from Proverbs.¹³ We cannot be sure just when this opening formula took shape and when it was first introduced in the Indian communities. Nevertheless, the formula is undoubtedly an ancient one, common to both Yemenite and Indian Jewry. Moreover, Yemenite *ketubbot* also differentiate very clearly between the introductory and contractual texts, using different scripts for each section. The high degree of contact between the Jews of India and Yemen has been noted by many scholars.¹⁴

* I am indebted to Orpa Slapak, who assembled and documented the *ketubbot*, and to Daisy Raccach-Djivre, who helped to process and coordinate the material.

1 Reinmann, *Mas'ot Shelomo*, 156–59 (the account of the wedding was reprinted in Weil, *MeCochin*, 34–36). Salomon Reinmann (1815?–1880?), a native of Galicia, settled in Cochin and married a local woman; he was thus familiar with the everyday life of Indian Jews.

2 *Ibid.*, 157.

3 On *ketubbah* illumination in Oriental communities, see Sabar, *Ketubbah*, 301–64. For numerous colored illustrations see D. Davidovich, *The Ketuba: Jewish Marriage Contracts through the Ages* (Tel Aviv, 1968; on Indian *ketubbot* see pp. 97–96), and Sabar, *Mazal Tov*.

4 Not counting, of course, Egyptian *ketubbot* from the tenth century and later, discovered in the Cairo Genizah. These are indeed the earliest illustrated examples to survive from any community. See Sabar, *Ketubbah*, 6–8, and, for additional sources, 29, nn. 32–43. Illuminated Persian *ketubbot* are known from as early as the seventeenth century (e.g., an unpublished illuminated *ketubbah* from Isfahan dated 1647, in the New York Jewish Museum).

5 Thus following a method for keeping documents that was widely accepted in the Far East. See, e.g., *The People and Art of the Philippines*, ed. G. Casal & R. Trota Jose (exhibition catalogue, Museum of Cultural History, Los Angeles, 1981), 165.

6 On the text of the *ketubbah* among the Bene Israel see M. Gaster, "Die Ketubbah bei den Samaritanern," *Monatsschrift für Geschichte und Wissenschaft des Judentums* 54 (1910): 584–85 (reprinted in *Bene-Yisrael*, 205–206). For an abbreviated version of a Cochin *ketubbah*, with commentary, see Rahaby, *Huppah Hatanim*, 3. For the text of the Baghdadi *ketubbah* in Iraq see Y. Avishur, *HaHatunnah haYehudit beBagdad uviBenoteha*, II (Haifa, 1991), 131f.

7 English translation cited from B. Yaniv, Z. Hanegbi, and S. Sabar, *Hebrew Inscriptions and their Translations* (Center for Jewish Art, Jerusalem, 1988), 30.

8 See M. A. Friedman, *Jewish Marriage in Palestine: A Cairo Geniza Study*, vol. I (Tel Aviv & New York, 1980–81), 93.

9 Duran, *Sefer haTashbez*, vol. III (Lemberg, 1891), no. 301, p. 44a. It should be noted that the same expression appears in the Indian *ketubbot* of the Baghdadi community (though in acronym form; see below).

10 Friedman, *op. cit.* (above, n. 8), 92–93 (also citing Goitein).





Unit 2: India



4

4
Cochin, 1790 (5550)
Groom: Avraham, son of Meir
Bride: Feigele, daughter of David Cohen
Paper, gouache and gold paint, pen and ink; h 54.5 w 42
Lent by the Gross family, Tel Aviv



5

5
Chendamangalam, 1812 (5572)
Groom: Eliyah, son of Yosef
Bride: Avigail, daughter of Eliyah
Paper, watercolor, pen and ink; h 84.3 w 59
The Zucker Family Collection, New York. Lent in honor of the spirit of
tolerance of the Indian People, as exemplified by Pravin Mehta and
his family





fig. 6
Document certifying Ezra Rahamim as a ritual slaughterer
Calcutta, 1869 (5629)
Parchment, gouache, pen and ink; h 34 w 22
Lent by Ramah Ilana Sondak, Atzmon



fig. 7
Shiviti plaque
India or Iraq, end of 19th – beginning of 20th century
Paper, gouache and gold paint, pen and ink; h 66 w 46
Lent by the Gross family, Tel Aviv





Unit 2: India

Resource 2.5/6B—Story

A long time ago, in the 10th century BCE, the Israelites lived together in peace under the rule of King Solomon. After King Solomon's death, however, the northern and southern tribes split. Only the tribes of Judah and Benjamin, in the south, stayed loyal to King Solomon's son, and they formed the kingdom of Judah. The ten northern tribes seceded and formed the northern kingdom of Israel. Awhile later, in the second half of the eighth century BCE, the Assyrians attacked and gained control of the kingdom. When the Assyrians came, they deported much of the population – especially the wealthy and influential citizens. Eventually, the ten tribes seemed to have vanished into thin air, and therefore we have stories about the “Ten Lost Tribes of Israel.”

The Bene Israel Jews claim that their ancestors were not among those citizens that were deported, but rather they left of their own accord, seeking sanctuary from the frequent attacks against the Assyrians in Palestine. It was then that a group of Israelites set sail to India.

After a few days of travel, the passengers awoke one morning to find the skies dark with clouds. The calm ocean that they had been sailing on soon became restless. Eventually, the storm came in full force. The endless pounding of the waves rocked the ship side to side until it eventually tipped over. Everyone and everything was tossed into the ocean. The people fought to stay above water, but most failed. Only seven men and seven women were washed ashore near the village of Navagaon.

Suddenly, the seven men and women awoke! It was a miracle! It is said that Elijah, or Eliyahu HaNavi, who revived the survivors. To this day, members of the Bene Israel community point out his footprints in a rock on the shore.

Eliyahu HaNavi is an important figure in Bene Israel tradition. The Bene Israel relocate Eliyahu's ascension to heaven in the chariot of fire (II Kings 2:1-11) to Khandala, India. According to tradition,

“It is said that on this eve [15th of Shevat], Elijah the Prophet visited the people of Khandala, a village about three miles from Alibaug, and about eighty miles from Bombay. There was a loud thunder and lightning that night, and the people of the village came out to see what had happened. What they saw was a vision of a white bearded holy figure mounted on a white horse ascending to heaven. Immediately, the Bene-Israels of the village (Khandalkars) recognized that the...figure was no other than Prophet Elijah. The next morning the people again visited the place and saw to their amazement a long stripe of mark of a horse's hoof on the rock. The people were convinced of the vision they had seen and of the identity of the Prophet Elijah.”¹⁴

¹⁴ Who are the Jews of India, 103

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So, as we can see, Elijah is a VERY prominent and special figure in Bene Israel's Jewish practice. They appeal to Elijah for prosperity and happiness. Therefore, "the blessings recited during the [*Malida*] ceremony include thanksgiving to God for granting fertility, health, and peace, along with blessings and prayers addressed to the prophet Elijah."¹⁵

¹⁵ The Jews of India, pg. 145

Lo Mein to Laksa

by Shulie Madnick



Photo credit: Shulie Madnick

The Malida Ceremony

The Core of the Bene Israel Tradition

The Malida Ceremony is at the core of the Bene Israel Jewish Indian community's life cycle rituals and identity. The dish of sweetened, moistened, parched and flattened rice (Poha/Pohe in Hindi/Marathi*), prayed over and served at the ceremony, is also coincidentally called Malida. The sweetened and flattened rice, mixed with coconut flakes, flavored and scented with cardamom, and garnished with almonds and pistachios is served on a large Thali (large round Indian stainless steel dish) and adorned with five fruits. Traditionally, the fruits are a banana, an orange, an apple, a date, and a pear, although it could be any other in season fruit. Some use seven fruits. The heaping thali is then decorated with roses or rose petals and depending on the lifecycle and the day of the week, it might be decorated with cloves (besamim/aromatic spices) and served at the ceremony. A handful of Malida along with sliced fruit and a date are then disbursed to all guests after the blessings.

The Bene Israel Indian Jews, called Shanwar Teli, which means oil pressers, are one of five distinct Indian Jewish

communities (Cochini, Bene Israel, Baghdadi, Bnei Menashe and Bene Ephraim). Today there are approximately 60,000 Bene Israel living in Israel and a few thousand still living in India. The Malida ceremony is also called the Eliyahu HaNavi ceremony as the prophet Elijah is considered the guardian prophet of the Bene Israel community. Legend has it that he rescued the handful of Jews who escaped after the destruction of the Second Temple (70CE) in Jerusalem and were shipwrecked and washed ashore on the Konkan Coast in the State of Maharashtra, just south of Mumbai (Bombay). The Eliyahu Hanavi melody is sung from a transliterated siddur (Hebrew words written in Hindi/Marathi characters) and blessings over the fruit from the tree (HaEtz) and from the earth (HaAretz) are recited during the ceremony.

There are few accounts on the origin of the Malida dish and custom. Some say the custom predates to the time of the First Holy Temple in Jerusalem. The Israelites would bring parched and flattened wheat grains as an offering to God at the Temple in Jerusalem. The Malida is an adaptation with a local

ingredient, the Poha, parched and flattened rice.

Many in India are familiar with widespread savory versions of Poha. Versions of this sweet (poha) Malida, mixed with wheat and semolina and made into bread, are popular in Southern India. The Bene Israel's neighboring Muslims served it at weddings, engagement parties, ceremonies and feasts. Unlike their neighbors, the Bene Israel's version is more of a flaky cereal without wheat and semolina, and they do not add milk or ghee (clarified butter) to this dish. This keeps it parve, as after the Malida ceremony, a non-vegetarian Indian meal is served of chicken or Mutton, out of respect to their Hindu neighbors and the sanctity of the cow. The Malida is served and celebrated during many happy occasions such as wedding henna ceremonies, engagement parties, housewarming parties and when blessings for bon voyage, safety or good health are wished upon. The Malida offering might have further similarities to the Hindu tradition of bringing offering to their deities at their temples as the Jews brought offerings during the time of the First and Second Temples in Jerusalem. ▶

Lo Mein to Laksa

by Shulie Madnick

Malida – Sweetened Poha

Ingredients:

- 4 cups Poha
- 1/2 cup sugar
- 1/2 cup unsweetened coconut flakes
- 5-10 cardamom pods, shelled and ground
- Handful golden raisins (optional)
- 5 of each: apples, bananas, oranges, dates and pears

Garnish:

- Handful raw almonds, blanched, peeled and sliced (optional).
- Handful raw pistachios, shelled, blanched, peeled and sliced (optional)
- Or handful each of crushed roasted almonds and crushed roasted pistachios
- Rose petals

Note:

I make the dish at home and serve it at tastings, without nuts, and everyone loves it. I have Malida for breakfast or as a lightly sweetened dessert along my afternoon tea. Also keep in mind these are suggested measurements. If you like it sweeter, add sugar. Feel free to adjust measurements to your taste.

Directions:

1. Immerse Poha in cold water for four minutes until softens. Keep in mind some like it al dente, crunchy, I don't! Be sure not to over soak them as they will turn mushy and the flakes will lose their silhouette.
2. Run through a sieve to drain all water out and press on top lightly to rid of excess water.
3. In a large bowl, add the drained Poha and sugar, and flake with a fork or your fingers to fluff the mixture.
4. **Important:** Add the sugar immediately so it will blend in smoothly and not remain grainy.
5. Add the cardamom and coconut and raisins (raisins are optional) and mix well.
6. **Note:** I only use my hands or a fork to keep the integrity of the shape of the flake and mix lightly.
7. Garnish with nuts.
8. Keep refrigerated until serving. Can keep in refrigerator for a few days.

Shulie Madnick is an Israeli born Bene Israeli Indian recipe developer, food and cultural writer and a food photographer. She had her recipes and photos published at *The Washington Post*, *Fine Cooking Magazine*, *Washington Jewish Week*, *Whisk Magazine*, among other publications. You can contact her through her site www.foodwanderings.blogspot.com.

Resource 2.5/6D—Ceremony Instructions

1. Prepare the *Malida* plate according to directions found in Resource 2.5/CC.
2. Arrange fruits on top of the *malida* mixture.
3. Place a rose or myrtle leaf in the center.
4. Burn frankincense on the side.
5. Select a participant to be the leader of the ceremony (though it is traditionally a male who leads the ceremony, in this environment, any participant may be the leader). Or, the teacher may choose to be the leader.
6. Lead students in the recitation of the *Shema*
7. Lead students in “*Eliyahu HaNavi*” approximately 12 times.
8. Recite *Kiddush* over a cup of wine.
9. Pick up each fruit and recite the appropriate blessing.
10. After the fruits are eaten, bless and distribute the *malida* mixture.
11. Recite *Esa Einai*.

Resource 4.5/6E—Sharing Traditions

1. Bene Israel Origin Story

“The legend that their [the Bene Israel] ancestors were the survivors of a shipwreck at the village of Nowgaon near the port of Cheul may be based on truth. On the other hand, it may have been adopted when our people came to learn that, according to the Hindu Puranas, fourteen corpses of foreginers from a shipwreck on the Konkan coast were miraculously brought back to life by the Parashuram, an *avatar* of the Hindu god Vishnu, and given the status of Brahmins. (The Chitpavan Brahmins of Maharashtra are supposed to be descended from these miraculously created Hindus.). The Puranic legend may have been appropriated by the Bene Israel with suitable modification to account for their presence on the coast.”¹⁶

2. The *Malida* Ritual

“Some scholars hold that the word *malida* comes from Persian and refers to the Muslim custom of making a sweet offering at a saint’s grave. This offering, too, was distributed among the participants at the end of the ceremony. Others believe that although the term was adopted by the community as a result of contact with Muslims, the practice itself can be traced back to the sacrificial rite of the Temple as prescribed in the Torah. However, the commonly accepted explanation notes the similarity of *malida* to a Hindu ceremony in which an offering of food, called *parasadam*, is made to the god and then distributed among the worshipers. The arrangement of the food on the *malida* plate also clearly indicates Hindi influence: there is a Hindu ceremony (*puja pancagatana*) in which five stones of different qualities and colors, representing different gods, are placed on a circular metal tray, with the stone representing the most important god in the center. This procedure is similar to the placing of ground rice, with five kinds of fruit on top, on the round *malida* plate.”¹⁷

¹⁶ Schifra Strizower, *The Children of Israel: The Bene Israel of Bombay* (Oxford: B. Blackwell, 1971) 16.

¹⁷ Slapak, “Jews of India” 146.

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Discussion Questions:

1. Explain the similarities and differences between the two origin stories we've heard today. The similarities and differences between the Muslim and Hindu rituals and the Jewish *Malida* ceremony?
2. In your opinion, what was the motivation behind fusing these Indian stories and rituals with Jewish practice?
3. Does this fusion of cultures add or detract from the ceremony's "Jewishness?" How so?
4. Can you identify any Jewish rituals where we can see an American influence?

Unit 3: Russia

Course Enduring Understandings:

- Wherever Jewish communities exist, Jews respond by adapting and/or rejecting elements of the surrounding culture.
- Many core Jewish values and practices endure regardless of external culture.
- Worldwide Jewish communities illustrate the multiplicity of authentic, legitimate, and authoritative expressions of Judaism.
- Art, food, literature, and unique communal customs serve as both storyteller and memory-keeper for worldwide Jewish communities.

Unit Enduring Understandings:

- ✓ Historical realities influence Jewish practice, customs, and culture.
- ✓ The Russian Jewish experience provides the foundation for much of what American Jews consider to be “authentic” Judaism and Jewish culture.
- ✓ Though shtetl life was a harsh, impoverished existence, it is often remembered as an idealized, utopian town cherished for its piety, spirituality, and familial qualities.

Unit Goals:

- To construct a historical timeline outlining Russian Jewish life during the era of the shtetl (late 1700s-early 1900s).
- To explore the historical realities that gave birth to the shtetl.
- To create a comprehensive understanding of life in the shtetl.
- To explain the origins of some well-known Russian Jewish foods.
- To discuss the connection between Russian foods and Jewish foods.
- To cook Russian Jewish foods.
- To introduce the author Sholom Aleichem and some of his most famous work.
- To discuss the influences of history on Russian-Jewish literature.
- To explore how literature influences our perception of Russian-Jewish life.

Unit 3: Russia

Unit Objectives: *By the end of this lesson students will be able to....*

- ❖ Identify significant dates in Russian Jewish history.
- ❖ Discuss how the decisions of the Russian government affected Jewish life.
- ❖ Analyze the positive and negative facets of shtetl life.
- ❖ Envision living as a Jew in a Russian shtetl, and articulate what that life would look like.
- ❖ Identify common Russian Jewish dishes.
- ❖ Explain why these foods came to be recognized as part of the Russian-Jewish cuisine.
- ❖ Debate why a food might be considered “Jewish,” “Russian,” or a combination of the two.

Lesson 1—History

Goals:

- To construct a historical timeline outlining Russian Jewish life during the era of the shtetl (late 1700s-early 1900s).
- To explore the historical realities that gave birth to the shtetl.
- To create a comprehensive understanding of life in the shtetl.

Objectives: *By the end of this lesson students will be able to....*

- ❖ Identify significant dates in Russian Jewish history.
- ❖ Discuss how the decisions of the Russian government affected Jewish life.
- ❖ Analyze the positive and negative facets of shtetl life.
- ❖ Envision living as a Jew in a Russian shtetl, and articulate what that life would look like.

Materials:

- Resource 3.1A YouTube Clip from *Fiddler on the Roof*
<http://www.youtube.com/watch?v=gRdfX7ut8gw>
- Resource 3.1B Diary Entries
- Teacher should gather materials for student groups to create large, colorful timelines (posterboard, markers, glue, construction paper, etc).
- Pencils/pens and paper
- Resource 3.1C Comic Strip Template

Unit 3: Russia

Set Induction: *Fiddler on the Roof* Clip

Teacher will show the opening song, "Tradition," from the movie, *Fiddler on the Roof* (Resource 3.1A).

Teacher will ask:

1. Where and when does this movie take place? How can you tell?
2. What emotions do you see from the Jews of Anatevka? What can they tell us about Jewish life there?

Teacher will explain:

The scene we just watched together shows the popular understanding of shtetl life. Thought it was often a difficult, impoverished life, shtetls are often remembered as idyllic worlds full of piety, spirituality, and familial connections.

Activity 1: Diary Entries and Timeline Construction

Why is it that Jews lived in shtetls? What was life really like during this time period? In order to find this out, students will be reading diary entries and using them to piece together timelines of important events in Russian Jewish history (Resource 3.1B).

Divide students into small groups and invite them to read the diary entries, marking important dates in Russian Jewish history. Ask students to construct two timelines using poster-board, markers, construction paper, and glue. The first timeline should consist of significant historical dates and events. Under each event, ask students to explain why this event seems significant. The second timeline should reflect the day to day life of a shtetl dweller.

Activity 2: Timeline Gallery and Reflection

The teacher will ask students to hang their groups' poster on the wall. Students will be given pencils/pens and paper and instructed to view the "gallery" of timelines, making notes on the similarities and differences they see on the posters (both with regards to dates as well as why they are significant).

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Teacher will then ask students to share observations. Sample discussion questions may include:

1. What dates seemed to appear on all of the timelines?
2. Was there any one particular event that you believe was the most significant? Why or why not?
3. Did you disagree with anything you saw on another groups' timeline?
4. What did you learn about shtetl life from the diary entries?
5. Do you believe that, given the choice, Jews would have wanted to live in shtetls?
6. What aspects of shtetl life seem to be the easiest and most difficult to bear?

Activity 3: Comic Strips

Ask students to create a comic strip illustrating what they imagine shtetl life to be. After class, the teacher should collect comic strips and display them somewhere in the synagogue where there is significant foot-traffic. In the middle of the display, the teacher should post a sign with the question,

“Russian Jewish life, or not? You Decide. Please react to these student depictions of life in a Russian Jewish shtetl.”

On a nearby table, the teacher should provide pens, index cards, and push pins. Observers should be instructed to pin their comments around the comic strips so that others can see and react to both the comments as well as the original comic strip that inspired the comments.

Lesson 2—Food

Goals:

- To explain the origins of some well-known Russian Jewish foods.
- To discuss the connection between Russian foods and Jewish foods.
- To cook Russian Jewish foods.

Objectives: *By the end of this lesson students will be able to...*

- ❖ Identify common Russian Jewish dishes.
- ❖ Explain why these foods came to be recognized as part of the Russian-Jewish cuisine.
- ❖ Debate why a food might be considered “Jewish,” “Russian,” or a combination of the two.

Materials:

- Resource 3.2A Recipes
- Resource 3.2B Background Information
- Recipe ingredients

Unit 3: Russia

Set Induction: Throw it All Together

The teacher should ask students,

“What is the strangest meal you’ve ever eaten because you just had to throw together everything that happened to be in your refrigerator at that particular moment?”

Activity 1: “Mish-Mash”

Divide students into small groups (3-4 students per group). Provide each group with a random assortment of food items and ask them to create a dish using only the provided ingredients. Afterward, each group will present their dish and the other groups will have the opportunity to taste the dish.

After this is complete, the teacher will explain:

“The dishes you created are all very unique, but they are all similar in the fact that you created dishes using only the ingredients you had available to you. This is very similar to many of the Russian-Jewish foods that we love to eat: they were created out of necessity, using what was common in the area and what they could afford. The basis of the “Jewish food” that we know and love is peasant food of the shtetl.”

Activity 2: Cooking

Divide students into small groups (3-4 students per group). Provide each group with a recipe (Resource 3.2A) for a traditional Russian Jewish food. Make sure that all of the ingredients are set out for each group and that you are in a cooking space that will permit multiple groups to cook at the same time. Recipes will include: Potato Knishes, Russian Cabbage Borscht, and Rugelach.

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Activity 3: Cookbooks

Provide each group with background information on Russian-Jewish cooking (Resource 3.2B). Then, provide each group of students with access to at least one computer and ask that they research their dishes and write a short summary that should include:

1. History of the dish
2. Traditional times for eating the food
3. An explanation of why this dish is popular in Russia
4. The food's connection to Judaism

Ensure that the paragraphs are collected at the end of class to be compiled with recipes from other units for the cookbook to be distributed at the end of the course.

Lesson 3—Literature

Goals:

- To introduce the author Sholom Aleichem and some of his most famous work.
- To discuss historical influences on Russian-Jewish literature.
- To explore how literature influences our perception of Russian-Jewish life.

Objectives: *By the end of this lesson students will be able to....*

- ❖ Summarize some selected stories by Sholom Aleichem
- ❖ Describe the historical context and setting in which Sholom Aleichem is writing.
- ❖ Discuss whether these stories are unique to shtetl life or could occur in contemporary life.
- ❖ Analyze the Judaism that is illustrated in these stories, and compare/contrast that depiction of Judaism to their own understanding of Judaism and Jewish life.

Materials:

- Copy of *Harry Potter and the Sorcerer's Stone*
 - Scene 5: Diagon Alley
 - Scene 6: Gringotts
 - Scene 7: Olivanders
- Resource 3.3A Sholom Aleichem Story *Modern Children*
- Resource 3.3B Sholom Aleichem Story *Hodel*
- Resource 3.3C Discussion Questions
- Resource 3.3D Video Clips from *Fiddler on the Roof*

Traditions: <http://www.youtube.com/watch?v=gRdfX7ut8gw>

Tzeitle: <http://www.youtube.com/watch?v=6o2gISjYwQU>

Hodel: <http://www.youtube.com/watch?v=AUGCpL8Qixw>

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Set Induction: Harry Potter

Watch select clips from the movie *Harry Potter and the Sorcerer's Stone* (Scenes 5,6, and 7)
These clips will showcase Harry Potter's unique world – the wizarding world.

After viewing, the teacher asks:

1. What kinds of situations did we see in these clips?
2. Describe the community in which Harry finds himself.

Activity 1: Background Info on Sholom Aleichem

The teacher should ask:

“Though we live in a world quite different from Harry, can we still relate to his adventures, relationships, and challenges? How so/how not so?”

The teacher will now transition to the next activity by explaining that we can think of Sholom Aleichem as the J.K. Rowling of Jewish literature, though (for the most part), the world he describes was a living reality. Though we no longer live in that world, we can still connect to the characters in his stories and relate to their lives.

The teacher will begin by providing a brief description of Sholom Aleichem's life and his work. The following information should be included in this description:

- Sholom Aleichem was born Solomon Rabinowitz, near Kiev, in 1859 and died in the Bronx in 1916.
- His pen name, Sholom Aleichem, is the Hebrew greeting “Peace Be Unto You”
- Sholom Aleichem himself often appears in the stories – he appears as different characters, and he writes down the stories that people bring to him
- Alfred Kazin, who wrote an introduction to the *Selected Stories of Sholom Aleichem* described the characters in the stories in the following way:

“You must understand, first, that the characters in this book possess almost nothing except the word—the Holy word, which is Hebrew, and the word of everyday life, which is Yiddish. They are “little” people not in the sense that they are unarmed, defenseless, exiled, not in the world, not in *their* kind of world. All they have is the word. They talk as poor people always talk—because poor people live near each other, and so have a lot of opportunity talk. They talk the way the European poor always talk—Cockneys or Neopolitans or Provencals: they talk from the belly; they roar, the grunt, they scream. They imitate the actual sound that life makes, and they are rough and

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blunt. But most of all, they are poor Jews talking, i.e. they found an irony in language itself. Their words strive after the reality, but can never adequately express the human situation.”¹⁸

- For these characters, being Jewish is a gift, a privilege, even though they are impoverished and often surrounded by anti-Semites who are prone to starting pogroms.
- The stories that we find in Sholom Aleichem’s work are stories of everyday life.

Activity 2: Reading in *Chevrutah*

Distribute copies of the selected stories (Resources 3.3A & 3.3B). There are two stories: “Modern Children,” and “Hodel.” Provide each group with one story to read along with discussion questions handout (Resource 3.3C)

Activity 3: *Fiddler on the Roof* Video Clips

Show video clips from *Fiddler on the Roof* (Unit Resource 3.3D). (Clips will include the opening scene with song “Tradition” –this was viewed on the first lesson as well. Now that the students have a better understanding of Russian-Jewish life, they will be able to analyze it from new angles).

Clip 1: “Tradition”

Clip 2: Scene with Tzeitl (corresponding to “Modern Children” story)

Clip 3: Scene with Hodel (corresponding to “Hodel” story)

After viewing video, teacher will ask:

1. How do the scenes on the film compare to the stories you read?
2. Identify some of the historical events and influences that take place in these scenes (If it is helpful, you can remind students to consider the timelines they constructed 2 weeks prior to this class)
3. Does the film preserve the voice of Sholom Aleichem? How so?
4. What is the role of tradition in the Jewish community? Does it have a place in contemporary society?
5. At some point in *Fiddler on the Roof*, Tevye says “If I bend too far, I will break.” What do you think he means by this? Are there times when you feel that “if you bend too far, you will break?”

¹⁸Sholem, Aleichem. *Selected Stories of Sholom Aleichem*. Ed. Alfrd Katzin (New York: Modern Library, 1956), xi

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Activity 4: Student Compositions

Ask students to rejoin their *chevrutahs* and invite them to compose a song, rap, or poem that illustrates the life of one of the characters in the stories/movie clips. When students have finished the assignment, invite them to perform their compositions.

Lessons 4 & 5—Art

Goals:

- To introduce Marc Chagall, one of the most renowned Jewish artists.
- To show how Chagall used art as a means of self-expression, translating his life experience into art.
- The historical context, family upbringing and Jewish heritage of artists can directly affect their stylistic and representational preferences.¹⁹

Objectives: *By the end of this lesson students will be able to....*

- ❖ Recognize specific pieces of Marc Chagall’s artwork by title and content.
- ❖ Point out and analyze Jewish symbols in Chagall’s art.
- ❖ Assess how Chagall’s Russian upbringing influenced his work.

Materials:

- Resource 3.4/5A Images for Memory Cards/Chagall Paintings²⁰
- Resource 3.4/5B Handout “Marc Chagall: The Man, the Artist”²¹
- Resource 3.4/5C Background information on paintings²²
- Canvases (1 per student)
- Brightly colored tempera paint
- Paint brushes

¹⁹ Matt Dreffin, “Beyond Judaica: Investigating how Modern and Contemporary Jewish Artists can enable our own Expression of Jewish Identity” (Curriculum Guide, HUC-JIR, 2011), U2-1.

²⁰ Dreffin, “Beyond Judaica,” Resource CD, Unit 2.

²¹ Dreffin, “Beyond Judaica,” U2-21.

²² Dreffin, “Beyond Judaica,” U2-20.

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Set Induction: Memory Game²³

Print out two images each of five works of Chagall and five works of other Jewish artists (Resource 3.4/5A) Ensure that each card is the same size, then mix cards up and arrange them, face down on a table. In quads (pairs of 2), students should play the game of memory, flipping over two cards at a time, trying to match and “win” the cards.

Once students have finished playing the game, explain that one set of 5 cards is the work of one artist, while the other 5 are a mixture of different artists. Ask students to try to identify the 5 pieces of art that are the work of one artist.

Group 1 (Chagall): *The Praying Jew, Man with Torah in Snow, Green Violinist, Pregnant Woman, I and the Village.*

Group 2 (Varied Artists): *Shema Israel* (Samuel Bak), *Identity* (Ben Shahn), *Bury the Hatchet* (Judy Chicago), *Son of the Ancient People* (Jozef Israels), *Illustrations...Cat ate Kid* (Frank Stella).

Activity 1: Debriefing the Game²⁴

After the students have arranged the cards, ask how they categorized the cards. Teacher will ask:

“Which are the paintings that come from one artist? List the determining factors that helped you make your decisions.”

These may include:

- Style—dream-like, ethereal
- Imagery—figures in rural setting
- Color – bright and expressive
- Symbolism – flying goat, fiddler on the roof, etc

²³ Dreffin “Beyond Judaica”, U2-17.

²⁴ Dreffin, “Beyond Judaica,” U2-17.

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Activity 2: Background Information and Gallery²⁵

The teacher will hand out the worksheet, “Marc Chagall: The Man, the Artist” (Resource 3.4/5B), which will provide background information on Chagall’s work and his use of symbolism. Allow students time to read through the handout.

While students are reading, the teacher will arrange six paintings in a “gallery” around the room (Resource 1.4/5A). (Background information on the paintings can be found in Resource 3.4/5C). The teacher will distribute post-it notes to the students, and ask that students examine the paintings and try to identify elements of the painting that speak to Jewish and Russian influences. Students will write their findings on the post-it notes and stick them on the wall next to the painting.

After students have seen each painting, teacher and students should regroup and view the gallery together, moving from one painting to the next as a group. The teacher should point out interesting observations on the post it notes, places where students agree and disagree on elements of the painting, and symbols that speak to Russian and Jewish influences.

After viewing the paintings, teacher should lead a more in-depth discussion of the Russian and Jewish elements of Chagall’s work.

1. Can you detect any historical elements that may have impacted Chagall’s artwork? What are they, and how do you think they impacted Chagall?
2. What can we learn about Chagall’s upbringing from these paintings?
3. Why do you think Chagall chose to incorporate these Jewish symbols into his paintings?
4. What can these paintings tell us about Chagall’s understanding of Judaism?
5. Would you classify Chagall as a Jewish artist? Why or why not?

²⁵ Adapted from Matt Dreffin “Beyond Judaica,” U2-18.

Unit 3: Russia

Activity 3: Thinking Like Chagall²⁶

Ask students to think of their five most transformative memories. In small groups, students should share one or more of these memories in great detail (setting, people, feelings, etc.). As each student shares, their fellow group members should take notes on the feelings and emotions that the speaker seems to be exuding. After each student is done sharing, students should distribute their comments to the appropriate people.

The teacher should explain:

“As we have seen, Chagall’s work comes primarily from his memories, rather than from direct observation. In studying Chagall’s work, we see the world through Chagall’s eyes, and gain a deeper understanding of how Chagall experiences the world.”

Activity 4: Art and Memory

Teacher should instruct students to select one of the memories that they have just described in their small groups. Students should illustrate one of these memories, drawing from their own nostalgic understanding of the situation combined with the observations their peers made as the memory was described.

As seen in Chagall’s work, much of his art is abstract and dream-like; very little is represented realistically. Like Chagall, students should make use of abstract composition (layout), symbolism, and color to help express their memories.

Students will use brightly colored tempera paint and canvas for their illustrations.

²⁶ Dreffin, “Beyond Judaica,” U2-18.

Unit 3

Resources

Unit 3: Russia

Resource 3.1B—Diary Entries

Introduction:

Lena Greenbaum is a young woman who lives in the small shtetl village of Gabernya, Russia. Gabernya is located in the Pale of Settlement, a territory established by Czarina Catherine II in 1794, shortly after the Russian Empire gained control of the much of the Polish-Lithuanian Commonwealth. This conquest created an interesting situation for the Russian Empire, putting nearly a million Jews in Russia's control. To prevent a sudden influx of Jews, Catherine II imposed restrictions on the Jews, limiting where they could live, doubling their taxes, and depriving the Jewish communities of judicial powers.

In 1801, Alexander I ascended the throne and appointed a committee to study the Jewish community. This study resulted in the 1804 Statute Concerning the Organization of Jews, better known as the Constitution of the Jews, containing the harsh decrees that would make Jewish life in the Pale a harsh, bitter existence.

We meet our friend Lena in 1852, as a 12 year old girl. The following selection of diary entries span Lena's life, and tell of the adventures she has living in Gabernya. Please read the diary entries, taking special care to note the important historical dates that she mentions. Once you have finished reading, please create a timeline of Russian Jewish history, explaining the significance of the events under each date.

Unit 3: Russia

Dear Diary,

Sept. 19, 1851

I begged Mama for a few pieces of paper that I could put together to make a diary. I know that it's not very practical, especially since there is so much work to be done. But ever since Papa taught me how to write, it's my favorite thing to do! I promised Mama that this diary wouldn't take me away from my chores, so I can't write often, but it's better than nothing!

Today is Tuesday, ironing and mending day – my least favorite day of the week. Sunday is cleaning day, Mondays are wash days, Tuesdays are ironing and mending, Wednesday is market day, Thursdays are baking days, on Fridays we prepare for *Shabbos*, and Saturday we finally get to rest!

I have to go back to the mending now. I just don't understand how my silly brothers can get so many holes in their socks!

Dear Diary,

March 4, 1853

My brother, Jonah's 12th birthday is tomorrow! Mama and I baked some rugelach to surprise him – it smells delicious, I can't wait to eat some of it! We have the celebration all planned out. I made him a new scarf for his birthday...I hope he likes it!

But Mama is so worried. She tries to smile and hide it, but I can tell she's nervous. What if the *khappers* (people who seize unsuspecting children for military duty) come and take Jonah for military service tomorrow? I don't know what we'll do! It's customary for all Russian males who turn 18 to serve in the military for 25 years, but why do Jewish boys have to serve for 31 years?! It's all because of that horrible Czar Nicholas I. Just two years after he took over the throne in 1825 he changed the laws so that Jewish boys can be taken when they're 12 years old so they can "prepare" for military service. How unfair is that? Everybody knows it's just because he doesn't like Jews, and he thinks that the extra six years will make the boys more willing to convert. After all, boys like my brother Jonah will leave their homes when they turn 12 and won't come home until they're 43!

I just can't bear the thought of that. I know we'll all be praying for Jonah tonight.

Unit 3: Russia

Dear Diary,

Oct. 9, 1854

I turned 16 yesterday. Mama and Papa say that it's time for me to go visit Yenta today – she's the village matchmaker. I wonder who Yenta will have for me. I hope it's someone smart, and thoughtful, and handsome.... But Mama and Papa say that I must marry someone who will be able to take care of me, like the butcher's son. He'll always be able to take care of me and our children...at least that's what my parents say. Can you imagine having to help butcher animals all day long? I certainly can't. I wish I could pick my own husband, but unfortunately it's not up to me, I have to do what Mama and Papa say. Wish me luck!

Dear Diary,

June 18, 1860

This morning I sent my little boy, Noam, off to *cheder* for the first time. He's just four years old and already it's time for him to go to school. In a few years he'll be off to the Talmud Torah, and then the Yeshiva! Oh, but listen to me, I'm getting ahead of myself. But he's growing up so fast....it seems like just yesterday I was rocking him to sleep at night!

But I'm glad that he's beginning his education. Right now he has so many questions and nobody to answer them. At *cheder*, he'll have a proper Jewish education. He'll learn the ways of our people, and whenever he has a question, he can just ask the Rabbi!

My girls and I are going to the market today. I love market day, but my little Sarah can't stand it. She doesn't like being crowded by all of the people here; so many Jews in such a small space! Just yesterday I heard that there are nearly 5.5 million people in a total of 362,000 square miles! Everyone is in each other's way, and everyone knows the intimate details of our lives. I think of our little shtetl as one big family, but my Sarah is shy and doesn't want everyone to know every time she gets a cough, and asking her what kind of man she's going to marry. I should really pay a visit to the Rabbi and ask his advice on how to help her.

Unit 3: Russia

Dear Diary,

Nov. 10, 1865

Today my husband, Avi, came home with the most wonderful news! For the first time in years, Jews will be allowed to move out of the Pale of Settlement! Can you believe it?! Well, I should amend my statement to say that *some* Jews will be able to move – only large-scale merchants, Jews who have graduated from university, and skilled artisans will be allowed to move to the Russian interior!

Avi also said that some Jews – those who have agricultural or commercial qualifications — will be able to obtain active and passive voting rights, and some might even be able to be appointed to rural offices!

My Avi is one of the merchants that they will allow to move out of the Pale of Settlement. I can hardly wait...I've never even been outside this town! It's going to take a long time to get all of our stuff packed...how will I ever pack for six people? I know my girls will help me though. My mind is spinning at all of the opportunities my children will have in the city!

Dear Diary,

Feb. 24, 1867

I just finish getting my boys ready for school this morning. They have loved being able to go to Russian schools. They come home every day excited to tell me something new. The opportunities these schools will give them far surpass anything they could have hoped for in Gabernya. I'm so thankful that Avi and I were able to give this opportunity to our children.

But even though I'm thankful, I'm sad that my children seem to be leaving behind some of their Jewishness. They seem to become more Russian every day. They speak Russian except for when they converse with me or their father. They have even begun trying to emulate their Russian schoolmates in the kind of clothes they wear and the things that they like to do....

Dear Diary,

May 21, 1881

I can't believe the rumor that I just heard. It's terrible! Someone said that Czar Alexander II has just been assassinated! Mendel the tailor just told me that some revolutionary group is behind the attack, but, as usual, everyone is blaming the Jews. Things have been going well for the last few years; what's going to happen to us now?

Unit 3: Russia

Dear Diary,

Aug. 08, 1881

Things have gotten pretty bad around here. There are anti-Jewish pogroms happening all of the time. The government has even authorized the pogroms as a result of the rumors that the Jews were behind the czar's assassination. We live in a constant state of fear, wondering if our town is going to be next.

Three of my children have already immigrated to America. They all live in New York City, and they keep begging Avi and I to move to America as well. Sarah and her husband are even willing to make room in their small tenement for us. They say that America is a land of religious freedom, and that we will not have to worry about being persecuted for practicing Judaism.

Avi and I have talked about it, and while we love our little town, we're tired of the struggle of living day to day. We've decided to take Sarah up on her offer and move to America. Avi is off making the arrangements while I try to decide what to pack, what to take from Russia to begin our new life in America. It's certainly going to be an adventure!

Resource 3.1C -- Comic Strip Template

Resource 3.2A—Recipes

Russian Cabbage Borscht²⁷

Ingredients:

- ✓ 3 strips of flanken meat
- ✓ 2 ½ quarts water
- ✓ 1 large onion
- ✓ One 15.5-ounce can peeled tomatoes in liquid
- ✓ One 8-ounce can tomato sauce
- ✓ 1 medium or ½ large head of cabbage, finely sliced into shreds
- ✓ Salt and freshly ground pepper to taste
- ✓ 1 cup dark raisins
- ✓ ¼ cup dark brown sugar or to taste
- ✓ Lemon juice (optional)

Instructions:

1. Rinse off meat and place in a 4-quart pot. Add the water, bring to a boil, and simmer for 30 minutes, skimming the top of the soup occasionally to remove the brown foam.
2. Add the onion, after piercing it 4 or 5 times with a sharp knife. This technique allows the flavor of the onion to permeate the soup without the onion disintegrating.
3. Squeeze the canned tomatoes through your fingers so that you get uneven strings of crushed tomato. Add this and any liquid from the can to the pot. Add the tomato sauce.
4. Add the shredded cabbage, salt and pepper to taste, and the raisins to the soup pot, and cook for 1 ½ hours partially covered.
5. After 1 ½ hours, add the brown sugar and adjust the seasonings to your taste, using some lemon juice, if needed, to balance the sweet and sour taste.
6. Cook for ½ hour more. Remove the onion, break up the meat into pieces, remove the bones, and serve.

Yield: 6-8 serving

²⁷ Wasserman, Tina. *Entrée to Judaism: A Culinary Exploration of the Jewish Diaspora* (New York: URJ, 2010), 132.

Unit 3: Russia

Eastern European Potato Knishes²⁸

Dough:

- ✓ 2 cups all-purpose flour
- ✓ 1 teaspoon baking powder
- ✓ ½ teaspoon salt
- ✓ 2 tablespoons water
- ✓ 2 tablespoons vegetable oil
- ✓ 2 eggs, lightly beaten

Filling:

- ✓ 2 large onions, diced
- ✓ 2 tablespoons rendered chicken fat or oil
- ✓ 2 pounds russet potatoes (approximately four 5-inch potatoes)
- ✓ ¼ cup chopped parsley
- ✓ 1 large egg
- ✓ Salt and freshly ground black pepper to taste
- ✓ 1 egg yolk mixed with 1 teaspoon water for glaze

1. Combine the flour, baking powder, and salt in a medium bowl, and form a well in the center of the flour mixture. Combine the water, oil, and eggs and pour into the well. Mix the ingredients together to form a smooth dough. Cover the dough and let it rest while you make the filling.
2. Slowly cook the onions in the chicken fat or oil in a covered skillet over a low heat for 10 minutes. Remove the cover and fry over medium heat until golden brown.
1. Meanwhile, peel the potatoes and cut them in quarters. Put them in a pot with cold salted water to cover the potatoes and bring to a boil. Cook the potatoes until tender, about 20 minutes. Drain and cool for 5 minutes.
2. Mash the potatoes and add the parsley, egg, salt and pepper, and the sautéed onions and oil and mix thoroughly. Adjust the seasonings if necessary.
3. Preheat the oven to 350 degrees F. Divide the dough in half, and roll each half to 1/8-inch thickness in a rectangular shape. Spread some of the filling in a line about ½ inch in from the bottom edge. Fold over the dough and roll until all of the filling is covered. Wet the edge of the dough with a little water and seal the edges of the dough. Cut the filled dough away from the remaining dough. Repeat with the remaining dough and filling and then repeat with the other half of the dough.
4. Cut the roll into 2-inch pieces and place them on a greased or parchment-lined cookie sheet.
5. Brush with the beaten egg yolk mixed with water and bake for 15 minutes or until golden brown.

²⁸ Wasserman, Tina. *Entrée to Judaism: A Culinary Exploration of the Jewish Diaspora* (New York: URJ, 2010), 359.

Unit 3: Russia

Rugelach²⁹

Ingredients:

- ✓ 8 ounces cream cheese
- ✓ 8 ounces salted butter
- ✓ 2 cups all-purpose flour
- ✓ 1 ½ cups sugar
- ✓ 2-3 teaspoons ground cinnamon
- ✓ 1 cup raisins
- ✓ ¾ cup chopped walnuts
- ✓ Confectioner's sugar

Instructions:

1. Cream the cheese and butter together on high speed with an electric mixer until well combined and light and fluffy (the mixture should feather out from the edge of the bowl). Scrape down the sides of the bowl. Add flour and turn your mixer on and off ONLY until dough looks like the flour has been incorporated. Remove the dough from the bowl and lightly drop it on a smooth surface a few times until it forms a compact mass. (Pressing with your hands could soften the butter and change the consistency of your finished product).
2. Divide mixture into 8 cylinders, and refrigerate 1 hour or until dough is firm.
3. Roll each portion of the dough into a board that is heavily "floured" with confectioner's sugar. Roll out into a 6x9 -inch rectangle.
4. Combine the sugar, cinnamon, raisins, and walnuts in a bowl.
5. After the dough is rolled out, sprinkle with some of the sugar-nut mixture. Roll dough into a log from the long side. Pinch the seam together on the bottom and the ends slightly under.
6. Cut filled logs into 8-9 pieces, and place on an ungreased or parchment-lined cookie sheet. Repeat with remaining dough logs.
7. Bake in 350 degree F oven for 12-15 minutes or until golden. Cool completely before freezing.

Yield: 5-6 dozen cookies

²⁹ Wasserman, Tina. *Entrée to Judaism: A Culinary Exploration of the Jewish Diaspora* (New York: URJ, 2010), 141.

"What's the matter with you! Here! Here is your money! Take it and count it, see if it's right, here in front of your witnesses. The seal, as you see, is untouched. The wax is whole, just as it ought to be."

The traveler felt as if a new soul had been installed in his body. His hands trembled and tears stood in his eyes.

"Why did you have to do it, Rabbi? Why did you have to play this trick on me? A trick like this."

"I just wanted to show you—the kind—of—leading citizens—we have in our town."

MODERN CHILDREN

Modern children, did you say? Ah, you bring them into the world, sacrifice yourself for them, you slave for them day and night—and what do you get out of it? You think that one way or another it would work out according to your ideas or station. After all, I don't expect to marry them off to millionaires, but then I don't have to be satisfied with just anyone, either. So I figured I'd have at least a little luck with my daughters. Why not? In the first place, didn't the Lord bless me with handsome girls; and a pretty face, as you yourself have said, is half a dowry. And besides, with God's help, I'm not the same Tevye I used to be. Now the best match, even in Yehupetz, is not beyond my reach. Don't you agree with me?

But there is a God in heaven who looks after everything, "a Lord merciful and compassionate" who has His way with me summer and winter, in season and out. And He says to me, "Tevye, don't talk like a fool. Leave the management of the world to Me."

So listen to what can happen in this great world of ours. And to whom does it have to happen? To Tevye, *shlimazi*.

To make a long story short, I had just lost everything I had in a stock market investment I had gotten involved in through that relative of mine, Menachem-Mendel (may his

Sholem, Aleichem. "Selected Stories of Sholom Aleichem."
Ed. Alfrd Katz. New York: Modern Library, 1956.

name and memory be forever blotted out), and I was very low. It looked as if it was all over with me. No more Tevye, no more dairy business.

"Fool," my wife says to me. "You have worried enough. You'll get nowhere worrying. You'll just eat your heart out. Pretend that robbers had broken in and taken everything away . . . I'll tell you what," she says to me. "Go out for a while. Go see Lazer-Wolf, the butcher, at Anatevka. He wants to see you about something very important."

"What's the matter?" I asked. "What is he so anxious to see me about? If he is thinking of that milch cow of ours, let him take a stick and knock that idea out of his head."

"What are you so anxious about her for?" she says to me. "The milk that we get out of her, or the cheese or butter?"

"I'm not thinking about that," I answer. "It's just the idea. It would be a sin to give the poor thing away to be slaughtered. You can't do that to a living creature. It is written in the Bible . . ."

"Oh, enough of that!" she comes back at me. "The whole world knows already that you're a man of learning! You do what I tell you. You go over and see Lazer-Wolf. Every Thursday when our Tzeitl goes there for meat, he won't leave her alone. 'You tell your father,' he keeps saying, 'to come and see me. It's important.'"

Well, once in a while you have to obey your wife. So I let her talk me into it, and I go over to Anatevka, about three miles away. He wasn't home. "Where can he be?" I ask a snubnosed woman who is bustling around the place. "They're slaughtering today," says the woman, "and he went down to bring an ox. He'll be coming back pretty soon."

So I wait. And while I'm waiting I look around the house a little. And from what I see, it looks as if Lazer-Wolf has been a good provider. There is a cupboard filled with copperware—at least a hundred and fifty *rubles'* worth; a couple of samovars, some brass trays, silver candlesticks and gilded

goblets. And a fancy *Hannukah* lamp and some trinkets made of porcelain and silver and everything.

"Lord Almighty!" I think to myself. "If I can only live to see things like that at my children's homes . . . What a lucky fellow he is—such wealth, and nobody to support! Both his children are married, and he himself is a widower . . ."

Well, at last the door opens and in stamps Lazer-Wolf. "Well, Reb Tevye," he says. "What's the matter? Why is it so hard to get hold of you? How goes it?"

"How should it go?" I say to him. "I go and I go, and I get nowhere. 'Neither gold nor health nor life itself,' as the *Torah* says."

"Don't complain, Reb Tevye," he answers me. "Compared with what you were when I first knew you, you're a rich man today."

"May we both have what I still need to make me a rich man," I say. "But I am satisfied, thank God. '*Abracadabra askakudra*,' as the *Talmud* says."

"You're always there with a line of *Talmud*," he comes back. "What a lucky man you are, Reb Tevye, to know all these things. But what does all that wisdom and knowledge have to do with us? We have other things to talk about. Sit down, Tevye." He lets out a yell, "Let's have some tea!" And as if by magic the snubnosed woman appears, snatches the samovar, and is off to the kitchen.

"Now that we are alone," he says to me, "we can talk business. Here is the story. I've been wanting to talk to you for a long time. I tried to reach you through your daughter. How many times have I begged you to come? You understand, I've been casting an eye . . ."

"I know," I say, "that you have been casting an eye on her, but it's no use. Your pains are wasted, Reb Lazer-Wolf. There's no use talking about it."

"Why not?" he asks, with a frightened look.

"Why yes?" says I. "I can wait. I'm in no hurry. My house isn't on fire."

"But why should you wait, if you can arrange it now?"
 "Oh, that's not important," I say. "Besides, I feel sorry for the poor thing."

"Look at him," says Lazer-Wolf with a laugh. "He feels sorry for her . . . If somebody heard you, Reb Teveye, he'd have sworn that she was the only one you had. It seems to me that you have a few more without her."

"Does it bother you if I keep them?" I say. "If anyone is jealous . . ."

"Jealous? Who is talking of jealousy?" he cries. "On the contrary, I know they're superior, and that is exactly why—you understand? And don't forget, Reb Teveye, that you can get something out of it too!"

"Of course . . . I know all a person can get from you . . . A piece of ice—in winter. We've known that from way back."

"Forget it," he says to me, sweet as sugar. "That was a long time ago. But now—after all—you and I—we're practically in one family, aren't we?"

"Family? What kind of family? What are you talking about, Reb Lazer-Wolf?"

"You tell me, Reb Teveye. I'm beginning to wonder . . ."

"What are you wondering about? We're talking about my milch cow. The one you want to buy from me."

Lazer-Wolf throws back his head and lets out a roar. "That's a good one!" he howls at me. "A cow! And a milch cow at that!"

"If not the cow," I say, "then what *were* we talking about? You tell me so I can laugh too."

"Why, about your daughter. We were talking about your daughter Tzeitl the whole time. You know, Reb Teveye, that I have been a widower for quite a while now. So I thought, why do I have to go looking all over the world—get mixed up with matchmakers, those sons of Satan? Here we both are. I know you, you know me. It's not like running after a stranger. I see her in my shop every Thursday. She's made a good impression on me. I've talked with her a few times.

She looks like a nice, quiet girl. And as for me—as you see for yourself—I'm pretty well off. I have my own house. A couple of stores, some hides in the attic, a little money in the chest. I live pretty well . . . Look, Teveye, why do we have to do a lot of bargaining, try to impress each other, bluff each other? Listen to me. Let's shake hands on it and call it a match."

Well, when I heard that I just sat and stared. I couldn't say a word. All I could think was: Lazer-Wolf . . . Tzeitl . . . He had children as old as she was. But then I reminded myself: what a lucky thing for her. She'll have everything she wants. And if he is not so good-looking? There were other things besides looks. There was only one thing I really had against him: he could barely read his prayers. But then, can everybody be a scholar? There are plenty of wealthy men in Anatevka, in Mazapevka, and even in Yehupetz who don't know one letter from another. Just the same, if it's their luck to have a little money they get all the respect and honor a man could want. As the saying goes, "There's learning in a strongbox, and wisdom in a purse . . ."

"Well, Reb Teveye," he says. "Why don't you say something?"

"What do you want me to do? Yell out loud?" I ask mildly, as if not wanting to look anxious. "You understand, don't you, that this is something a person has to think over. It's no trifle. She's my eldest child."

"All the better," he says. "Just because she is your eldest . . . That will give you a chance to marry off your second daughter, too, and then, in time with God's help, the third. Don't you see?"

"Amen. The same to you," I tell him. "Marrying them off is no trick at all. Just let the Almighty send each one her predestined husband."

"No," he says. "That isn't what I mean. I mean something altogether different. I mean the dowry. That you won't need for her. And her clothes I'll take care of too. And maybe you'll find something in your own purse besides . . ."

"Shame on you!" I shout at him. "You're talking just as if you were in the butcher shop. What do you mean—my purse? Shame! My Tzeitl is not the sort that I'd have to sell for money!"

"Just as you say," he answers. "I meant it all for the best. If you don't like it, let's forget it. If you're happy without that, I'm happy too. The main thing is, let's get it done with. And I mean right away. A house must have a mistress. You know what I mean . . ."

"Just as you say," I agree. "I won't stand in your way. But I have to talk it over with my wife. In affairs like this she has her say. It's no trifle. As Rashi says, 'A mother is not a dust rag.' Besides, there's Tzeitl herself to be asked. How does the saying go? 'All the kinsmen were brought to the wedding—and the bride was left home . . .'"

"What foolishness!" says Lazer-Wolf. "Is this something to ask her about? Tell her, Reb Tevye! Go home. Tell her what is what, and get the wedding canopy ready."

"No, Reb Lazer-Wolf," I say. "That's not the way you treat a young girl."

"All right," he says. "Go home and talk it over. But first, Reb Tevye, let's have a little drink. How about it?"

"Just as you say," I agree. "Why not? How does the saying go? 'Man is human—and a drink is a drink.' There is," I tell him, "a passage in the *Talmud* . . ." And I give him a passage. I don't know myself what I said. Something from the *Song of Songs* or the *Hagadah* . . .

Well, we took a drop or two—as it was ordained. In the meantime the woman had brought in the samovar and we made ourselves a glass or two of punch, had a very good time together, exchanged a few toasts—talked—made plans for the wedding—discussed this and that—and then back to the wedding.

"Do you realize, Reb Lazer-Wolf, what a treasure she is?" "I know . . . Believe me, I know . . . If I didn't I would never have suggested anything . . ."

And we both go on shouting. I: "A jewel! A diamond! I

hope you'll know how to treat her! Not like a butcher . . . And he: "Don't worry, Reb Tevye. What she'll eat in my house on weekdays she never had in your house on holidays."

"Tut, tut," I said. "Feeding a woman isn't everything. The richest man in the world doesn't eat five-*ruble* gold pieces, and a pauper doesn't eat stones. You're a coarse fellow, Lazer-Wolf. You don't even know how to value her talents—her baking—her cooking! Ah, Lazer-Wolf! The fish she makes! You'll have to learn to appreciate her!"

And he: "Tevye, pardon me for saying it, but you're somewhat befuddled. You don't know your man. You don't know me at all . . ."

And I: "Put gold on one scale and Tzeitl on the other . . . Do you hear, Reb Lazer-Wolf, if you had a million *rubles*, you wouldn't be worth her little finger."

And he again: "Believe me, Tevye, you're a big fool, even if you are older than I am."

We yelled away at each other that way for a long time, stopping only for a drink or two, and when I came home it was late at night and my feet felt as if they had been shackled. And my wife, seeing right away that I was tipsy, gave me a proper welcome.

"Sh . . . Golde, control yourself," I say to her cheerfully, almost ready to start dancing. "Don't screech like that, my soul. We have congratulations coming."

"Congratulations? For what? For having sold that poor cow to Lazer-Wolf?"

"Worse than that," I say.

"Traded her for another one? And outsmarted Lazer-Wolf—poor fellow?"

"Still worse."

"Talk sense," she pleads. "Look, I have to haggle with him for every word."

"Congratulations, Golde," I say once more. "Congratulations to both of us. Our Tzeitl is engaged to be married."

"If you talk like that then I know you're drunk," she says.

"And not slightly, either. You're out of your head. You must have found a real glassful somewhere."

"Yes. I had a glass of whisky with Lazer-Wolf, and I had some punch with Lazer-Wolf, but I'm still in my right senses. Lo and behold, Golde darling, our Tzeitl has really and truly and officially become betrothed to Lazer-Wolf himself."

And I tell her the whole story from start to finish, how and what and when and why. Everything we discussed, word for word.

"Do you hear, Tevye," my wife finally says, "my heart told me all along that when Lazer-Wolf wanted to see you it was for something. Only I was afraid to think about it. Maybe nothing would come of it. Oh, dear God, I thank Thee, I thank Thee, Heavenly Father . . . May it all be for the best. May she grow old with him in riches and honor—not like that first wife of his, Fruma-Sarah, whose life with him was none too happy. She was, may she forgive me for saying it, an embittered woman. She couldn't get along with anybody. Not at all like our Tzeitl . . . Oh, dear God, I thank Thee, dear God . . . Well, Tevye, didn't I tell you, you simpleton . . . Did you have to worry? If a thing has to happen it will happen . . ."

"I agree with you," said I. "There is a passage in the *Talmud* that covers that very point . . ."

"Don't bother me with your passages," she said. "We've got to get ready for the wedding. First of all, make out a list for Lazer-Wolf of all the things Tzeitl will need. She doesn't have a stitch of underwear, not even a pair of stockings. And as for clothes, she'll need a silk dress for the wedding, and a cotton one for summer, a woolen one for winter, and petticoats, and cloaks—she should have at least two—one, a fur-lined cloak for weekdays and a good one with a ruffle for Saturdays. And how about a pair of button-shoes and a corset, gloves, handkerchiefs, a parasol, and all the other things that a girl nowadays has to have?"

"Where, Golde, darling, did you get acquainted with all these riggings?" I ask her.

"Why not?" says she. "Haven't I ever lived among civilized people? And didn't I see, back in Kasrilevka, how ladies dressed themselves? You let me do all the talking with him myself. Lazer-Wolf, is, after all, a man of substance. He won't want everybody in the family to come bothering him. Let's do it properly. If a person has to eat pork, let him eat a bellyful . . ."

So we talked and we talked till it was beginning to get light. "My wife," I said, "it's time to get the cheese and butter together so I can start for Boiberik. It is all very wonderful indeed, but you still have to work for a living."

And so, when it was still barely light I harnessed my little old horse and went off to Boiberik. When I got to the Boiberik marketplace—Oho! Can a person ever keep a secret? Everybody knew about it already, and I was congratulated from all sides. "Congratulations, congratulations! Reb Tevye, when does the wedding come off?"

"The same to you, the same to you," I tell them. "It looks as if the saying is right: 'The father isn't born yet and the son is dancing on the rooftops . . .'"

"Forget about that!" they cry out. "You can't get away with that! What we want is treats. Why, how lucky you are, Reb Tevye! An oil well! A gold mine!"

"The well runs dry," I tell them, "and all that's left is a hole in the ground."

Still, you can't be a hog and leave your friends in the lurch. "As soon as I'm through delivering I'll be back," I tell them. "There'll be drinks and a bite to eat. Let's enjoy ourselves. As the Good Book says, 'Even a beggar can celebrate.'"

So I got through with my work as fast as I could and joined the crowd in a drink or two. We wished each other good luck as people do, and then I got back into my cart and started for home again, happy as could be. It was a beau-

tiful summer day, the sun was hot, but on both sides of the road there was shade, and the odor of the pines was wonderful. Like a prince I stretched myself out in the wagon and eased up on the reins. "Go along," I said to the little old horse, "go your own way. You ought to know it by now." And myself, I clear my throat and start off on some of the old tunes. I am in a holiday mood, and the songs I sing are those of *Rosh Hashono* and *Yom Kippur*. As I sing I look up at the sky but my thoughts are concerned with things below. The heavens are the Lord's, but the earth He gave to the Children of Adam, for them to brawl around in, to live in such luxury that they have time to tear each other apart for this little honor or that . . . They don't even understand how one ought to praise the Lord for the good things that He gives them . . . But we, the poor people, who do not live in idleness and luxury, give us but one good day and we thank the Lord and praise Him; we say, "*Ohavi, I love Him*"—the Highest One—"for He hears my voice and my prayer, He inclines His ear to me . . . For the waves of death compassed me, the floods of Belial assailed me . . ." Here a cow falls down and is injured, there an ill wind brings a kinsman of mine, a good-for-nothing, a Menachem-Mendel from Yehupetz who takes away my last penny; and I am sure that the world has come to an end—there is no truth or justice left anywhere on earth . . . But what does the Lord do? He moves Lazer-Wolf with the idea of taking my daughter Tzeitl without even a dowry . . . And therefore I give thanks to Thee, dear God, again and again, for having looked upon Tevye and come to his aid . . . I shall yet have joy. I shall know what it is to visit my child and find her a mistress of a well-stocked home, with chests full of linens, pantries full of chicken fat and preserves, coops full of chickens, geese and ducks . . .

Suddenly my horse dashes off downhill, and before I can lift my head to look around I find myself on the ground with all my empty pots and crocks and my cart on top of me! With the greatest difficulty I drag myself out from under

and pull myself up, bruised and half-dead, and I vent my wrath on the poor little horse. "Sink into the earth!" I shout. "Who asked you to show that you know how to run? You almost ruined me altogether, you devil!" And I gave him as much as he could take. You could see that he realized he had gone a little too far. He stood there with his head down, humble, ready to be milked . . . Still cursing him, I turn the cart upright, gather up my pots, and off I go. A bad omen, I tell myself, and I wonder what new misfortunes might be awaiting me . . .

That's just how it was. About a mile farther on, when I'm getting close to home, I see someone coming toward me. I drive up closer, look, and see that it's Tzeitl. At the sight of her my heart sinks, I don't know why. I jump down from the wagon.

"Tzeitl, is that you? What are you doing here?"

She falls on my neck with a sob. "My daughter, what are you crying about?" I ask her.

"Oh," she cries, "Father, Father!" And she is choked with tears.

"What is it, daughter? What's happened to you?" I say, putting my arm around her, patting and kissing her.

"Father, Father, have pity on me. Help me . . ."

"What are you crying for?" I ask, stroking her head. "Little fool, what do you have to cry for? For heaven's sake," I say, "if you say *no* it's *no*. Nobody is going to force you. We meant it for the best, we did it for your own sake. But if it doesn't appeal to you, what are we going to do? Apparently it was not ordained . . ."

"Oh, thank you, Father, thank you," she cries, and falls on my neck again and dissolves in tears.

"Look," I say, "you've cried enough for one day . . . Even eating pastry becomes tiresome . . . Climb into the wagon and let's go home. Lord knows what your mother will be thinking."

So we both get into the cart and I try to calm her down. I tell her that we had not meant any harm to her.

God knows the truth: all we wanted was to shield our daughter from poverty. "So it was not meant," I said, "that you should have riches, all the comforts of life; or that we should have a little joy in our old age after all our hard work, harnessed, you might say, day and night to a wheelbarrow—no happiness, only poverty and misery and bad luck over and over . . ."

"Oh, Father," she cries, bursting into tears again. "I'll hire myself out as a servant. I'll carry rocks. I'll dig ditches . . ."

"What are you crying for, silly child?" I say. "Am I forcing you? Am I complaining? It's just that I feel so wretched that I have to get it off my chest; so I talk it over with Him, with the Almighty, about the way He deals with me. He is, I say, a merciful Father, He has pity on me, but He shows me what He can do, too; and what can I say? Maybe it has to be that way. He is high in heaven, high up, and we are here below, sunk in the earth, deep in the earth. So we must say that He is right and His judgment is right; because if we want to look at it the other way round, who am I? A worm that crawls on the face of the earth, whom the slightest breeze—if God only willed it—could annihilate in the blink of an eye. So who am I to stand up against Him with my little brain and give Him advice on how to run this little world of His? Apparently if He ordains it this way, it has to be this way. What good are complaints? Forty days before you were conceived, the Holy Book tells us, an angel appeared and decreed: 'Let Tevye's daughter Tzeitl take Getzel, the son of Zorach, as her husband; and let Lazer Wolf the butcher go elsewhere to seek his mate.' And to you, my child, I say this: May God send you your predestined one, one worthy of you, and may he come soon, Amen. And I hope your mother doesn't yell too much. I'll get enough from her as it is."

Well, we came home at last. I unharnessed the little horse and sat down on the grass near the house to think things over, think up some fantastic tale to tell my wife. It was late, the sun was setting; in the distance frogs were croak-

ing; the old horse, tied to a tree, was nibbling at the grass; the cows, just come from pasture, waited in the stalls to be milked. All around me was the heavenly smell of the fresh grass—like the Garden of Eden. I sat there thinking it all over . . . How cleverly the Eternal One has created this little world of His, so that every living thing, from man to a simple cow, must earn its food. Nothing is free. If you, little cow, wish to eat—then go, let yourself be milked, be the means of livelihood for a man and his wife and children. If you, little horse, wish to chew—then run back and forth every day with the milk to Boiberik. And you, Man, if you want a piece of bread—go labor, milk the cows, carry the pitchers, churn the butter, make the cheese, harness your horse, drag yourself every dawn to the *datchas* of Boiberik, scrape and bow to the rich ones of Yehupetz, smile at them, cater to them, ingratiate yourself with them, see to it that they are satisfied, don't do anything to hurt their pride . . . Ah, but there still remains the question: *Mah nishitano?* Where is it written that Tevye must labor in their behalf, must get up before daybreak when God Himself is still asleep, just so that they can have a fresh piece of cheese, and butter for their breakfasts? Where is it written that I must rupture myself for a pot of thin gruel, a loaf of barley bread, while they—the rich ones of Yehupetz—loll around in their summer homes without so much as lifting a hand, and are served roast ducks and the best of *knishes*, *blintzes* and *vertutin*? Am I not a man as they are? Would it be a sin, for instance, if Tevye could spend one summer himself in a *datcha* somewhere? But then—where would people get cheese and butter? Who would milk the cows? The Yehupetz aristocrats, maybe? And at the very thought of it I burst out laughing. It's like the old saying: "If God listened to every fool what a different world it would be!"

And then I heard someone call out, "Good evening, Reb Tevye." I looked up and saw a familiar face—Motel Kamzoi, a young tailor from Anatevka.

"Well, well," I say, "you speak of the Messiah and look

who's here! Sit down, Motel, on God's green earth. And what brings you here all of a sudden?"

"What brings me here?" he answers. "My two feet."

And he sits down on the grass near me and looks off toward the barn where the girls are moving about with their pots and pitchers. "I have been wanting to come here for a long time, Reb Tevye," he says at last, "only I never seem to have the time. You finish one piece of work and you start the next. I work for myself now, you know, and there is plenty to do, praise the Lord. All of us tailors have as much as we can do right now. It's been a summer of weddings. Everybody is marrying off his children—everybody, even the widow Trihubecha."

"Everybody," I say. "Everybody except Tevye. Maybe I am not worthy in the eyes of the Lord."

"No," he answers quickly, still looking off where the girls are. "You're mistaken, Reb Tevye. If you only wanted to you could marry off one of your children, too. It all depends on you . . ."

"So?" I ask. "Maybe you have a match for Tzeitl?"

"A perfect fit!" the tailor answers.

"And," I ask, "is it a good match at least?"

"Like a glove!" he cries in his tailor's language, still looking off at the girls.

I ask, "In whose behalf is it then that you come? If he smells of a butcher shop I don't want to hear another word!" "God forbid!" he says. "He doesn't begin to smell of a butcher shop!"

"And you really think he's a good match?"

"There never was such a match!" he answers promptly. "There are matches and matches, but this one, I want you to know, was made exactly to measure!"

"And who, may I ask, is the man? Tell me!"

"Who is it?" he says, still looking over yonder. "Who is it? Why, me—myself!"

When he said that I jumped up from the ground as if I'd

been scalded, and he jumped too, and there we stood facing each other like bristling roosters. "Either you're crazy," I say to him, "or you're simply out of your mind! What are you—everything? The matchmaker, the bridegroom, the ushers all rolled into one? I suppose you'll play the wedding march too! I've never heard of such a thing—arranging a match for oneself!"

But he doesn't seem to listen. He goes right on talking. "Anyone who thinks I'm crazy is crazy himself! No, Reb Tevye, I have all my wits about me. A person doesn't have to be crazy in order to want to marry your Tzeitl. For example, the richest man in our town—Lazer-Wolf, the butcher—wanted her too. Do you think it's a secret? The whole town knows it. And as for being my own matchmaker, I'm surprised at you! After all, Reb Tevye, you're a man of the world. If a person sticks his finger in your mouth you know what to do! So what are we arguing about? Here is the whole story: your daughter Tzeitl and I gave each other our pledge more than a year ago now that we would marry . . ."

If someone had stuck a knife into my heart it would have been easier to endure than these words. In the first place, how does a stitcher like Motel fit into the picture as my son-in-law? And in the second place, what kind of words are these, "We gave each other our pledge that we would marry?" And where do I come in? . . . I ask him bluntly, "Do I still have the right to say something about my daughter, or doesn't anyone have to ask a father any more?"

"On the contrary," says Motel, "that's exactly why I came to talk with you. I heard that Lazer-Wolf has been discussing a match, and I have loved her now for over a year. More than once I have wanted to come and talk it over with you, but every time I put it off a little. First, till I had saved up a few rubles for a sewing machine, and then till I got some decent clothes. Nowadays almost everybody has to have two suits and a few good shirts . . ."

"You and your shirts!" I yell at him. "What childish nonsense is this? And what do you intend to do after you're married? Support your wife with shirts?"

"Why," he says, "why, I'm surprised at you, Reb Tevye! From what I hear, when you got married you didn't have your own brick mansion either, and nevertheless here you are . . . In any case, if the whole world gets along, I'll get along, too. Besides, I have a trade, haven't I?"

To make a long story short, he talked me into it. For after all—why should we fool ourselves?—how do all Jewish children get married? If we began to be too particular, then no one in our class would ever get married at all . . . There was only one thing still bothering me, and that I still couldn't understand. What did they mean—pledging their troth? What kind of world has this become? A boy meets a girl and says to her, "Let us pledge our troth." Why, it's just too free-and-easy, that's all!

But when I looked at this Motel standing there with his head bent like a sinner, I saw that he was not trying to get the best of anybody, and I thought: "Now, what am I becoming so alarmed about? What am I putting on such airs for? What is my own pedigree? Reb Tzotzel's grandchild! And what huge dowry can I give my daughter—and what fine clothes? So maybe Motel Kamzoil is only a tailor, but at the same time he is a good man, a worker; he'll be able to make a living. And besides, he's honest too. So what have I got against him?"

"Tevye," I say to myself, "don't think up any childish arguments. Let them have their way." Yes . . . but what am I going to do about my Golde? I'll have plenty on my hands there. She'll be hard to handle. How can I make her think it's all right? . . .

"You know what, Motel," I said to the young suitor. "You go home. I'll straighten everything out here. I'll talk it over with this one and that one. Everything has to be done right. And tomorrow morning, if you haven't changed your mind by that time, maybe we'll see each other."

"Change my mind!" he yells at me. "You expect me to change my mind? If I do, I hope I never live to go away from here! May I become a stone, a bone, right here in front of you!"

"What's the use of swearing?" I ask him. "I believe you without the oath. Go along, Motel. Good night. And may you have pleasant dreams."

And I myself go to bed, too. But I can't sleep. My head is splitting. I think of one plan and then another, till at last I come upon the right one. And what is that? Listen, I'll tell you . . .

It's past midnight. All over the house we're sound asleep. This one is snoring, that one is whistling. And suddenly I sit up and let out a horrible yell, as loud as I can: "Help! Help! Help!" It stands to reason that when I let out this yell everybody wakes up, and first of all—Golde.

"May God be with you, Tevye," she gasps, and shakes me. "Wake up! What's the matter with you? What are you howling like this for?"

I open my eyes, look around to see where I am, and call out in terror, "Where is she? Where is she?"

"Where is who?" asks Golde. "What are you talking about?"

I can hardly answer. "Fruma-Sarah. Fruma-Sarah, Lazer-Wolf's first wife . . . She was standing here a minute ago."

"You're out of your head," my wife says to me. "May God save you, Tevye. Do you know how long Fruma-Sarah has been dead?"

"I know that she's dead," I say, "but just the same she was here just a minute ago, right here by the bed, talking to me. Then she grabbed me by the windpipe and started to choke me . . ."

"What on earth is the matter with you, Tevye?" says my wife. "What are you babbling about? You must have been dreaming. Spit three times and tell me what you dreamt, and I'll tell you what it meant."

"Long may you live, Golde," I tell her. "It's lucky you

woke me up or I'd have died of fright right on the spot. Get me a drink of water and I'll tell you my dream. Only I beg you, Golde, don't become frightened: the Holy Books tell us that sometimes only three parts of a dream come true, and the rest means nothing. Absolutely nothing. Well, here is my dream . . .

"In the beginning I dreamt that we were having a celebration of some kind, I don't know what. Either an engagement or a wedding. The house was crowded. All the men and women we knew were there—the *rov* and the *shochet* and everybody. And musicians, too . . . In the midst of the celebration the door opens, and in comes your grandmother Tzeitl, may her soul rest in peace . . ."

"Grandmother Tzeitl!" my wife shouts, turning pale as a sheet. "How did she look? How was she dressed?"

"How did she look?" I say . . . "May our enemies look the way she looked. Yellow. A waxen yellow. And she was dressed—how do you expect?—in white. A shroud. She came up to me. 'Congratulations,' she said, 'I am so happy that you picked such a fine young man for your Tzeitl who bears my name. He's a fine, upstanding lad—this Motel Kamzoll . . . He was named after my uncle Mordecai, and even if he is a tailor he's still an honest boy . . .'"

"A tailor!" gasps Golde. "Where does a tailor come into our family? In our family we have had teachers, cantors, *shamosim*, undertakers' assistants, and other kinds of poor people. But a tailor—never!"

"Don't interrupt me, Golde," I tell her. "Maybe your grandmother Tzeitl knows better . . . When I heard her congratulate me like that, I said to her, 'What is that you said, Grandmother? About Tzeitl's betrothed being a tailor? Did you say Motel? . . . You mean a butcher, don't you? A butcher named Lazer-Wolf?'"

"No," says your grandmother again. "No, Tevye. Your daughter is engaged to Motel, and he's a tailor, and she'll grow old with him—if the Lord wills—in comfort and honor."

"But, Grandmother," I say again, "what can we do about Lazer-Wolf? Just yesterday I gave him my word . . ."

"I had barely finished saying this when I looked up, and your grandmother Tzeitl is gone. In her place is Fruma-Sarah—Lazer-Wolf's first wife—and this is what she says: 'Reb Tevye, I have always considered you an honest man, a man of learning and virtue. But how does it happen that you should do a thing like this—let your daughter take my place, live in my house, carry my keys, wear my clothes, my jewelry, my pearls?'"

"Is it my fault," I ask her, "if Lazer-Wolf wanted it that way?"

"Lazer-Wolf!" she cries. "Lazer-Wolf will have a terrible fate, and your Tzeitl too, if she marries him. It's a pity, Reb Tevye. I feel sorry for your daughter. She'll live with him no more than three weeks, and when the three weeks are up I'll come to her by night and I'll take her by the throat like this . . . And with these words Fruma-Sarah grabs me by the windpipe and begins choking me—so hard that if you hadn't waked me up, by now I'd have been—far, far away . . ."

"Ptu, ptu, ptu," spits my wife three times. "It's an evil spirit! May it fall into the river; may it sink into the earth; may it climb into attics; may it lie in the forest—but may it never harm us or our children! May that butcher have a dream like that! A dark and horrible dream! Motel Kamzoll's smallest finger is worth more than all of him, even if Motel is only a tailor; for if he was named after my uncle Mordecai he couldn't possibly have been a tailor by birth. And if my grandmother—may she rest in peace—took the trouble to come all the way from the other world to congratulate us, why, all we can do is say that this is all for the best, and it couldn't possibly be any better. Amen. Selah . . ."

Well, why should I go on and on?
The next day they were engaged, and not long after were

married. And the two of them, praise the Lord, are happy. He does his own tailoring, goes around in Boiberik from one *datcha* to another picking up work; and she is busy day and night, cooking and baking and washing and tidying and bringing water from the well . . . They barely make enough for food. If I didn't bring her some of our cheese and butter once in a while—or a few *groschen* sometimes—they would never be able to get by. But if you ask her—my Tzeitl, I mean—she says everything is as good as it could be. Just let Motel stay in good health.

So go complain about modern children. You slave for them, do everything for them! And they tell you that they know better.

And . . . maybe they do . . .

YOU MUSTN'T WEEP— IT'S YOM-TEV

I am willing to bet any amount you want that no one in the world was as happy at the coming of spring as were the two of us—I, the cantor Peisi's son, Motel, and the neighbor's calf, Meni. (It was I who had given him that name.) Both of us together had crept out of our narrow winter quarters to greet the first day of spring, both of us together had felt the warm rays of the sun and together we had smelled the fresh odors of the newly sprouted grass. I, Motel, the cantor's son, came out of a cold, damp cellar that smelled of sour dough and medicine and Meni, the neighbor's calf, was let out of even the worse stench of a smell, filthy shed with flimsy walls through whose chinks the snow sifted in winter and the rain beat in summer.

Having escaped into God's free world, the two of us, Meni and I, began to show our unbounded joy, each in his own way. I, Motel, the cantor's son, lifted up both my arms above my head, opened my mouth, and drew in as much of the fresh warm air as my lungs could contain. And I felt as though I were growing in height, as though I were drawn up there into the blue sky where the fleecy clouds drifted, up there where the birds dipped and rose and were lost to view. And from my overfilled breast there escaped a song that was

finish to everyone he saw, each time with new incidents and new miracles.

And everybody wanted the vinegar maker of Sobolivka to come home with him, spend the night with him, and tell him in person the story of the Miracle of *Hashono Rabo*.

And what a celebration we had that night! What a *Simchas Torah* that was! What a *Simchas Torah!*

HODEL

You look, Mr. Sholom Aleichem, as though you were surprised that you hadn't seen me for such a long time . . . You're thinking that Tevye has aged all at once, his hair has turned gray . . .

Ah, well, if you only knew the troubles and heartaches he has endured of late! How is it written in our Holy Books? "Man comes from dust, and to dust he returns." Man is weaker than a fly, and stronger than iron. Whatever plague there is, whatever trouble, whatever misfortune—it never misses me. Why does it happen that way? Maybe because I am a simple soul who believes everything that everyone says. Tevye forgets that our wise men have told us a thousand times: "Beware of dogs . . ."

But I ask you, what can I do if that's my nature? I am, as you know, a trusting person, and I never question God's ways. Whatever He ordains is good. Besides, if you do complain, will it do you any good? That's what I always tell my wife. "Golde," I say, "you're sinning. We have a *Medresh* . . ."

"What do I care about a *Medresh*?" she says. "We have a daughter to marry off. And after her are two more almost ready. And after these two—three more—may the Evil Eye spare them!"

Sholem, Aleichem. "Selected Stories of Sholom Aleichem."

Ed. Alfrd Katz. New York: Modern Library, 1956.

"I only wish I knew!"

"Then why does a young gentleman like you bother his head for nothing?"

"Don't worry, Reb Teyve. A young gentleman like me knows what he's doing."

"So—if you know who I am, tell me who you are!"

"Who am I? I'm a man."

"I can see that you're not a horse. I mean, as we Jews say, *whose* are you?"

"Whose should I be but God's?"

"I know that you're God's. It is written, 'All living things are His.' I mean, whom are you descended from? Are you from around here, or from Lithuania?"

"I am descended," he says, "from Adam, our father. I come from right around here. You know who we are."

"Well then, who is your father? Come, tell me."

"My father," he says, "was called Pertschik."

I spat with disgust. "Did you have to torture me like this all that time? Then you must be Pertschik the cigarette-maker's son!"

"Yes, that's who I am. Pertschik the cigarette-maker's son."

"And you go to the university?"

"Yes—the university."

"Well," I said, "I'm glad to hear it. Man and fish and fowl—you're all trying to better yourselves! But tell me, my lad, what do you live on, for instance?"

"I live on what I eat."

"That's good," I say. "And what do you eat?"

"I eat anything I can get."

"I understand," I say. "You're not particular. If there is something to eat, you eat. If not, you bite your lip and go

I say. "Did they divide your father's inheritance among themselves?"

"Let me tell you," says he, "it may well be that you and I and all the rest of us have no small share in *their* inheritance."

"Listen to me," I answer. "Let your enemies talk like that. But one thing I can see: you're not a bashful lad. You know what a tongue is for. If you have the time, stop at my house tonight and we'll talk a little more. And if you come early, you can have supper with us, too."

Our young friend didn't have to be asked twice. He arrived at the right moment—when the borsht was on the table and the *knishes* were baking in the oven. "Just in time!" I said. "Sit down. You can say grace or not, just as you please. I'm not God's watchman; I won't be punished for your sins." And as I talk to him I feel myself drawn to the fellow somehow; I don't know why. Maybe it's because I like a person one can talk to, a person who can understand a quotation and follow an argument about philosophy or this or that or something else . . . That's the kind of person I am.

And from that evening on our young friend began coming to our house almost every day. He had a few private students and when he was through giving his lessons he'd come to our house to rest up and visit for a while. What the poor fellow got for his lessons you can imagine for yourself, if I tell you that the very richest people used to pay their tutors three *rubles* a month; and besides their regular duties they were expected to read telegrams for them, write out addresses, and even run errands at times. Why not? As the passage says, "If you eat bread you have to earn it." It was

sian name of Pertschik to Feferele. And it can truthfully be said that we all came to love him as though he were one of us, for by nature he was a likable young man, simple, straightforward, generous. Whatever he had he shared with us.

There was only one thing I didn't like about him, and that was the way he had of suddenly disappearing. Without warning he would get up and go off; we looked around, and there was no Feferele. When he came back I would ask, "Where were you, my fine-feathered friend?" And he wouldn't say a word. I don't know how you are, but as for me, I dislike a person with secrets. I like a person to be willing to tell what he's been up to. But you can say this for him: when he did start talking, you couldn't stop him. He poured out everything. What a tongue he had! "Against the Lord and against His anointed; let us break their bands asunder." And the main thing was to break the bands . . . He had the wildest notions, the most peculiar ideas. Everything was upside down, topsy-turvy. For instance, according to his way of thinking, a poor man was far more important than a rich one, and if he happened to be a worker too, then he was really the brightest jewel in the diadem! He who toiled with his hands stood first in his estimation.

"That's good," I say, "but will that get you any money?"

At this he becomes very angry and tries to tell me that money is the root of all evil. Money, he says, is the source of all falsehood, and as long as money amounts to something nothing will ever be done in this world in the spirit of justice. And he gives me thousands of examples and illustrations that make no sense whatever.

"According to your crazy notions," I tell him, "there is no

over—discussing philosophic matters—when he suddenly said, "Do you know, Reb Tevye, you have very fine daughters."

"Is that so?" said I. "Thanks for telling me. After all, they have someone to take after."

"The oldest one especially is a very bright girl," said he. "She's all there!"

"I know without your telling me," said I. "The apple never falls very far from the tree."

And I glowed with pride. What father isn't happy when his children are praised? How should I have known that from such an innocent remark would grow such fiery love? Well, one summer twilight I was driving through Boiberik, going from *datcha* to *datcha* with my goods, when someone stopped me. I looked up and saw that it was Ephraim the matchmaker. And Ephraim, like all matchmakers, was concerned with only one thing—arranging marriages. So when he sees me here in Boiberik he stops me and says, "Excuse me, Reb Tevye, I'd like to tell you something."

"Go ahead," I say, stopping my horse, "as long as it's good news."

"You have," says he, "a daughter."

"I have," I answer, "seven daughters."

"I know," says he. "I have seven, too."

"Then together," I tell him, "we have fourteen."

"But joking aside," he says, "here is what I have to tell you. As you know, I am a matchmaker, and I have a young man for you to consider, the very best there is, a regular prince. There's not another like him anywhere."

"Well," I say, "that sounds good enough to me. But what do you consider a prince? If he's a tailor or a shoemaker or

And then he begins to rattle off all his client's virtues. And it really sounds like something . . . First of all, he comes from a very fine family. And that is very important to me, for I am not just a nobody either. In our family you will find all sorts of people—spotted, striped and speckled, as the Bible says. There are plain, ordinary people, there are workers, and there are property owners . . . Secondly, he is a learned man who can read small print as well as large; he knows all the Commentaries by heart. And that is certainly not a small thing, either, for an ignorant man I hate even worse than pork itself. To me an unlettered man is worse—a thousand times worse—than a hoodlum. You can go around bareheaded, you can even walk on your head if you like, but if you know what Rashi and the others have said, you are a man after my own heart . . . And on top of everything, Ephraim tells me, this man of his is rich as can be. He has his own carriage drawn by two horses so spirited that you can see a vapor rising from them. And that I don't object to, either. Better a rich man than a poor one! God Himself must hate a poor man, for if He did not, would He had made him poor?

"Well," I ask, "what more do you have to say?"

"What more can I say? He wants me to arrange a match with you. He is dying, he's so eager. Not for you, naturally, but for your daughter. He wants a pretty girl."

"He is dying?" I say. "Then let him keep dying . . . And who is this treasure of yours? What is he? A bachelor? A widower? Is he divorced? What's wrong with him?"

"He is a bachelor," says Ephraim. "Not so young any more, but he's never been married."

"And what is his name may I ask?"

week I would bring my daughter to Boiberik. And driving home, all sorts of wonderful thoughts came to me, and I imagined my Hodel riding in a carriage drawn by spirited horses. The whole world envied me, not so much for the carriage and horses as for the good deeds I accomplished through my wealthy daughter. I helped the needy with money—let this one have twenty-five *rubles*, that one fifty, another a hundred. How do we say it? "Other people have to live too . . ." That's what I think to myself as I ride home in the evening, and I whip my horse and talk to him in his own language.

"Hurry, my little horse," I say, "move your legs a little faster and you'll get your oats that much sooner. As the Bible says, 'if you don't work, you don't eat' . . ."

Suddenly I see two people coming out of the woods—a man and a woman. Their heads are close together and they are whispering to each other. Who could they be, I wonder, and I look at them through the dazzling rays of the setting sun. I could swear the man was Feferel. But whom was he walking with so late in the day? I put my hand up and shield my eyes and look closely. Who was the damsel? Could it be Hodel? Yes, that's who it was! Hodel! So? So that's how they'd been studying their grammar and reading their books together? Oh, Tevye, what a fool you are . . .

I stop the horse and call out:

"Good evening! And what's the latest news of the war? How do you happen to be out here this time of the day? What are you looking for—the day before yesterday?"

At this the couple stops, not knowing what to do or say. They stand there, awkward and blushing, with their eyes

"Father, you can congratulate us."

"Congratulate you?" I say. "What's happened? Did you find a treasure buried in the woods? Or were you just saved from some terrible danger?"

"Congratulate us," says Feferel this time. "We're engaged."
"What do you mean—engaged?"

"Don't you know what engaged means?" says Feferel, looking me straight in the eye. "It means that I'm going to marry her and she's going to marry me."

I look him back in the eye and say, "When was the contract signed? And why didn't you invite me to the ceremony? Don't you think I have a slight interest in the matter?" I joke with them and yet my heart is breaking. But Tevye is not a weakling. He wants to hear everything out. "Getting married," I say, "without matchmakers, without an engagement feast?"

"What do we need matchmakers for?" says Feferel. "We arranged it between ourselves."

"So?" I say. "That's one of God's wonders! But why were you so silent about it?"

"What was there to shout about?" says he. "We wouldn't have told you now, either, but since we have to part soon, we decided to have the wedding first."

This really hurt. How do they say it? It hurt to the quick. Becoming engaged without my knowledge—that was bad enough, but I could stand it. He loves her, she loves him—that I'm glad to hear. But getting married? That was too much for me . . .

The young man seemed to realize that I wasn't too well pleased with the news. "You see, Reb Tevye," he offered, "this is the reason: I am about to go away."

named Feferel comes into our lives—small, dark, homely, disguises himself as a bridegroom, wants to marry my daughter and then leave her—and he won't even say where he's going! Isn't that enough to drive you crazy?

"All right," I say. "A secret is a secret. Everything you do seems to be a secret. But explain this to me, my friend. You are a man of such—what do you call it?—integrity; you wallow in justice. So tell me, how does it happen that you suddenly marry Tevye's daughter and then leave her? Is that integrity? Is that justice? It's lucky that you didn't decide to rob me or burn my house down!"

"Father," says Hodel, "you don't know how happy we are now that we've told you our secret. It's like a weight off our chests. Come, Father, kiss me."

And they both grab hold of me, she on one side, he on the other, and they begin to kiss and embrace me, and I to kiss them in return. And in their great excitement they begin to kiss each other. It was like going to a play. "Well," I say at last, "maybe you've done enough kissing already? It's time to talk about practical things."

"What, for instance?" they ask.

"For instance," I say, "the dowry, clothes, wedding expenses, this, that and the other . . ."

"We don't need a thing," they tell me. "We don't need anything. No this, no that, no other."

"Well then, what do you need?" I ask.

"Only the wedding ceremony," they tell me.

What do you think of that! . . . Well, to make a long 102-story short, nothing I said did any good. They went ahead and had their wedding if you want to know.

rich aunt in Yehupetz, an inheritance, all sorts of foolishness.

And a couple of hours after this wonderful wedding I hitched up my horse and wagon and the three of us got in, that is, my daughter, my son-in-law and I, and off we went to the station at Boiberik. Sitting in the wagon, I steal a look at the young couple, and I think to myself; what a great and powerful Lord we have and how cleverly He rules the world. What strange and fantastic beings He has created. Here you have a new young couple, just hatched; he is going off, the Good Lord alone knows where, and is leaving her behind—and do you see either one of them shed a tear, even for appearance's sake? But never mind; Teveye is not a curious old woman. He can wait. He can watch and see . . .

At the station I see a couple of young fellows, shabbily dressed, down-at-the-heels, coming to see my happy bridegroom off. One of them is dressed like a peasant with his blouse worn like a smock over his trousers. The two whisper together mysteriously for several minutes. Look out, Teveye, I say to myself. You have fallen among a band of horse thieves, pickpockets, housebreakers or counterfeiterers.

Coming home from Boiderik I can't keep still any longer and tell Hodel what I suspect. She bursts out laughing and tries to assure me that they were very honest young men, honorable men, whose whole life was devoted to the welfare of humanity; their own private welfare meant nothing to them. For instance, the one with his blouse over his trousers was a rich man's son. He had left his parents in Yehupetz and wouldn't take a penny from them.

"Oh," said I, "that's just wonderful. An excellent young

with "the cause of humanity" and "workers" and other such talk.

"What good is your humanity and your workers," I say, "if it's all a secret? There is a proverb: 'Where there are secrets, there is knavery.' But tell me the truth now. Where did he go, and why?"

"I'll tell you anything," she says, "but not that. Better don't ask. Believe me, you'll find out yourself in good time. You'll hear the news—and maybe very soon—and good news at that."

"Amen," I say. "From your mouth into God's ears! But may our enemies understand as little about it as I do."

"That," says she, "is the whole trouble. You'll never understand."

"Why not?" say I. "Is it so complicated? It seems to me that I can understand even more difficult things."

"These things you can't understand with your brain alone," she says. "You have to feel them, you have to feel them in your heart."

And when she said this to me, you should have seen how her face shone and her eyes burned. Ah, those daughters of mine! They don't do anything halfway. When they become involved in anything it's with their hearts and minds, their bodies and souls.

Well, a week passed, then two weeks—five—six—seven . . . and we heard nothing. There was no letter, no news of any kind. "Feferel is gone for good," I said, and glanced over at Hodel. There wasn't a trace of color in her face. And at the same time she didn't rest at all; she found something to do every minute of the day, as though trying to forget

young fellow who had disowned his rich parents and pulled his blouse down over his trousers. Without further delay I called Hodel out into the yard and bluntly asked her:

"Tell me, daughter, have you heard from him?"
 "Yes."

"Where is he—your predestined one?"
 "He is far away."

"What is he doing there?"
 "He is serving time."

"Serving time?"
 "Yes."

"Why? What did he do?"

She doesn't answer me. She looks me straight in the eyes and doesn't say a word.

"Tell me, my dear daughter," I say, "according to what I can understand, he is not serving for a theft. So if he is neither a thief nor a swindler, why is he serving? For what good deeds?"

She doesn't answer. So I think to myself, "If you don't want to, you don't have to. He is your headache, not mine." But my heart aches for her. No matter what you say, I'm still her father . . .

Well, it was the evening of *Hashono Rabo*. On a holiday I'm in the habit of resting and my horse rests too. As it is written in the Bible: "Thou shalt rest from thy labors and so shall thy wife and thine ass . . ." Besides, by that time of the year there is very little for me to do in Boiberik. As soon as the holidays come and the *shofar* sounds, all the summer *datchas* close down and Boiberik becomes a desert. At that season . . .

designed for God Himself. Here, I think, God celebrates His *Succos*, here and not in town, in the noise and tumult where people run this way and that panting for breath as they chase after a small crust of bread and all you hear is money, money, money . . .

As I said, it is the evening of *Hashono Rabo*. The sky is a deep blue and myriads of stars twinkle and shine and blink. From time to time a star falls through the sky, leaving behind it a long green band of light. This means that someone's luck has fallen . . . I hope it isn't my star that is falling, and somehow Hodel comes to mind. She has changed in the last few days, has come to life again. Someone, it seems, has brought her a letter from him, from over there. I wish I knew what he had written, but I won't ask. If she won't speak, I won't either. Tevye is not a curious old woman. Tevye can wait.

And as I sit thinking of Hodel, she comes out of the house and sits down near me on the stoop. She looks cautiously around and then whispers, "I have something to tell you, Father. I have to say goodbye to you, and I think it's for always."

She spoke so softly that I could barely hear her, and she looked at me in a way that I shall never forget.

"What do you mean—goodbye for always?" I say to her, and turn my face aside.

"I mean I am going away early tomorrow morning, and we shall possibly never see each other again."

"Where are you going, if I may be so bold as to ask?"
 "I am going to him."

"To him? And where is he?"

And she speaks, it seems to me, with great joy and pride, as though he had done something for which he deserved a medal. What can I say to her? Most fathers would scold a child for such talk, punish her, even beat her maybe. But Tevye is not a fool. To my way of thinking anger doesn't get you anywhere. So I tell her a story.

"I see, my daughter, as the Bible says, 'Therefore shalt thou leave thy father and mother'—for a Fefrel you are ready to forsake your parents and go off to a strange land, to some desert across the frozen wastes, where Alexander of Macedon, as I once read in a story book, once found himself stranded among savages . . ."

I speak to her half in fun and half in anger, and all the time my heart weeps. But Tevye is no weakling; I control myself. And Hodel doesn't lose her dignity either; she answers me word for word, speaking quietly and thoughtfully. And Tevye's daughters can talk.

And though my head is lowered and my eyes are shut, still I seem to see her—her face is pale and lifeless like the moon, but her voice trembles . . . Shall I fall on her neck and plead with her not to go? I know it won't help. Those daughters of mine—when they fall in love with somebody, it is with their heads and hearts, their bodies and souls.

Well, we sat on the doorstep a long time—maybe all night. Most of the time we were silent, and when we did speak it was in snatches, a word here, a word there. I said to her, "I want to ask you only one thing: did you ever hear of a girl marrying a man so that she could follow him to the ends of the earth?" And she answered, "With him I'd go anywhere." I pointed out how foolish that was. And she said, "Father, you will never understand." So I told her a little fable—about a hen that hatched some ducklings. As soon as the ducklings could move they took to the water and swam

hen; but just because she stood there clucking, should the ducklings have stopped swimming?"

There is an answer for you. She's not stupid, that daughter of mine.

But time does not stand still. It was beginning to get light already, and from within the house my old woman was muttering. More than once she had called out that it was time to go to bed, but seeing that it didn't help she stuck her head out of the window and said to me—with her usual benediction, "Tevye, what's keeping you?"

"Be quiet, Golde," I answered. "Remember what the Psalm says, 'Why are the nations in an uproar, and why do the peoples mutter' in vain? Have you forgotten that in *Hashono Rabo* tonight? Tonight all our fates are decided at the verdict is sealed. We stay up tonight . . . Listen to me, Golde, you light the samovar and make some tea while I go to get the horse and wagon ready. I am taking Hodel to the station in the morning." And once more I make up a story about how she has to go to Yehupetz, and from there farther on, because of that same old inheritance. It is possible, I say, that she may have to stay there through the winter or maybe the summer too, and maybe even another winter; or so we ought to give her something to take along—some linen, a dress, a couple of pillows, some pillow slips, or things like that.

And as I give these orders I tell her not to cry. "It *Hashono Rabo* and on *Hashono Rabo* one mustn't weep. It is a law." But naturally they don't pay any attention to me, and when the times comes to say goodbye they all start weeping—their mother, the children and even Hodel herself. And when she came to say goodbye to her older sister Tzeitl (Tzeitl and her husband spend their holidays with us) she fell on each other's necks and you could hardly tear them

All the way to Boiberik we were silent, and when we came near the station I asked her for the last time to tell me what it was that Feferel had really done. If they were sending him away, there must have been a reason. At this she became angry and swore by all that was holy that he was innocent. He was a man, she insisted, who cared nothing about himself. Everything he did was for humanity at large, especially for those who toiled with their hands—that is, the workers. That made no sense to me. "So he worries about the world" I told her. "Why doesn't the world worry a little about him? Nevertheless, give him my regards, that Alexander of Macedon of yours, and tell him I rely on his honor (For he is a man of honor, isn't he?) to treat my daughter well. And write to your old father some times."

When I finish talking she falls on my neck and begins to weep. "Goodbye, Father," she cries. "Goodbye! God alone knows when we shall see each other again."

Well, that was too much for me. I remembered this Hodel when she was still a baby and I carried her in my arms, I carried her in my arms . . . Forgive me, Mr. Sholom Aleichem, for acting like an old woman. If you only knew what a daughter she is. If you could only see the letters she writes. Oh, what a daughter . . .

And now, let's talk about more cheerful things. Tell me, what news is there about the cholera in Odessa?

A DAUGHTER'S GRAVE

You're on your way to the Fair, and we're coming home from the Fair. I have done my weeping already, and you're still going to weep . . . So let me make room for you. Here, move a little closer. You'll be more comfortable."

"There, that's good!"

Thus spoke two passengers sitting behind me in the train. That is, one of them spoke, and the other threw in a word like an echo, from time to time.

"We were both there together, my old woman and I," said the first. "There she is over there, sleeping on the floor. Poor thing, she's all worn out. She's done enough weeping for all of us, there at the cemetery. She fell face down on the grave—and you couldn't drag her away! I begged her, 'Isn't that enough? Your tears won't bring her back to life again! Did she listen to me? But what do you expect? Such a tragedy! An only daughter. A treasure. Gifted and beautiful and clever. A high school graduate . . . It's two years now since she died. Maybe you think it was consumption? Not at all! She was strong and healthy. She did it herself—look her own life . . ."

"Is that a fact!"

From their conversation I understood the kind of Fair they were talking about. I recalled that it was September, the

Resource 3.3D—Discussion Questions

1. How would you describe the style of writing for the story?
2. Summarize the problems that Tevye faces in the story. How are they similar or different from challenges that you have faced?
3. How does Tevye view marriage in this story? What is the role of the matchmaker, and why is she important?
4. Why does Tevye seem to be concerned about money all of the time? What is its significance?
5. How does Tevye use “the word” in his everyday life?
6. Describe how Tevye practices Judaism. How is it similar or different than yours?

Resource 3.4/5A—Memory Game³⁰

The Praying Jew, Marc Chagall



³⁰ All images from: Matt Dreffin, “Beyond Judaica: Investigating how Modern and Contemporary Jewish Artists can enable our own Expression of Jewish Identity” (Curriculum Guide, HUC-JIR, 2011).

Unit 3: Russia

Man with Torah in the Snow, Marc Chagall



Unit 3: Russia

Green Violinist, Marc Chagall



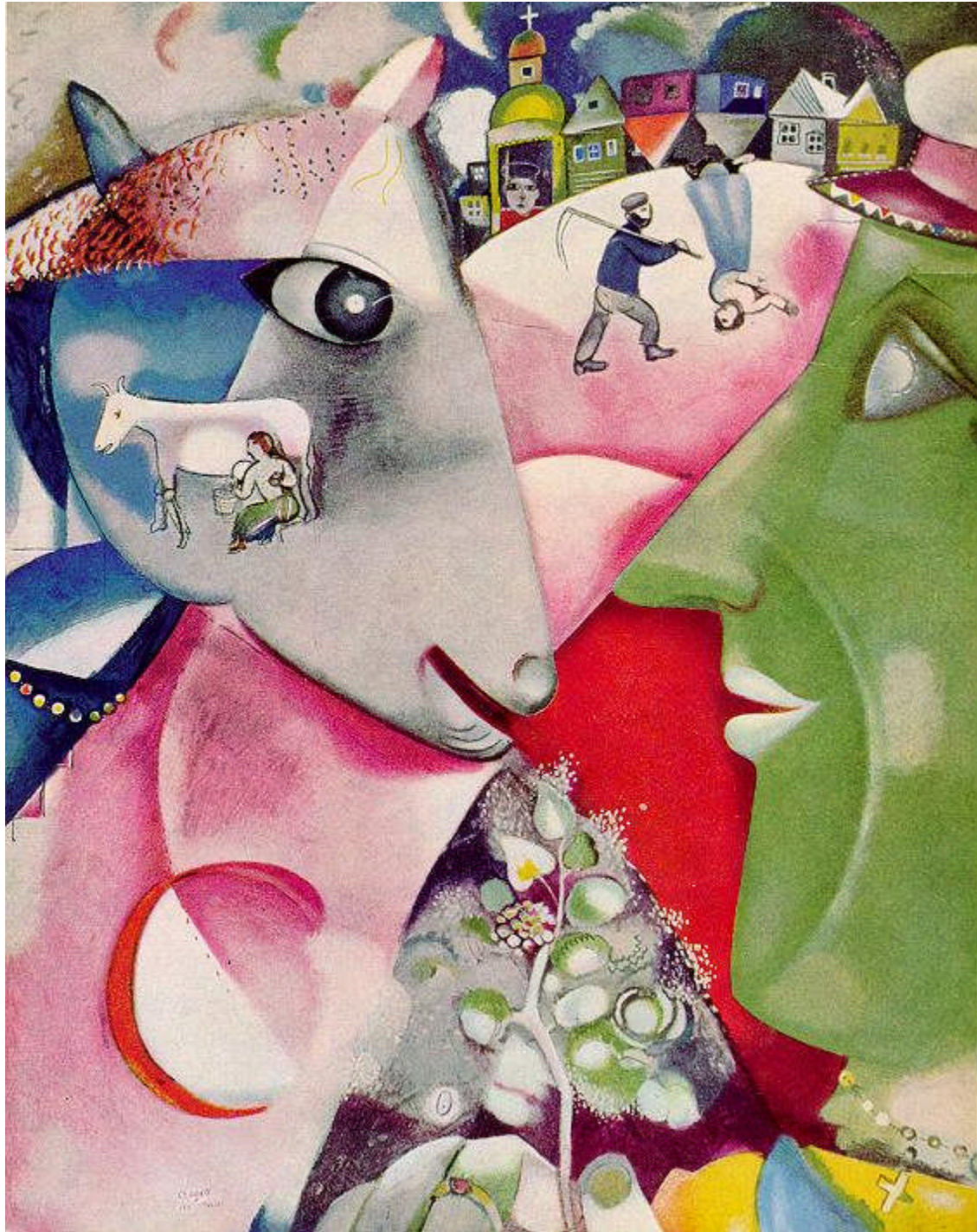
Unit 3: Russia

Pregnant Woman, Marc Chagall



Unit 3: Russia

I and the Village, Marc Chagall



Unit 3: Russia

Shema Israel, Samuel Bak



Unit 3: Russia

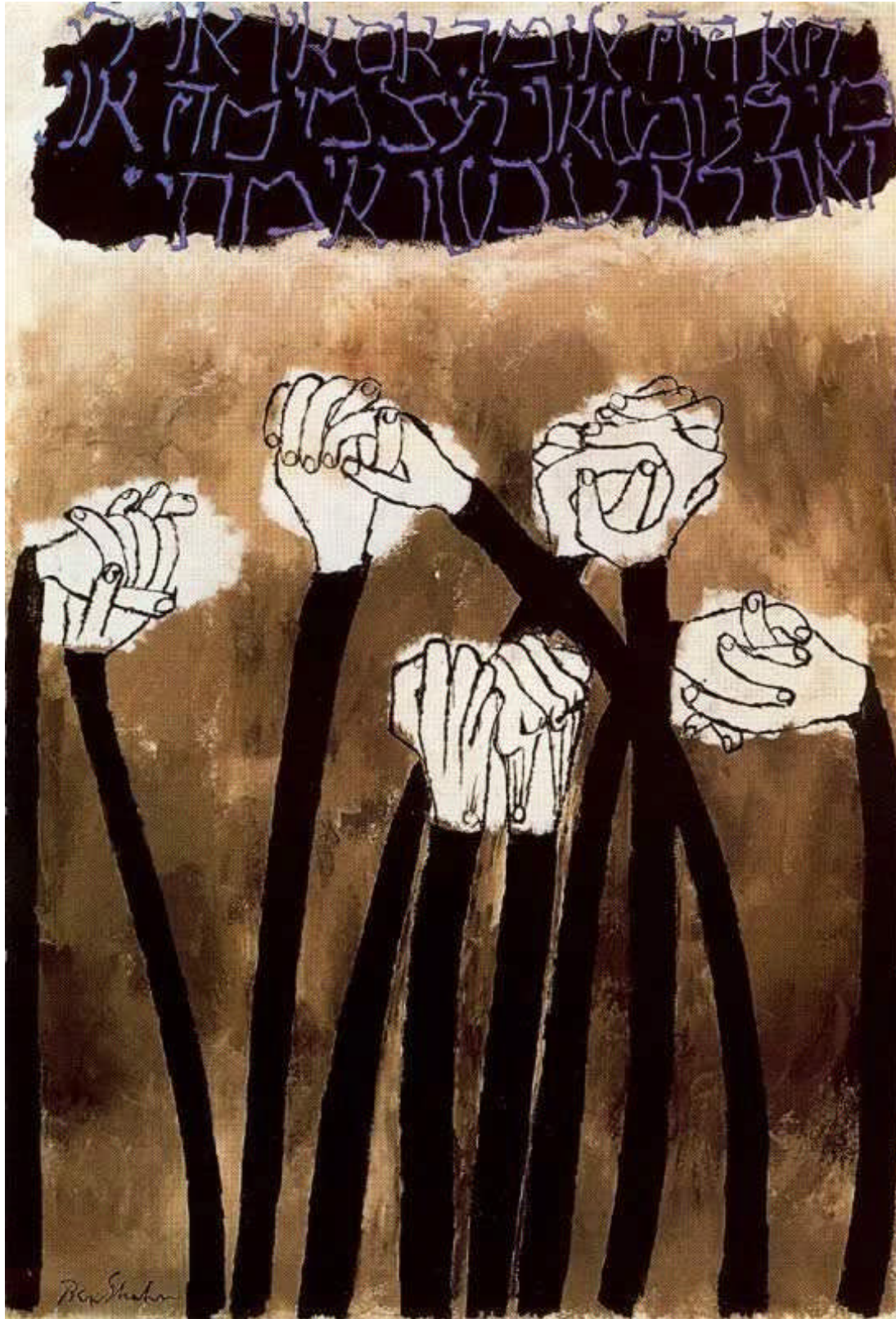
Bury the Hatchet, Judy Chicago



Bury The Hatchet

Unit 3: Russia

Identity, Ben Shahn



Unit 3: Russia

Son of the Ancient People, Jozef Israels



Unit 3: Russia

Illustrations...Cat ate Kid, Frank Stella



Unit 3: Russia

Liberation, Marc Chagall



Resource 3.4/5B—Chagall Handout³¹

Marc Chagall's (1887-1985) birthplace lies in the northeast of the Pale of Settlement (A western part of Imperial Russia). Many of his paintings celebrate the shtetl life – a place where most of the inhabitants were oppressed and marginalized Jews. Chagall always credited his native Russia, especially his hometown as the Soil that nourished the roots of his art. At age 23 he moved to Paris to study, which was a conscious decision to affiliate himself with the artistic traditions of Western Europe. He was inspired by Russian icon painting – the refined art of his country being religious art – but as a Jew, all the Christian symbolism felt inaccessible to him.

His apprenticeships gave him the necessary tools and direction to his art, enabling him to fuse his individuality with Hassidic pantheism (and make that unlikely union flourish). On his return to Russia, he encountered completely abstract art with geometric shapes no longer bearing any relation to seen reality. This type of nonrealistic painting meant little to him. His paintings, however, are seen as more a vision than a reality. He lifts the poverty-stricken scenes with bright colors, shimmering like a rainbow, by a tree raising skywards, or fantastically shaped clouds.

He absorbed the dressing, waking, praying, courting and loving of the shtetl. There is something airy and unreal about the figures he painted. They are homely and grotesque and funny. They are also awkward and coarse, though not vulgar. In Chagall's world, they are colorful and unpredictable, endowed with that spontaneous vitality of oppressed people who feel they are princes disguised as beggars. With Chagall there disappears from Jewish painting that note of sorrow and gloom, which hovered over the works of Jewish painters from the east at the turn of the century. Instead there is a sheer delight in the sensuous aspects of color and form, and frivolity, humor and wit. He has a keen penetration into the psychological attitudes of the people and an intimate knowledge of the artistic conceptions by which Modern Hebrew and Yiddish writers and poets approached the people. He presented himself as a modern Jewish artist still fully planted in the culture of his people, while feely absorbing the many trends of modern art. He stands culturally rooted in traditional biblical lore yet already open to the whole world and capable of assimilating the icons of the world.

One of his quotes on being a Jewish Artist - "Were I not a Jew, I would not be an artist at all, or I would be someone else altogether... I know quite well what this small people can accomplish... when it wished, it brought forth Christ and Christianity. When it wanted, it produced Marx and socialism. Can it be then that it would not show the world some sort of art? Kill me if not."

³¹ Dreffin, "Beyond Judaica," U2-21.

Unit 3: Russia

Resource 3.4/5C—Background Info on Paintings³²

The Praying Jew

- “Traditional look” to the man
- Religious objects – tefillin and tallit
- Unique style, somewhere between representational and abstract
- Simple colors, but bright in contrast
- Unknown background—at some points unclear where the subject and the background end or begin

Man with Torah in the Snow

- Brightly colored Kippah (blue) and Torah (red)
- Goat in the background
- Rural housing in the snowy winter of Russia
- Standing outside alone, with Torah
- Bright contrast between snow and clothing

Green Violinist

- Unique colors. Violinist is green; his jacket is a crazy combination of purple
- Floating person in the background
- Goat by violinist’s leg
- Violinist looks like a Russian peasant crazily dancing on the roofs of houses at the bottom
- Pants have crazy patches

Pregnant Woman

- Goat jumping/flying through the air
- Whole painting has crazy colors—woman has patterned yellow dress. Face is green.
- Woman holds a baby but also appears to have one in her womb
- Background is hectic, with lots of red and (what appears to be) pyramids in the background
- Empty Russian land with sparse housing at the bottom

Liberation

- Giant red circle, like an archer’s target in the middle
- Green violinist plays with other people dancing in background
- There is a painter, seemingly freed from the traditional modes of work (a sign of the new position of the Jews in the world).
- Goat appears just below the red circle
- A bride appears in bright white, lying on top of a roof

Land and the Village

- Giant green man seems to be moving towards kissing a giant goat
- Colors are bright and all over the place
- The big green man appears to be holding a tree at the bottom
- A small village is in the background where one character is upside down with two houses

³² Dreffin, “Beyond Judiaca,” U2-20.

Unit 4: Argentina

Course Enduring Understandings:

- Wherever Jewish communities exist, Jews respond by adapting and/or rejecting elements of the surrounding culture.
- Many core Jewish values and practices endure regardless of external culture.
- Worldwide Jewish communities illustrate the multiplicity of authentic, legitimate, and authoritative expressions of Judaism.
- Art, food, literature, and unique communal customs serve as both storyteller and memory-keeper for worldwide Jewish communities.

Unit Enduring Understandings:

- ✓ Argentina's modern Jewish community stems from a unique fusion of South American culture and Eastern European shtetl life.
- ✓ The ways in which Sephardi and Ashkenazi immigrants interacted with Argentinian society both represent unique, but equally authentic, expressions of Judaism.
- ✓ The "Jewish Gaucho" serves as the quintessential symbol of the Jewish response to Argentinian culture.

Unit Goals:

- To explore the immigration of Jews to Argentina
- To construct an understanding of life in Argentina's Jewish colonies.
- To teach about the tension new immigrants often feel in navigating how to maintain their own traditions while also adapting to their new surroundings.
- To teach that although the majority of Argentinian Jews come from Ashkenazi backgrounds, there is a small percentage that are of Sephardi decent.
- To explore how both Ashkenazi and Sephardi Jews adapted to life in Argentina.
- To teach about the differences between Ashkenazi and Sephardi cooking.
- To introduce the Jewish Argentinian author, Alberto Gerchunoff
- To teach about the environment in which Gerchunoff was writing
- To explore how Gerchunoff's seminal work *Los Gauchos Judios (The Jewish Gauchos of the Pampas)* illustrates Jewish life in the Pampas of Argentina

Unit 4: Argentina

Unit Objectives: *By the end of this lesson students will be able to....*

- ❖ Explain how and why Jews came to live in Argentina
- ❖ Describe Jewish life in Argentina's Jewish colonies
- ❖ Evaluate how Argentinian Jews adapted and/or assimilated to their host culture
- ❖ Summarize the cultural advantages Sephardi Jews had when arriving in Argentina
- ❖ Predict ingredients that might be found in Sephardi and Ashkenazi *charoset*
- ❖ Compare and contrast how Ashkenazi and Sephardi communities immersed themselves in Argentinian culture, and articulate the reasons behind the similarities and differences
- ❖ Summarize select vignettes in Gerchunoff's *Los Gauchos Judios/The Jewish Gauchos of the Pampas*.
- ❖ Describe the social, economic, and political environment in which Gerchunoff was writing.
- ❖ Compare and contrast this portrayal of shtetl life to that which was found in Europe.
- ❖ Analyze the Judaism that is illustrated in these vignettes, and compare/contrast it with their own understandings of Judaism and Jewish life.

Lesson 1—History

Goals:

- To explore the immigration of Jews to Argentina
- To construct an understanding of life in Argentina’s Jewish colonies
- To discuss the tension new immigrants often feel in navigating how to maintain their own traditions while also adapting to their new surroundings.

Objectives: *By the end of this lesson students will be able to....*

- ❖ Explain how and why Jews came to live in Argentina.
- ❖ Describe Jewish life in Argentina’s Jewish colonies.
- ❖ Evaluate how Argentinian Jews adapted and/or assimilated to their host culture.

Materials:

- Explain how and why Jews came to live in Argentina.
- Describe Jewish life in Argentina’s Jewish colonies.
- Evaluate how Argentinian Jews adapted and/or assimilated to their host culture.

Unit 4: Argentina

Set Induction: Why Immigrate? (5 minutes)

The teacher will write two questions on the board:

1. Why do people immigrate?
2. Why, specifically, do Jews immigrate?

The teacher will ask students to turn to a neighbor to discuss their answers.

Activity 1: Constructing Argentina's History (30 minutes)

The teacher will divide students into small groups. Each group will be given a basket filled with artifacts (Resource 3.1A). These artifacts represent pieces of "archeological history" that were discovered in one of Argentina's Jewish colonies, and range from primary documents to (pictures of) farming equipment used in the colonies. Instruct students to carefully examine each artifact and determine:

- a) What is this artifact, and what is its purpose?
- b) Why is this artifact important?
- c) What does it tell us about Argentinian Jewish life?

Students should use these artifacts to construct an understanding of Argentinian Jewish life. Using a poster board and glue, students should arrange the artifacts into a "web", illustrating how each of these items is connected to each other. Each group should be prepared to share their poster with the rest of the class.

After student presentations, the teacher should review each artifact with the students and explain its significance in Argentinian Jewish life (Resource 3.1B).

Activity 2: Skits (30 minutes)

Now that students have a basic understanding of life in the Argentinian Jewish colonies, ask students to return to their groups and write a short play/skit which illustrates Jewish life. Each artifact should be alluded to, or discussed, in the skit. Every member of the group must have a part in the production.

After students are finished writing, ask that they perform their skits for one another.

Unit 4: Argentina

Activity 3: Discussion (15 minutes)

After the skits have concluded, ask students to return to their seats.

The teacher will say:

“Please take a few minutes and write down and similarities and differences you noticed in the skits. How did each group choose to portray Argentinian Jewish life, and how do you think they made those decisions?”

Teacher should then lead a discussion, asking students to reflect on Argentinian Jewish life as portrayed in this time period. Questions might include:

1. What are your initial reactions to Jewish life in Argentina?
2. How do you think the Jews’ involvement with agriculture affected their standing in Argentinian society?
3. Did you notice anything that seemed to be absent from the artifacts you were given? If so, what?

Note for teacher: there are no “Jewish” artifacts in the baskets, reflecting the highly secularized culture in Argentina

4. In your opinion, how do Argentinian Jews seem to have reacted to the tension of being a part of, and a part from, the surrounding culture?

Lessons 2 & 3 – Food

Goals:

- To teach that although the majority of Argentinian Jews come from Ashkenazi backgrounds, there is a small percentage that are of Sephardi decent.
- To explore how both Ashkenazi and Sephardi Jews adapted to life in Argentina.
- To discuss the differences between Ashkenazi and Sephardi cooking.

Objectives: *By the end of this lesson students will be able to....*

- ❖ Summarize the cultural advantages Sephardi Jews had when arriving in Argentina.
- ❖ Predict ingredients that might be found in Sephardi and Ashkenazi *charoset*.
- ❖ Compare and contrast how Ashkenazi and Sephardi communities immersed themselves in Argentinian culture, and articulate the reasons behind the similarities and differences.

Materials:

- Resource 4.2/3A YouTube Clip from West Side Story
<http://www.youtube.com/watch?v=II2uaRmlQNg>
- Resource 4.2/3B Background Information for Artifact Studies
- Resource 4.2/3C *Charoset* Text Study
- Resource 4.2/3D Recipes
- Cooking utensils (see Resource 4.2/3C)
- Kitchen space

Unit 4: Argentina

Set Induction: West Side Story: The Jets and the Sharks (5 min.)

The teacher will show a short YouTube clip (Resource 4.2/3A) of “Dance at the Gym” from West Side Story. This clip showcases the distinctly different groups, the Americans and the Puerto Ricans.

After the students view the film, the teacher will say:

“We can see that the two groups, the Jets and the Sharks, are of two distinct ethnic groups. Though they inhabit the same spheres, they maintain their separateness through their cultural identities. They each interact with the world around them in different ways. The Jets seem to emulate the majority population while the Sharks seem to remain distinctive.” In the country we will be studying today, see if you can tell if there is a similar scenario, and if so, who might be the “Jets” and who might be the “Sharks?”

Activity 1: Artifact Studies (50 min. to prep, 35 min. to present/debrief)

Teacher should split students into two groups; assign one group to be “Ashkenazi” and one group to be “Sephardi.” Provide students with background information (Resource 4.2/3B) specifically on Argentina’s Sephardi and Ashkenazi populations. Ensure that students have access to computers. Instruct students to read their respective groups’ information, and to research more general Sephardi or Ashkenazi culture (depending on assigned group). Students should identify ten artifacts that illustrate important cultural practices (art, literature, food, dress, etc.) for Ashkenazi and Sephardi Jewry. Artifacts may include what they find online (pictures, mp3s, etc.) as well as objects they create based on the information they find.

Students should prepare a short (10 minute) presentation to share what they have learned with their peers. Presentations should narrate the artifacts that the groups select.

After presentations, the teacher will lead a short debriefing discussion. Questions might include:

1. How would you recognize Ashkenazi and Sephardi culture?
2. What are the similarities in the cultures? The differences?
3. From what you have just learned about Ashkenazi and Sephardi culture, which do you think would have an easier time adapting to life in Argentina? Why/How so?

Unit 4: Argentina

Teacher will conclude by saying:

“As we can see, Sephardi and Ashkenazi Jews have adapted differently to life in Argentina “So, although their [the Sephardim] external conformity was far greater than that of their Ashkenazi brethren, internally they also managed to create and preserve the kind of institutional framework that seems to work in an Hispanic environment. Thus they were able to preserve their Jewishness while at the same time acclimating more to the Argentinian culture than the Ashkenazim.”³³

Activity 2: *Charoet* Text Study (15 min.)

Teacher will say:

“Because the modern Argentinian Jewish community stems from these various immigrant groups, we often see elements of their countries of origin in their cultural and Judaic practices. On Passover, Jews around the world eat *charoet*. However, the way in which the *charoet* may include any number of ingredients that reflect what is common and/or readily available in their communities. When these communities immigrate to new countries, they often take these cultural practices with them.”

Teacher will distribute text study sheet (Resource 4.2/3C) and instruct students to break up into *chevruta*. Students should read the texts and work through the discussion questions provided on the text study handout.

Activity 3: Making *Charoet* (45 min.)

Teacher will divide the class into three groups. Each group will be provided with a recipe (Resource 4.2/3D) for *charoet* from a different Diaspora community (both Sephardi and Ashkenazi). After each group completes their *charoet*, conduct a “blind taste test” of the various *charoet* recipes. Ask students to guess which recipe is which, based on the ingredients that they know went into each recipe.

³³ Elazar, Daniel Judah, and Peter Medding, *Jewish Communities in Frontier Societies: Argentina, Australia, and South Africa* (New York: Holmes & Meier, 1983), 9.

Unit 4: Argentina

After students are finished eating, teacher will say:

“As we can see, these recipes are very different from one another and reflect the foods that were readily available in their countries of origin. The Talmud text identifies a debate regarding requirements surrounding *charoset*, however there is no conclusive answer given. However different the recipes may be from one another, though, they all represent the mortar used to build bricks by the Israelites in Egypt.”

Activity 4: My *Charoset* (25 min.)

Teacher will remind students that the ingredients found in the various recipes of *charoset* represent that which was readily available in the various Diaspora communities. Teacher will ask students to consider the region in which they live, and the place from which their ancestors may have emigrated. Teacher will ask students to compose a “shopping list” of *charoset* ingredients that would both tell the story of their family’s ancestry as well as remain faithful to the notion that *charoset* represents the mortar used by the Israelites in Egypt. Along with the list, students should write a short paragraph to serve as the narrative to their shopping lists, describing why each ingredient was included (Does it reflect a grandparent’s native land? Does it represent the regional cuisine of the surrounding area? Is it included simply to thicken the *charoset* so that it will look like mortar? Etc.)

The teacher will ask students to tape their “shopping lists” on the walls in the classroom. Students will be given the opportunity to view their peers’ shopping lists.

Afterward, the teacher should lead a short reflective discussion. The teacher might ask:

1. What did you notice about the ingredients in these lists?
2. Did you notice any patterns in ingredients? If so, what, and why might these patterns exist?

Closure: Popcorn (5 min.)

Teacher will ask students to “popcorn” (volunteer their answer to the teacher’s prompt in a random fashion, without going in a particular “order” of students), answering the question:

“Do you identify more with the Ashkenazi or the Sephardic Jews’ experience in Argentina? How so/not so?”

Lesson 4—Literature

Goals:

- To introduce the Jewish Argentinian author, Alberto Gerchunoff
- To discuss the environment in which Gerchunoff was writing
- To explore how Gerchunoff's seminal work *Los Gauchos Judios* (*The Jewish Gauchos of the Pampas*) illustrates Jewish life in the Pampas of Argentina

Objectives: *By the end of this lesson students will be able to....*

- ❖ Summarize select vignettes in Gerchunoff's *Los Gauchos Judios/The Jewish Gauchos of the Pampas*.
- ❖ Describe the social, economic, and political environment in which Gerchunoff was writing
- ❖ Compare and contrast this portrayal of shtetl life to that which was found in Europe.
- ❖ Analyze the Judaism that is illustrated in these vignettes, and compare/contrast it with their own understandings of Judaism and Jewish life.

Materials:

- Resource 4.4A YouTube Clip
(<http://www.youtube.com/watch?v=C1RmhiTFyqc&feature=related>)
- Resource 4.4B Selected Stories from *Los Gauchos Judios/The Jewish Gauchos of the Pampas*
- Resource 4.4C Discussion Questions
- Resource 4.4D Newspaper Template

Unit 4: Argentina

Set Induction: What is a Cowboy? (10 min.)

The teacher will ask students, “What is a cowboy?” The teacher will instruct students to write an answering, including at least five characteristics that come to mind on index cards. Teacher will then ask students to crumple/fold index cards and throw them into the middle of the circle. Students will each take an index card from the center of the pile and read the answers to the rest of the class.

Afterward, the teacher will ask students to reflect on the answers. Questions might include:

1. What did you notice about the answers your peers wrote?
2. Were there any characteristics that seem to come up often? Any that failed to be mentioned?
3. What kind of people can be cowboys?
4. Can Jews be cowboys?

The teacher will conclude, saying:

“We have been learning about Jewish life in the Argentinian colonies, located in the Pampas, or the “plains” or “grasslands” of Argentina. It is in the shtetl-like colonies in the Pampas, that we meet the first “Jewish Cowboys,” or “Jewish Gauchos.” We learned a couple of weeks ago that “the legend of the Jewish gaucho emerged at the turn of the century: a person midway between the cultures of the ghetto and the pampa. The number of such Jews who existed is less important than the grip the image exerted upon people’s minds: the Jewish gaucho symbolizes the settlers’ physical and psychic investment in the upbuilding of the Argentine interior.”³⁴”

Activity 1: Video Clip of Life in the Argentinian Colonies (10 min.)

The teacher will play the YouTube video from the Museum and Archives of the Jewish Colonies of Entre Rios, Argentina. This short film provides imagery (as well as additional background information) for much of what students learned about in “Lesson 1—History” of this unit.

After the clip has ended, the teacher will say:

“Please keep this imagery in the back of your minds as we begin reading Alberto Gerchunoff’s *Los Gauchos Judios*, or *The Jewish Gauchos of the Pampas*.”

³⁴Judith Laikin Elkin, *The Jews of Latin America* (New York: Holmes & Meier, 1998), 115.

Unit 4: Argentina

Activity 2: Background Information about Alberto Gerchunoff³⁵ (10 min.)

The teacher will provide a brief introduction to Alberto Gerchunoff's life and work. The following information should be included:

- Alberto Gerchunoff was born in Proskuroff, Russia on January 1, 1883
- Proskuroff was a small shtetl, inhabited by lower-class Jews
- Moved to Tulchin in 1886, where he learned of Baron Maurice de Hirsch's plan to relocate Jews to Argentina.
- Eventually arrived in Moiseville, an agricultural colony in the Santa Fe province
- Stories describe Jewish life in Entre Rios
- He grew up as a Yiddish speaker, until 1894 when he switched to Spanish, taught to him by his Sephardic teacher
- Gerchunoff spoke Yiddish his whole life. "Actually, one might be able to go as far as to say that *The Jewish Gauchos* was thought out in Yiddish, yet written in Spanish. Its pages have a unique syntax, in part owing to Gerchunoff's purist *modernista* approach, for which he became widely known as an editorialist, and in part to his Yiddish ascendancy; and they are seasoned with transliterations from the Hebrew pronounced with a heavy Yiddish accent."³⁶
- The 1974 edition of the *Encyclopedia Judaica* describes *The Jewish Gauchos of the Pampas* as "the first work of literary value to be written in Spanish by a Jew in modern times."
- While gauchos were often glorified as the quintessential national idol, Gerchunoff portrayed the Jewish gauchos as family-oriented and loyal to the biblical code of ethics.

Activity 3: Reading Vignettes in *Chevrutah* (30 minutes)

The teacher will instruct students to pick a *chevrutah* partner. The teacher will provide each group with the selected stories from *Los Gauchos Judios/The Jewish Gauchos of the Pampas* by Alberto Gerchunoff (Resource 4.4B). The teacher will also provide discussion questions for each *chevrutah* pair (Resource 4.4C).

³⁵ Compiled from the *Forward* of Alberto Gerchunoff, *The Jewish Gauchos of the Pampas*. Trans. Prudencio De Pereda (Albuquerque: University of New Mexico).

³⁶ Alberto Gerchunoff, *The Jewish Gauchos of the Pampas*. Trans. Prudencio De Pereda (Albuquerque: University of New Mexico), xiv.

Unit 4: Argentina

Activity 4: Newspaper Articles (25 min.)

The teacher will instruct students to write a newspaper article using the provided template (Resource 4.4D)

The teacher will say:

“Imagine that you are a visiting journalist in the Argentinian colonies that Gerchunoff describes in his stories. Write a newspaper article describing the lives of the colonists. What is important to them? What does a typical day look like? How do the colonists interact with one another? With those living outside the colonies? You should also include a picture and caption that captures the message you are trying to convey in your article.”

Closure: Taking a Poll (5 min.)

The teacher will ask students to respond to the question “Do you think the Jews who lived in the Pampas were a part of the surrounding culture, or apart from the surrounding culture?” The teacher will assign one side of the room to be “a part of” and the other to be “a part from.” The teacher will ask for a few volunteers to explain how they came to their decisions.

Unit 4

Resources

do they care. . . . We found," the commissioners added with reference to the general situation of Russian Jewry, "that America was by no means an unknown country to them, and that many of the families have relatives and friends in the United States" (cited in L. Greenberg, *The Jews in Russia: The Struggle for Emancipation* [New Haven: Yale University Press, 1951], vol. 2, pp. 74-75). It is estimated that by 1914 some two million Jews left Russia. This selection is from the Warsaw newspaper *Hazfirah*; it cites, as a warning against precipitous emigration, a letter to the editor of *Novoe Vremya*, a daily newspaper in St. Petersburg. To strengthen the point of this letter, *Hazfirah* published an accompanying appeal for caution from a Jewish immigration relief committee in Memel, a port city in East Prussia. However, the threat of

Mendes-Flohr, Paul R., and Jehuda Reinharz.

"The Jew in the Modern World: A Documentary History." New York: Oxford UP, 1980.

BARON MAURICE DE HIRSCH

29. Appeal to the Jews in Russia (1891)¹

To my co-religionists in Russia: You know that I am endeavouring to better your lot. It is, therefore, my duty to speak plainly to you and to tell you that which it is necessary you should know.

I am aware of the reasons which oblige many of you to emigrate, and I will gladly do all in my power to assist you in your hour of distress. But you must make this possible for me. Your emigration must not resemble a headlong, reckless flight, by which the endeavour to escape from one danger ends in destruction.

You know that properly organised committees are shortly to be established in Russia, with the consent and under the supervision of the Imperial Russian Government. The duty of these committees will be to organise the emigration in a business-like way. All persons desirous of emigrating will have to apply to the local committees, who

Source: *The Jewish Chronicle* (London), September 18, 1891, p. 13.

pogroms exceeded that of poverty as seen by the following figures:

The yearly average of the Russian Jews going to the United States alone was 12,856 for 1881-1886; it reached 28,509 in the next five-year period, rose to 44,829 during 1891-1895 and declined (perhaps affected by an economic slump in America) to 31,278 from 1896 to 1900. The average yearly figures were 58,625 for 1901-1905; 82,223 for 1906-1910 and 75,144 for 1911-1914. Altogether nearly two million Jews left Russia from 1880 to 1914 (Hans Rogger, "Tsarist Policy on Jewish Emigration," *Soviet Jewish Affairs* 3, no. 1 [1973], p. 28. See also W. W. Kaplun-Kogan, *Die juedischen Wanderbewegungen in der neuesten Zeit* [Bonn, 1919], especially pp. 19-25.)

alone will be authorised to give you the necessary facilities.

Only those persons who have been selected by the committees can have the advantage of the assistance of myself and of those who are working with me. Anyone who leaves the country without the concurrence of the committees will do so at his own risk, and must not count on any aid from me.

It is obvious that in the beginning the number of emigrants cannot be large; for not only must places of refuge be found for those who first depart, but necessary preparations be made for those who follow. Later on the emigration will be able to assume larger proportions.

Remember that I can do nothing for you without the benevolent and gracious support of the Imperial Russian Government.

In conclusion, I appeal to you. You are the

inheritors of your fathers, who for centuries, have suffered so much. Bear this inheritance yet awhile with equal resignation.

Have also further patience, and thus render it possible for those to help you who are anxious to do so.

I send you these words of warning and of

NOTE

1. Baron de Hirsch (1831-1896), one of the wealthiest individuals of his time. A German Jewish financier, he devoted the larger portion of his life and vast fortune to philanthropy. He was the benefactor of a variety of Jewish causes, e.g., the Alliance Israélite Universelle; the Baron de Hirsch Fund in New York City, established to assist Jewish immigrants in the United States; and the Jewish Colonization Association, established in 1891 to facilitate and organize the mass emigration of Jews from Russia and to encourage their rehabilitation in agricultural colonies, particularly in Argentina and Brazil. He chose these countries because they contained an abundance of unpopulated land suitable for agriculture and because

encouragement in my own name and in the name of thousands of your co-religionists. Take them to heart and understand them.

May the good God help you and me, and also the many who work with us for your benefit with so much devotion.

their governments were eager to receive immigrants. The Baron hoped to divert the flow of Jewish immigration to these areas, for he felt the crowding of hundreds of thousands of pauperized Jews into the cities of North America was bound to lead to antisemitism. A life of farming, even with the Baron de Hirsch's generous assistance, in an unknown distant land, appealed to relatively few immigrants. America continued to be the main destination. This letter, which originally appeared in Russian and Yiddish, was addressed to the prospective emigrants from Russia, appealing to them to cooperate with the Jewish Colonization Association.

SIMON DUBNOW

30. Autonomism (1901)¹

... Autonomy as a historic claim is thus the firm and inalienable right of each national individuality; only its forms depend on the status which a nationality has within a multinational state. . . . In view of its condition in the Diaspora, Jewish nationality cannot strive for territorial or political isolation, but only for social and cultural autonomy. The Jew says: "As a citizen of my country I participate in its civic and political life, but as a member of the Jewish nationality I have, in addition, my own national needs, and in

this sphere I must be independent to the same degree that any other national minority is autonomous in the state. I have the right to speak my language, to use it in all my social institutions, to make it the language of instruction in my schools, to order my internal life in my communities, and to create institutions serving a variety of national purposes; to join in the common activities with my brethren not only in this country but in all countries of the world and to participate in all the organizations which

Source: Simon Dubnow, *Nationalism and History, Essays on Old and New Judaism*, ed. Koppel S. Pinson (New York: Atheneum, 1970), pp. 136-39. Copyright 1958 by the Jewish Publication Society. Reprinted by permission of the Jewish Publication Society.

Unit 4: Argentina

Resource 4.1A—Artifacts

Suitcase

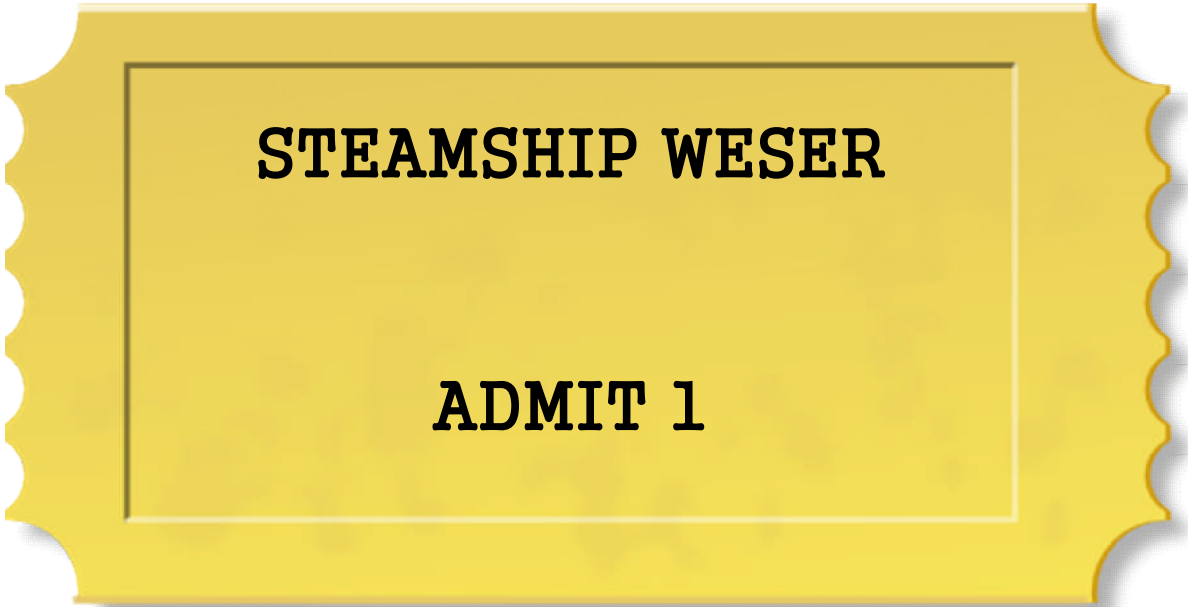


Argentina Stamp in Passport



Unit 4: Argentina

Ticket to Steamship *Weser*



Crops



Unit 4: Argentina

Farm Equipment



Projections for Immigration from Jewish Colonization Association (JCA)³⁷

Year	Projected Number of Jews	Actual Number of Jews
1 st year, 1892	25,000	2,500
1893-1917	3,250,000	No more than 15,000 per year
Total	3,275,000	33,000

³⁷ Jews of Latin America, Judith Laikin Elkin, 109

Unit 4: Argentina

Yiddish Theater Poster



Jewish Gauchos



Unit 4: Argentina

Letter in Spanish

Hola Mamá,

¿Cómo está usted? ¿Cómo plantando la estación va? ¿Es un buen año, una buena cosecha? Acabamos de llegar aquí en Buenos Aires, y estamos intentando conseguir colocados. Voy a comenzar mi aprendizaje mañana de modo que pueda aprender un comercio. Pero la vida de la ciudad es tan diferente que vida en la Pampa. ¡Espero que me acostumbre a ella pronto!

Te amo,
Michael

Hi Mom,

How are you? How is planting season going? Is it a good year, a good harvest? We just arrived here in Buenos Aires, and are trying to get settled. I am going to start my apprenticeship tomorrow so that I can learn a trade. But town life is so different than life on the Pampas. I hope that I get used to it soon!

*I love you,
Michael*

Logo for Sociedad Hebraica Argentina (SHA)



Unit 4: Argentina

Jewish Colonization Association Colonies in Argentina and Brazil³⁸

Name	Settled	Hectares
Moisesville	1891	118,262
Mauricio	1892	43,485
Clara	1892	102,671
Lucienville	1894	40,630
Philippon	1903	5,764
Baron Hirsch	1905	110,866
Santa Isabel	1908	47,804
Narcisse Leven	1909	46,466
Quatro Hermaos	1910	93,885
Montefiore	1912	29,075
Dora	1912	2,980
Cohen-Oungre	1925	23,074
Avigdor	1936	17,175
San Jose	Not colonized	156

³⁸ Adapted from Morton D. Winsberg, *Colonia Baron Hirsch*, pg. 6, from the Jews of Latin America by Judith Laikin Elkin, pg. 110

Resource 4.1B—Explanation of Artifacts

1. **Suitcase:** represents the immigration of Jews from Eastern Europe and the eastern Mediterranean to Argentina.
2. **Baron De Hirsch's Appeal to the Jews in Russia:** Primary document, sent to Jews in Russia encouraging them to immigrate to Argentina
3. **Ticket to Steamship *Weser*:** "In 1889, a group of Russian Jews arranged their own emigration about the steamship *Weser*. They found themselves stranded and penniless, however, when their contract for the purchase of farmland was not honored. Reduced to poverty, without food or housing, the immigrants hovered near the railway station, sustaining themselves with handouts from passengers. Many children died in the first winter, and numbers of young women went off with white slavers. The entire enterprise would have died aborning had it not been for Dr. Wilhelm Loewenthal, a Jewish sanitary engineer. Investigating on behalf of the Alliance Israelite Universelle, he brought the plight of the settlers to the attention of Baron Maurice de Hirsch."³⁹
4. **Argentina Stamp in Passport:** represents the immigration of Jews to Argentina (It is important to note that, "From 1931 to the outbreak of World War II, an estimated 92,351 persons, or 18 percent of Jewish migrants, settled in Latin America. Of all the countries of the southern continent, Argentina had always received the largest number of Jewish immigrants. Over the course of a century, she absorbed 5 percent of the total European Jewish migration, ranking a distant third after the United States (71.5 percent) and Palestine/Israel (9.7 percent)."⁴⁰)
5. **Document from Baron Maurice de Hirsch:** Jewish financier who purchase large tracts of land in the Argentine Pampas, and transplant several million Jews there. "To that end de Hirsch established a foundation, the Israelite Colonization Association (ICA), funded it with \$40 million of his private fortune, bought up 1.4 million acres of Argentine (and some Brazilian) soil, and hired a small army of economists and agronomists to administer the project."⁴¹

³⁹ The Jews of Latin America pg. 106

⁴⁰ The Jews of Latin America pg. 74

⁴¹ The Course of Modern Jewish History, pg. 688

Unit 4: Argentina

6. **Farm Equipment:** “JCA (Jewish Colonization Association) organized and paid for the immigrants’ transportation to Argentina; allocated land, tools, and farm animals; and provided shelter for the colonists during the transition years. It hired administrators to run the colonies and represented the colonists in their dealings with the Argentine government. What was demanded of the settlers was that they be “experienced farmers, with families large enough to provide sufficient manpower; they had to have some savings of their own and a willingness to forge the way in a new, pioneering endeavor.”⁴²
7. **Crops:** “The presence of the stranded *Weser* immigrants in Santa Fe Province, on the edge of Argentina’s wheat belt, provided the sort of opportunity he [Baron Maurice de Hirsch] relished. There the lure of virgin land, which was attracting settlers in large numbers, meshed with the worldwide rise in the price of wheat to present prospects of a profit to be made through large-scale cultivation of grain. How better to combine philanthropy with good business practice than by transferring displaced Jews from Russia and settling them as farmers on land suitable for growing wheat? Thus Jews would become self-sufficient in the one occupation that, according to the baron’s philosophy, could accomplish their “moral and physical regeneration.”⁴³
8. **Projections for Immigration from Jewish Colonization Association (JCA):**
Represents the anticipated numbers of Jewish immigrants, and compares them with the actual numbers.
9. **Yiddish Theater Poster:** “For the Ashkenazim... “Jewish” was Yiddish, and vice versa. The sum total of one’s identity as a Jew was the sum total of Yiddish newspapers, magazines, books, and theaters, which flourished in Argentina as they did in no other Jewish community in the New World. Not even New York saw such a flowering of Yiddish culture.”⁴⁴

⁴² The Jews of Latin America pg. 108

⁴³ The Jews of Latin America, pg. 108

⁴⁴ Jewish Communities in Frontier Societies, pg. 119

Unit 4: Argentina

- 10. Gauchos:** “The legend of the Jewish gaucho emerged at the turn of the century: a person midway between the cultures of the ghetto and the pampa. The number of such Jews who existed is less important than the grip the image exerted upon people’s minds: the Jewish gaucho symbolizes the settlers’ physical and psychic investment in the upbuilding of the Argentine interior.”⁴⁵
- 11. Letter in Spanish:** “A generational shift between immigrant and native Jews was leading to a profound cultural shift as well. Yiddish culture bound immigrants to their community of origin in Eastern Europe, while serving as a bond with fellow immigrants. The native-born generation, educated in Spanish, moved quickly into the mainstream of national concerns, and was progressively distanced from specifically Jewish matters that were still bound up in Yiddish.”
- 12. Logo for Sociedad Hebraica Argentina (SHA):** “Several cultural associations merged to form the Sociedad Hebraica Argentina in 1926. Within two years, SHA had a membership of 1,400; today it is one of the premier cultural institutions of Buenos Aires. As authors and playwrights, Jews gained acceptability by identifying with Argentine rather than Jewish themes.
- 13. Jewish Colonization Association Colonies in Argentina and Brazil:** Chart that gives information about the numerous Jewish colonies in Argentina. (Note the “Jewish” names of the colonies).

⁴⁵ The Jews of Latin America, pg. 115

Jewish Communities 
in Frontier Societies

**Argentina,
Australia, and
South Africa**

DANIEL J. ELAZAR
with Peter Medding

HM
HOLMES & MEIER
New York London



themselves in new soil, pursuing lines of development that reflected their European heritage but were, nevertheless, substantially different because of the transplantation." These fragments began their separate development from the point at which they were separated from European civilization as a whole, often maintaining patterns common to the civilization they left behind in forms that remained more or less frozen or took radically different directions from those of the original civilization, which continue to undergo adaptations of its own.

If there is any process to be noted in this sequence, it is in the way in which these fragments of civilization have tended to be self-consciously conservative in their early stages, as the pioneers of the new settlements try to retain the only civilization they know. Then, once rooted, the settlements "take off" in new directions more appropriate to the new environment, directions that are possible precisely because the population has become more self-confident and at home. The Jewish settlements in the Southern Hemisphere followed this pattern. They began as fragments of various European Jewries, making every effort to maintain familiar ways during the period of settling in, and only later beginning to move in the direction of more relaxed development of indigenous patterns. The tendency of those Jewish immigrants who sought to remain Jews, but who were not themselves learned in Jewish matters, was to identify their previous Jewish experiences as the sum and substance of Jewishness, and to be most fearful of any changes. This tendency was reinforced by their minority status in the new countries.

This point can hardly be overemphasized. The desperate efforts of the first-generation Jewish immigrants to Argentina and other parts of Latin America to preserve Yiddish as the basis for Jewish life, or the overwhelming commitment of large segments of early Australian and Southern African Jewry to maintaining the Anglo-Jewish style in their synagogues and other institutions, reflect this general human need to hold on to the familiar in a period of upheaval. This need was intensified by the Jewish fear of assimilation into a non-Jewish environment if old moorings are let loose. In due course, however, the Jews who migrated to the various countries of the Southern Hemisphere have had to adapt to their new environments. That process of adaptation, and its consequences for organized Jewish life in each country, is the subject of this book.

Each of the three communities found itself in an environment substantially different from the one its founders and settlers had known in the Old World; and despite the common thread of the frontier experience, each of the three communities differs significantly from the others. The Jews who settled in Argentina found themselves

immersed in an Hispanic civilization whose roots were premodern and which, even as it developed an Argentinian personality, had a difficult time shaking off its late medieval configuration. As an Hispanic country, Argentina was also a Catholic one from the first, going through the process of modernization more or less as it has been experienced in other Catholic countries, albeit with local variations.

Those Jews who came to Argentina from the Middle East—either Sephardim of Spanish ancestry, who had the language and mannerisms of the Hispanic world, or Syrian Jews, who belonged to a shared Mediterranean culture—found this premodern Catholic society sufficiently familiar to enable them to fit in with relatively little difficulty. Over the generations, they had developed mechanisms for institutional survival under conditions similar to those they found in the New World. So, although their external conformity was far greater than that of their Ashkenazi brethren, internally they also managed to create and preserve the kind of institutional framework that seems to work in an Hispanic environment. Thus they were able to preserve their Jewishness while at the same time acclimating more to the Argentinian culture than the Ashkenazim.

The majority of the Jews who came to Argentina were Yiddish speakers from Eastern Europe, particularly from Poland and Galicia. Their outlook was substantially shaped by the revolutionary currents that had swept their part of the world in the nineteenth century. They were foreign to Argentina in speech, manner, and outlook. At the same time, their energetic volubility squared well with the Argentinian way of life. After an initial period of development, their communal organizations, like the institutions of Argentina itself, became forums for grand debates rather than effective vehicles of governance. Wanting to perpetuate the way of life they had brought with them, they became in the process even more alienated from the Argentinian environment that was so strange to them, and in turn, alienated their children both from themselves and from Argentina.

Australia was from the first a fragment of British—perhaps even English—civilization in its eighteenth-century manifestations: fully Protestant with a strong Methodist emphasis, rapidly modernizing, reformist, and liberal in many respects. But it was a fragment drawn overwhelmingly from one particular class of English society—the lower class—sprinkled with a few sons of the aristocracy, usually black sheep who had to travel far from home for one reason or another. The first Jews to settle in Australia, like so many of the first non-Jews, were exiled there as a result of criminal activities. However, most were not hardened criminals but people who had been driven to crime by the dire circumstances of late eighteenth-century urban En-



The Jews in Argentina

A Land of Second Choice

While some Argentinian Jews like to recall the Marrano past in their country, the present community traces its origins back to the late nineteenth century. Thus, the Jews have no connection whatsoever with the great events of Argentinian history, the heroic struggles from the first revolt against Spain in 1810 to the constitutional compromise of 1880. This is paradigmatic of the condition of Latin American Jewry, increasing their marginality in Latin American society—which would already have been great given the doubly alien origins of most of them as Jews from Eastern Europe.

Like other Latin American countries, Argentina was a country of second choice for most Jews who settled there. Thus, their commitment to Argentina from the first was ambivalent. It served as a place of refuge for them, without any expectations on their part. Consequently, until the present generation, the Jews resisted assimilation into Argentinian society and culture.

For the Jewish immigrants, Argentina was a land of mystery. The United States, for example, already had assumed mythic proportions in the eyes of the world; its character, culture, and expectations were known to Jews and non-Jews alike in one form or another, even if in exaggerated ways. Jews who emigrated to the North American republic had some notion of what they were getting into—and however obscure and fuzzy the expectations, they still retained some grains of truth. Since few Jews planned to go to Argentina or other Latin American countries beforehand, and Latin America itself was essentially unknown and uninteresting to Europeans, the Jews did not know what to expect.

Considering the fact that there were virtually no Jews living on the Iberian Peninsula at the time, there was also no body of recent Jewish experience in an Hispanic environment from which the Jewish settlers could draw. The well-recorded history of the Spanish and Portuguese expulsions and inquisitions was hardly a strong recommendation. Perhaps this is one of the major reasons why the first Russian and Polish Jews who came to Latin America referred to themselves as Russian or Polish rather than Jewish, thinking that it was better to sound like complete foreigners than to evoke ancient symbols of religious hatred.

There have been at least three historically important Jewish communities within Argentina. These are the colonial Jewish community, which came mainly from Spain and Portugal to settle in Argentina during the three centuries of colonial rule; the agrarian community, which came from Eastern Europe to settle on the land under the auspices of institutions like the Jewish Colonization Association of the Baron de Hirsch during the four decades from 1890 to 1930; and the modern cosmopolitan community, which came from all parts of Europe and the Mediterranean basin to settle in great urban concentrations (more than 70 percent in greater Buenos Aires) in the century following the independence and unification of Argentina.

The centuries of Jewish life in Argentina during the colonial period had far less impact upon modern Argentinian Jewry than upon modern Argentina in general. In fact, if one searches for any kind of continuity between these early Jewish settlers and modern-day Argentina, one finds it only in the wider sense. Avni claims that in 1810, when Argentina first began to break away from Spain:

the situation of the country, from the standpoint of Jewish existence within it, resembled the situation of other Spanish territories in America and other parts of the world. An absolute ban, going back hundreds of years, existed on the entry of Jews to those territories, even if they changed their religion and converted to Catholicism. This ban applied to the children and grandchildren of anyone who was not of "pure blood" just as it applied to any stranger who was not Spanish and had not received special permission to settle in overseas Spanish territories. This policy, which was consistently maintained by Spain for hundreds of years, together with a monopolistic economic policy which transformed Argentina into a most distant and peripheral territory vis-à-vis the economic and administrative center at Lima (Peru), prevented European emigres in any large numbers from striking roots there.¹

Whereas this policy may have been "consistently maintained," it was not consistently enforced. The Imperial Spaniards had many laws which, as noted earlier, they enforced selectively. The Inquisition had spurts of fervor during which it zealously searched out, tried, and burned scores of crypto-Jews. And yet as politic as it was for the imperial rulers to occasionally ferret out large numbers of Jews, it was no accidental oversight that far greater numbers were allowed to enter and develop the commerce of Spanish America. An agent of the Inquisition stationed in Buenos Aires in 1619 complained not that there were Jews in Buenos Aires, but "that Jews were arriving on every ship sailing into the port."

As a result of this tacit consent to Jewish immigration to Spanish America, a relatively high percentage of the Europeans in the colonies were Jews or New Christians. In the Argentinian context, Liebman writes:

According to the noted historian Charles R. Boxer, the total white population of Buenos Aires in 1620 was 1,060 souls, and of the fifty foreigners residing there, forty-six were Portuguese. Most authorities agree that in the seventeenth century in the Spanish New World, "Portuguese" and "Jews" were synonymous.

The area around Potosi and Tucuman was quite heavily populated by Jews in the late sixteenth and first three decades of the seventeenth century. Most of the Jews were wealthy Portuguese. . . . Many operated mule trains. They controlled much of the local trade and had an almost royal monopoly of the Negro slave trade. . . .

Jose Toribio Medina reported the presence of many Jews in the Buenos Aires area as early as 1607. . . . Pablo Link writes that in 1622 there were about 500 Jews in what is now Argentina and that they constituted almost 25% of the total population.'

It is hard to gauge the rhythm of the fragmentary Jewish life of the Marranos in Argentina in the sixteenth century and subsequently, since the evidence is scanty at best. Several things happened in the mid-seventeenth century to dampen Jewish enthusiasm for emigrating from Europe to Argentina. Apart from the great *auto da fe* of 1639 and the subsequent economic decline mentioned above, Amsterdam was growing into a thriving center of European Jewry that was increasingly attractive to Sephardic Jews. Liebman also mentions two other "new" alternatives to South America: "the opening of the doors to England by Cromwell after the 1654-1655 plea of Manasseh ben Israel, and the invitation of King Christian IV to 'Jews of the

Portuguese nation' to settle in Denmark." Thus, Jewish immigration to the *La Plata* area came to an almost complete halt, and the illicit "Judaizers" already there intermarried extensively with other, non-Jewish, Europeans.

The Founding of the Modern Community

The First Generation

The generational rhythm of contemporary Argentinian Jewry can be said to have begun in the middle generation of the nineteenth century, the second generation of Argentinian independence. In 1853, when Buenos Aires was forced to join the Argentine Confederation, there was no Jewish community in either Buenos Aires or the thirteen provinces of the Confederation. Although there were Jews occasionally present in Argentina during its first generation of independence, it was not until after 1853 that a real Jewish presence has been documented.

In 1860, after a court fight, Jews won the right to have Jewish marriages registered. By 1862, there were enough committed Jews in Buenos Aires to try to organize a congregation, the first in the country. That first attempt failed because of internal divisions, but in 1868 a second attempt succeeded. However, the congregation was so weak that its first "chief rabbi" was a local Jewish businessman who was married to a Catholic woman, whose children had been baptized, and who had suffered a reverse in fortune and sought new employment. He had to be specially ordained (by the Consistoire General of France) and barely knew the rudiments of Judaism. (To his credit, he took the position seriously, converted his wife and children, and tried to do a proper job.)

For the rest of that generation, organized Jewish life in Argentina was synonymous with the Buenos Aires congregation.⁷ When Argentina was entering into its new generation, the Jews of Eastern Europe and the eastern Mediterranean were entering a generation of upheavals—a time marked in Eastern Europe by the Rumanian and Russian pogroms of 1878–1882 and in the eastern Mediterranean by the accession of Abdul Hamid to the Ottoman throne in 1878. Both led to migration of large numbers of Jews westward, some of whom reached Argentina to establish a network of permanent Jewish settlements between the early 1880s and World War I. This was the period of Jewish agricultural colonization and of the foundation of the Sephardic and Ashkenazic communities in Buenos Aires and some of the other cities in the country.

The Second Generation

Jews began to arrive in Argentina in the middle of the nineteenth century, as a result of Argentina's intensive campaign to recruit European immigrants regardless of nationality or religion. They came from all parts of Europe and the Mediterranean, although the vast majority came from Russia and Poland. To this day, the non-Jews in Argentina usually refer to the Ashkenazic Jews as "Rusos" or "Polacos."

The Sephardic Jews are usually called "Turcos," because they came from countries then part of the Ottoman Empire, and because the Argentinians did not make much of a distinction between them and the Muslim immigrants from the same countries. Today, an estimated 70,000 of Argentina's Jews are Sephardic, accounting for some 20 percent of the total.

The "Turcos" virtually never settled on the land. They first became small merchants or peddlers, and gradually advanced to owning large businesses or factories. At first, the reception accorded the Sephardic Jews was somewhat hostile, because they so often filled the role of the *cuentenik*—the traveling salesman who sold on account and at high rates of interest. But the Sephardic immigrants had several advantages over their Ashkenazic cousins. First, they spoke Spanish, because Ladino had been spoken in their homes just as Yiddish had been spoken in the homes of the Ashkenazim. Second, there were large numbers of non-Jewish "Turcos" from whom Sephardic Jews were indistinguishable to the local populace, and so they were rarely victimized for their Jewishness. Finally, Sephardic immigrants acculturated much more rapidly in terms of appearance, dress, and language than the Ashkenazic Jews did. The irony of all this is that due to a strong family structure, a separate educational system, and a traditionalist set of values, the Sephardic community in Argentina has been much less troubled by assimilation, intermarriage, and "generation gap" problems than the Ashkenazic community.

By the turn of the century, there were substantial—and essentially different—Jewish communities both in the then-federalized capital and in the provinces. The Jews in the provincial urban centers were linked intimately with the Jews of the capital by familial and economic ties; the Jewish agricultural colonists on the pampas, however, remained very much a separate group. This agricultural community was, even at its peak, far smaller than the urban Jewish populations. Yet its political and psychological significance far outweighed its numerical insignificance.⁶

The extent and duration of Jewish agricultural settlement in Argentina make the history of Argentinian Jewry *sui generis*:

nowhere else in the New World did so many Jews settle on the land, and even where small numbers of Jews did do so, as in New Jersey, the American West, and the Canadian prairie provinces, those settlements were short-lived. The earliest attempts at Jewish agricultural settlement in Argentina were dismal failures, and seemed to bode ill for further such endeavors. In 1889, however, the Baron de Hirsch launched part of his scheme for the overall solution to the problem of Russian Jewry by establishing the Jewish Colonization Association (ICA). The first agricultural colony, Moisesville, was not actually founded by the Baron, but the example set by its founders won his support and convinced him that they had found a viable means of relieving the suffering of masses of Eastern European Jews. The Baron acted quickly: by the time he died in 1896, the ICA had acquired 302,786 hectares (approximately 750,000 acres or 1,200 square miles) of land on which some 6,757 Jewish colonists had settled. The extent of both the population and the area of these ICA colonies in Argentina can be seen clearly in Table 2. And despite the fact that no more than 20,000 Jews ever lived in these colonies, their importance to the contemporary Jewish community in Argentina, and to the non-Jewish Argentinians' image of the Jews, can hardly be overestimated. For example, the non-Jewish owner of a small estancia in the Entre Rios province told an English traveler in the early years of the twentieth century that:

Argentina was the country of the worker! It called to its bosom the labourer of the soil. Hence the Italian, the Spaniard, the Russian, even the Jews of the colony just to the north. Yes, he could forgive them their very Judaism, since they ploughed the land and delved into it. . . . They were producers one and all—men whom he was proud to call his brethren, since they, together with himself, turned this soil and caused it to sprout forth its harvests.⁷

The importance of the agricultural colonies to the Jewish community in Argentina can be attributed to several factors. First of all, the colonization took place at a time when Argentina desperately needed agrarian productivity, when her main exports (and thus her main sources of economic independence and *dignidad* in the family of nations) were wheat and cattle. Per capita, the Jewish agricultural colonists produced quite a lot of both. Perhaps even more important than the exports, however, was the role these Jews played in the creation of folk heroes who fit into the national identity that Argentina was—and is—seeking so desperately. Avni gives two examples of such men:

Table 2 Land Area and Population in ICA Colonies in Argentina*

Year	Area acquired (hectares)	Population of Jewish colonists		General Jewish population		Non-Jewish population	
		families	persons	families	persons	families	persons
1896	302,736	910	6,757	910	6,757		
1906		1,673	9,187	2,189	11,974		
1913	579,997	3,382	18,900	4,991	26,648		
1919		3,341	18,549	4,800	26,544		
1925	586,473	3,654	20,382	5,802	33,135	839	5,146
1933	617,468	3,455	17,807	4,940	26,619	1,217	7,902
1940	617,468	3,946	17,592	5,793	27,448		
1946		3,576	15,066	5,379	24,471		
1951		2,251	9,313	3,842	16,603		
1961		1,994	6,100			2,060	10,630
1964	471,000**	1,686**					
1970		1,325***					

Source: From Avni, V. 12, p. 137.

*Data according to official reports of ICA.

**Data of Abraham Gabis in *Colonist Cooperator*, August 1964.

***Data of *La Luz* editorial board in the 1,000th number of the paper, which appeared on March 13th, 1970.

... certain characters who became legendary in their own lifetime, such as the "wonder-doctor" Dr. Noah Yarho, who for many years brought healing and comfort to the impoverished huts of hundreds of colonists, Jews and non-Jews alike, throughout the large areas of the Entre Rios provinces. . . . Alberto Gerchunoff, a settler and one of the greatest Jewish writers in Argentine literature, published his series of lyrical "pistures"—which is generally regarded as the epos of Jewish colonization in Argentina: "Los Gauchos Judios."

For various reasons, and coincident with a more general move toward urbanization, many Jewish colonists eventually left their farms and ranches and resettled in the cities. Many moved to the cities as they prospered, and their children and grandchildren often became professionals—lawyers, teachers, artists, and doctors. A small number of these settlers moved to the cities for precisely the opposite reason: they had failed to establish themselves in the pampas, and were too poor to sustain themselves there. In the cities they could live off the welfare programs of the organized Jewish community. Today, some 2–5% of the Jewish community remains below the poverty line, and is dependent upon welfare payments from various Jewish welfare organizations. This is a small figure compared to the percentage of Jewish poor in the largest cities of North America, but it is still significant.

To these Jews as well as to their brethren who came to Argentina's cities directly from Europe rather than by way of the ICA colonies on the pampas, the fact that the history of the Jewish community in Argentina is enriched by large numbers of Jewish agriculturalists is of vital importance. Many of these Jews are unable to point with pride to anything accomplished by the urban Jewish communities of Argentina. They often find that they cannot adequately respond to charges that the Jews are rich, capitalist exploiters and nonproductive middlemen who are loyal only to the "international Zionist conspiracy" they support through nefarious means. These charges are made—and taken—quite seriously in Argentina, and the urban Jewish communities have a hard time combating them effectively. But every Jew in Argentina, whether or not he is well-educated Jewishly, knows and takes pride in the history of Jewish agricultural settlement in the Argentine.

Thus the importance of the Jewish agricultural colonies today is more in a quasi-mythical dimension than in any concrete numerical dimension. Even Table 2 does not reveal the full extent to which Jews have left the colonies. As Avni himself explains:

In 1964, as Argentine Jewry celebrated the 75th anniversary of the first colony, Moisesville, there remained . . . only 1,686 families which were connected "on the way or another" with ICA colonies. Of these families, only 782 dwelt on the land, whereas the remainder managed their farm activities through *employees and mainly tenants, whilst they themselves dwell in the towns and cities.*'

And this tiny number of families, which translates into a maximum of 3,000 people, is numerically insignificant in terms of an overall Jewish population of Argentina more than 100 times as large.

The Third Generation

For Argentina as well as the rest of the world, the twentieth century can be said to have begun with World War I, which brought down the Victorian edifice that characterized the nineteenth century and set humanity on a new course. The first generation of the twentieth century was one of consolidation for the country as a whole and the beginning of retrenchment. The impact of the Great Depression, combined with a local society that was unable to build upon the base brought into existence by capital during the previous generation, halted economic development and created the conditions that were to result in a new era of internal instability. For the Jews, it was a period

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in which the mass migration came to a halt, modified only by the limited number of German Jewish refugees who were able to gain admission to the country in the 1930s. It was also the time of institutional consolidation, when Argentinian Jewry's government-like organizations took form.

The German Jews began to arrive in significant numbers in the 1930s considerably later than most of the Sephardim and the Eastern European Jews, as the threat of Nazism became real. Like the non-Jewish Germans, they tended to remain a distinct group that kept very much to itself. They certainly were not ready to allow the local population confuse them with the Rusos and the Polacos. As Liebman says:

They were *echte Deutschen*. many of them arrived in the early 1930s and others came after 1945. They have their own social life and activities much of which centers around their B'nai Brith lodge. They are a *corpus separatum*. They speak German, eat Germanic foods and think as Germans. most of them reside in the Belgrano residential area.¹⁰

Each of these distinct groups (Ashkenazim, Sephardim, and Germans) as well as some of the subgroups within them (Litvaks, Galitzianers, Hungarians, Synams and so on) established separate communal and organizational structures. In the years since their founding, some of these structures have merged. Never the less, a basic structural division by reason of origin persists, even in those situations when the entire Jewish community has united to respond to a particular issue.

The Jewish Population of Argentina Today

Local estimates of the Jewish population of Argentina today range from 450,000 to 500,000. These figures are by no means universally accepted. An attempt at a scientific demographic study of the Jewish population of Argentina, made by Tel Aviv University in 1974, yielded a population figure of 310,000 for 1960. This study made predictions through 1980 based on a "best case," "worst case," and "neutral" model. According to the neutral estimate for 1975, the Jewish population in Argentina in that year would have been 302,600. The methodology used in the study is interesting, because it differs greatly from that of previous research. In the government census of 1960, 291,877 people responded "Jewish" to the question on religion. Of this number 231,955 lived in greater Buenos Aires. The 1960 census was

Resource 4.2/3C—*Charoset* Text Study

רבי אלעזר ברבי צדוק אומר מצוה וכו'. מאי מצוה? רבי לוי אומר: זכר לתפוח. ורבי יוחנן אומר: זכר לטיט, אמר אביי: הלכך צרי- לקהוייה, וצרי- לסמוכיה. לקהוייה זכר לתפוח, וצרי- לסמוכיה זכר לטיט. תניא כוותיה דרבי יוחנן: תבלין זכר לתבן, חרוסת זכר לטיט. אמר רבי אלעזר ברבי צדוק: כך- היו אומרי תגרי חרך שבירושלים: בואו וטלו לכם תבלין למצוה.

R. ELEAZAR SON OF R. ZADOK SAID: IT [eating *charoset*] IS A RELIGIOUS REQUIREMENT. Why is it a religious requirement? R. Levi said: In memory of the apple-tree; R. Johanan said: In memory of the day. Abaye observed: Therefore one must make it acrid and thicken it: make it acrid, in memory of the apple-tree; and thicken it, in memory of the day. It was taught in accordance with R. Johanan: The condiments are in memory of the straw; [and] the haroseth [itself] is a reminder of the day. R. Eleazar son of R. Zadok said: Thus did the grocers cry, 'Come and buy ingredients for your religious requirement.'

Note: The above passage reflects one side of the debate as to whether or not there are religious requirements surrounding the eating of charoset at the Passover seder.

Babylonian Talmud Sotah 11b

וכיון שמתעברות באות לבתיה; וכיון שמגיע זמן מולדיהן, הולכות ויולדות בשדה תחת התפוח, שנאמר: (שיר השירים ח) תחת התפוח עוררתי- וגו'

And when they (the Israelite women in Egypt) became pregnant they went to their homes. And when the time of their birthing came, they went out and gave birth in the field under the apple-tree. As it says: (Song of Songs 8:5) "I awoke you under the apple-tree."

Discussion Questions:

1. According to the texts, what, if any, are the religious requirements of *charoset*?
2. Do these requirements allow for variation in recipes? How so/not so?
3. How does your family make *charoset*? Does your recipe follow the Talmud's instructions?

Resource 4.2/3D—Recipes

Ashkenazi Charoset⁴⁶

Ingredients:

- ✓ 2 McIntosh apples, peeled and cored
- ✓ 1 cup walnut pieces
- ✓ 1 ½ teaspoons cinnamon or to taste
- ✓ Sweet Concord grape or Malaga Passover wine
- ✓ Matzah meal, if necessary

Instructions:

1. Combine the apples and walnuts in a wooden bowl, and chop to a fine consistency with a curved chopper or mezzaluna.
2. Add the cinnamon and wine to bind, and set aside, covered, in a glass bowl in the refrigerator until ready to use.
3. If the apples give up a great deal of juice, add a few tablespoons of matzah meal to bind the mixture together. Don't add too much matzah meal, as it swells and the mixture could become too thick.

Yield: 1 ½ cups

⁴⁶ Wasserman, "Entrée to Judaism," 421.

Unit 4: Argentina

Garosa (Charoset from Curacao)⁴⁷

Ingredients:

- ✓ 2 ounces pitted dates, preferably Medjool
- ✓ 2 ounces pitted prunes
- ✓ 2 ounces dark raisins
- ✓ 2 ounces dried figs
- ✓ 2 cups unsalted peanuts
- ✓ ½ cup cashew nuts
- ✓ Grated zest from 1 medium lemon
- ✓ ½ cup dark brown sugar
- ✓ 2 tablespoons honey
- ✓ 2 teaspoons cinnamon plus additional for coating

Instructions:

1. Combine the dates, prunes, raisins, figs, peanuts, and cashews in a processor work bowl and pulse on and off until the contents are fairly small.
2. Add the zest and the remaining ingredients, and continue to process until the mixture is moist and relatively smooth and firm.
3. Roll the mixture into 1-inch balls, and roll each ball in cinnamon to coat well. Place in one layer on a flat plate until ready to serve.

Yield: 15-20 balls

⁴⁷ Wasserman, "Entrée to Judaism," 424

Unit 4: Argentina

Italian Charoset⁴⁸

Ingredients:

- ✓ ½ pound pitted dates
- ✓ ½ pound walnuts
- ✓ 3 large apples, peeled and cored
- ✓ 1 large whole seedless orange, washed and cut into chunks
- ✓ 3 large ripe bananas
- ✓ 1/3 cup sweet wine
- ✓ ½ teaspoon cinnamon
- ✓ 1/8 teaspoon cloves
- ✓ 1 tablespoon lemon juice
- ✓ Matzah meal as needed
- ✓ ¼ cup unsweetened cocoa
- ✓ ¼ cup vanilla-flavored sugar

Instructions:

1. Place the dates, walnuts, apples, and orange chunks in a processor and process until very fine. Spoon into a medium bowl.
2. Peel and mash the bananas, and add to the other mixture in the bowl.
3. Add the wine, spices, and lemon juice and mix well. If the mixture is too moist or soft, then add a few tablespoons of matzah meal to the fruit mixture. Wait 10 minutes before proceeding so that the matzah meal can hydrate and absorb any excess mixture.
4. Mix together the cocoa and sugar.
5. Make little balls out of the paste, and roll them into the cocoa-sugar mixture.

Yield: 3-4 dozen balls

⁴⁸ Wasserman, "Entrée to Judaism," 425.



Gerchunoff, Alberto. The Jewish Gauchos of the Pampas. Trans. Prudencio De Pereda.

The New Immigrants

The morning the new immigrants were expected, some two hundred people went to the station at Dominguez. The immigrants were expected on a ten o'clock train, and their colony was to be established outside San Gregorio and close to the forest where, according to local legend, cattle thieves and tigers abounded.

Spring was coming everywhere, and the green fields of the meadows were already well dotted with daisies.

The station was crowded and the people speculated about the new arrivals from Russia, especially about the Rabbi from Odessa, an old, learned Talmudic scholar of

the Vilna Yeshiva who had been to Paris, it was said, and had been very courteously received by Baron Hirsch, the Father of the colonies.

The chief and the sergeant of the Villaguay constabulary had come to the station to assist in the arrival, and were talking quietly together. Other Gauchos were there, playing jackstones while a number of the Jewish colonists watched.

The Shochet of Rajil had drawn the Shochet of Rosch Pina into a discussion in the hope of confusing him before so many people. They were talking about the Rabbi among the expected immigrants, and the Shochet of Rosch Pina was telling some things about him. He had known him in Vilna where they studied the sacred texts together. The new Rabbi was a fine person and he knew the Talmud almost completely by memory. He was a member of the group that had gone to Palestine to purchase lands before Baron Hirsch had thought of launching this project in Argentina.

The man had never practised as a rabbi, the Shochet said. After he finished his studies, he had become a merchant in Odessa, but he often contributed to *Azphira*, a periodical, written entirely in ancient Hebrew.

Later, the two Shochets debated a complicated point of domestic law, and the Shochet of Rajil quoted an idea of the divine Maimonides on the sacrifice of bulls.

Awaiting the new arrivals recalled deep and lasting memories for most of the crowd. Many remembered the morning on which they had fled the unhappy realm of the Czar. Then they recalled their arrival in this promised land, in this new Jerusalem they had heard proclaimed in the synagogues and had read about in the circulars carrying little verses in Russian, praising the soil of this country:

*"To Palestine, to the Argentine,
We'll go—to sow;
To live as friends and brothers;
To be free!"*

"Don Abraham," the sergeant said to the Shochet, "here comes the train."

A sudden rush of talk spread. Behind the hills, in the clear morning, the thread of the engine's smoke was seen.

When the train puffed in, the immigrants descended from two coaches. They looked drained and miserable, but their eyes shone with bright hope. The last to descend was the Rabbi. He was a tall, broad old man with a pleasant face and a thick white beard. The colonists gathered around him; he was overwhelmed with greetings and wishes of welcome. The Shochet of Rajil, Don Abraham, worked his way to the Rabbi's side and took charge. He led him away from the station. They were followed by the colonists and the long line of immigrants, with their bundles and their children. The immigrants seemed to be losing some of their misery as they moved in the soft morning air and stared at the beautiful countryside.

When the lines had moved a little away from the station, Don Abraham mounted the stump of a tree and made a speech of greeting—well interspersed with Hebraic quotations. The new Rabbi answered for the immigrants with the quotation of a short verse from Isaiah. He spoke about czarist Russia then, telling of the horrible sufferings of his people there.

"Here," he said, "we shall work our own land, care for our own animals, and eat bread made from our own wheat." The Rabbi was filled with a thrilling enthusiasm, and he

made an imposing and prophet-like figure with his great beard waving in the wind. When he stepped down from the stump, the Rabbi embraced the sergeant and kissed him warmly on the mouth.

Then, in the full warmth of the morning sun, the caravan started for San Gregorio.



Threshing Wheat

It was still morning when the workers tied up the last sack of wheat. The threshing machine stopped, and the people went and sat in the shade of the unthreshed bundles and had coffee. A fierce sun was burning. It poured its heat over the dried countryside and gave it the golden-brown look of toast.

Far off, in the pasture, among the gullies and small pools, the oxen moved slowly and sadly, unmindful of the constantly chattering dogs.

The Mayor of the colony, an eloquent and astute old man who had been elected by his neighbors assembled in the synagogue, was talking of the results of the harvest in

In the Beginning

Blessed art Thou, O Lord, single King of all peoples, for having created the fruits that the soil and the trees give to us!

[DAILY PRAYERS.]

The greatest and strongest men of Judea worked the soil; when the chosen people fell into captivity, they dedicated themselves to vile and dangerous employments and thus lost the grace of God.

[RABUSSI.]

For all its ancient synagogues and great rabbis, the city of Tulchin in czarist Russia was a dreary place for the Jews. There was a permanent cover of snow and an equally permanent program of harassment by the neighboring Cossacks. Then, sixty years ago, the Jews of Tulchin first began to feel hope at the news of the growing colonies in America. When some visiting rabbi came to preach in the Temple and brought news, or when the wire dispatches in an Odessa newspaper spoke of the faraway lands in the Americas, the Israelites would gather in the house of a prosperous synagogue member and discuss the prospects of immigration to the New World with true Talmudic gravity.

Jacobo remembered those meetings. They were held at a time when the strange laws of Holy Russia were being multiplied daily. The spears of the Cossacks were crushing the old walls of the synagogues and the ancient sanctuaries on whose pinnacles the double triangle of Solomon stood shining—these were carried through the streets in municipal carts. Jacobo would never forget that. He recalled the stirring word of the rabbis, the tears of the women on the day the Cossacks burned the sacred books of the city's leading synagogue—the same synagogue that had been presented to the city by his grandparents.

The entire Jewish population put on mourning. It was the Eve of Shabuoth, or Pentecost. The palms for the celebration of spring were wrapped in black—as were the figures of the women and children—and the old people fasted for forty days and forty nights. It was then that the *Dain*, the dean of the rabbis, Rabbi Jehuda Anakroi, went to Paris to consult the representatives of Baron Hirsch about the organization of Jewish colonies in Argentina.

He returned to address a full meeting of the Tulchin Jews, and the old Rabbi was able to make this hopeful announcement: "Baron Hirsch—may God bless him!—has promised to save us. My companion, Rabbi Zadock-Kahn, has stayed with him in Paris to work out the details." And then the *Dain*, with that eloquence he used so well in synagogue discussions and disputes, began to describe the magnificent future he had planned for his persecuted people. His emotional voice rose with his hopes, as it had done in the Temple when he spoke of the Promised Land. He stroked his long white beard with a hand that was knotted and dried from turning the pages of the sacred texts. His small, lively eyes were bright with the visions he described.

"You'll see! You'll see!" he said. "All of you! It's a country where everyone works the land and where the Christians will not hate us, because there the sky is bright and clear, and under its light only mercy and justice can thrive."

These words of Rabbi Jehuda Anakroi calmed the spirits of his sad, driven people. Tonight, they looked ghostly in the bright moonlight that poured through the tall windows of the house, so thin and miserable were their features. But the words of the old *Dain* lifted them into near ecstasy, and they almost wept as they answered in chorus: "Amen!"

On Saturday afternoons the most respectable Jews of Tulchin would meet at Jacobo's house for their religious discussions. The *Dain* would clarify many difficult details with the arguments and reasons that he had developed in many memorable controversies. The great Talmudic learning, the lore of the Books of Moses, as well as the laws and the most occult secrets of the Cabala were familiar to him. Many of his listeners felt that these discussions, held in the familiar intimacy of Jacobo's home, deserved a place in those thick volumes, written in the archaic language of the Hasidim, that filled the *Dain's* own bookshelves. (The bookshelves were carved from Jerusalem wood.)

On one occasion, the Rabbi from Tolno had some words of praise for Spain. He spoke of the wonders of that country's climate and, sighing, recalled the days when the people of Israel prospered on Spanish soil.

"Spain would be a wonderful country for us to go to," he said, "if it were not for the curse of the Synagogue that still lingers over it."

The *Dain* shrugged indignantly, and said in Hebrew: "*Yemach Shemam Vizichroml*, May Spain sink in the sea!

May she break into pieces! May her memory be obliterated! I can never think of Spain," the old man said, "without having the blood rush to my eyes in anger and my soul fill with hate. May God, in His justice, spread a continual holocaust over the entire earth of Spain as a punishment for having tortured our brothers and burned our rabbis! It was in Spain that the Jews left off cultivating the land and growing livestock. You must not forget, my dear Rabbi, what is said in the Zeroim about life in the country. In that first book of the Talmud, farm life is referred to as the only healthy one, the only life worthy of God's grace.

"That's why, when I heard Rabbi Zadock-Kahn telling me about our emigration to the Argentine, I felt so glad that I forgot about the return to Jerusalem. I recalled a passage from Jehuda Halevi: 'Where happiness and peace reigns, there is Zion!'

"To Argentina we'll go—all of us! And we'll go back to working the land and growing livestock that the Most High will bless. Remember the words of the Good Book: 'Only those who live of their own flock and their own planting have purity of heart and deserve the eternity of Paradise.' If we return to that life, we will be going back to our old mode of life, our true one! May God grant that in my old age I might kiss that soil and, under the light of His true sky, may bless the sons of my sons!"

He spoke for all of us, Rabbi Jehuda Anakroi, this last representative of the great rabbis that had absorbed the wisdom of the Jewish communities in Spain and Portugal. And, as I write his words here, I feel like rushing out and kissing the soil of Argentina, my land of happiness and peace. I want to say with those Jews who had thrilled to his words, "Amen!"



The Poet

Favel Duglach was one of the laziest of the colonists. The wheat in his field grew sparse and thin, and the stalks in his neglected cornfield rarely reached the height of one foot. Few hens picked about in his yard, where an old rake and a broken yoke formed part of the decoration. The drainage ditch was narrow and shallow and the duck pond was hardly a puddle, but the ducks made a lot of noise, flapping their wings and honking as they flapped about and turned in its muddy water. The fence of his corral was broken and rusted. It was typical, everyone said, of Elder* Favel Duglach.

* The term *Elder* has been substituted throughout the book for the freely used *Rabbi*, the latter title being used only in its definite and official meaning, with the exception of "Rabbi Abraham," the Shochet. In small, isolated Jewish communities, in the absence of an actual rabbi, the ritual butcher becomes the highest religious functionary and may be mistakenly addressed as "Rabbi" by both the Jewish and non-Jewish populations.



The Anthem

During their first years in the colonies of Entre Rios, the Jews knew very little about the new homeland. Their conception of the Argentine people and customs was a confused one. They admired the Gaucho, and feared him, and they conceived of his life as a thrilling amalgam of heroism and barbarism. They had misinterpreted most of the gaucho tales of blood and bravery and, as a result, had formed a unique conception of their Argentine countryman. To the Jews of Poland and Bessarabia, the Gaucho seemed a romantic bandit, as fierce and gallant as any hero of a Schummer novel. The factory girls in Odessa had avidly read Schummer after their hard day's work. Now, the farm girls in Entre Rios did the same thing.

In the synagogue—constituted by one or another ranch-house in Rajil—the old and young men discussed their ideas about Argentina. The enthusiasm they felt for the free life here—something they'd dreamed about during the dark days in Russia—had not softened a bit. All felt a fervent love for this country, however new and unknown it seemed. The hope they felt was as fresh as the new black earth their plows turned; the new hope and the new earth made their own selves feel new, their bodies young.

On Saturdays, until midday and after, the men would stand at the door of the synagogue—not far from the corral in this instance—and recall their sufferings and exodus, as if the immigration from Imperial Russia had been the historic Exodus of the Bible.

They talked; they argued. José Haler, who had done his military service in Russia, once maintained that Argentina had no army.

"What do you know about that?" Elder Isaac Herman almost shouted at him. Elder Herman was a bent old man, palsied and infirm, who taught the children of the colony their prayers. He opposed José energetically. "You don't know anything, you! You're a little soldier boy, that's all. What do you mean, Argentina has no army?"

"Anybody can understand that, Elder Isaac," José said. "Here in Argentina, the Czar is a President and he doesn't need soldiers to defend him."

"And what about those that we see at the railroad station at Dominguez? What about those, eh?"

The question confused José. It stopped him. He could not satisfactorily explain the presence in Dominguez of the sergeant whose saber in its rusted scabbard was so frightening to the children.

On another afternoon, a neighbor brought news of a coming festival in Villaguay. He told of the arches and flags and banners being erected in the streets of the municipality. This news was commented on everywhere and another colonist proposed that they find out the reason for the festival.

The colonists did not know a word of Spanish. The young men had quickly taken up the dress and some of the manners of the Gauchos, but they could manage only the most basic Spanish phrases in their talk with the natives. It was decided, nevertheless, that their Gaucho herdsman, Don Gabino, a comrade of the great Crispin Velazquez and a veteran of the Paraguayan War, should be consulted about the matter. Don Gabino thought that the preparations might be for some local fiesta, or might be for a coming election, perhaps. This idea seemed very logical at first, but it was later rejected. Finally, it was the Commissary for the colonies, Don Benito Palas, who cleared up the matter of the preparations for the Jews and explained to the Shochet, in eloquent yet simple form, the full significance of May 25th, Argentina's Independence Day.

The idea continued to interest the colonists of Rajil, and in the nightly conversations and rest periods of the day they talked about the date. Each one had his own idea about the significance of what had happened on May 25th, but all felt its genuine importance. Finally, it was suggested that the colony celebrate the great anniversary.

It was Israel Kelner who first offered the idea. Israel had once gone to Jerusalem to organize the immigration sponsored by Baron Rothschild. An eminent Hebraist who had been publicly praised by the Shochets of Rajil and Karmel, Kelner enjoyed great prestige in the colonies, and often

delivered the principal address at ceremonies held in the colony. Now, he took a trip to Las Moscas and learned from Don Estanislao Benitez all the necessary details about the 25th of May.

The commemoration of the day was decided upon, and the Mayor and Shochet were designated as organizers for the festival. Jacobo, the Shochet's helper, who was the most acclimated of all the young men, put on his best pair of gaucho pantaloons and rode from house to house on his smart little pony to announce the holding of an assembly that very night in the synagogue.

At the meeting, the details of the celebration were discussed and it was decided first not to work on the holiday, of course, to bedeck the doorways of the houses with flags, and to hold a big meeting in the clearing, at which Elder Kelnor would deliver an appropriate speech. It was decided, furthermore, to invite the Commissary to the festival as well as the Administrator of the colonies, Herr Bergmann, a harsh and unsocial German who had little feeling about the occasion to be commemorated.

During the preparations, a further difficulty arose. It was discovered that no one knew the colors of the Argentine flag. It was too late to do anything about it now, and so the preparations had to go on. Finally, the great day came.

The dawn found Rajil bedecked like a ship: the doorways were covered with flags and banners of all colors. The Argentine colors were there, too, though the colonists did not realize it. A mild sun shone bright but not too warm as it lit up the flat countryside and bathed the yellowed shrubs and the white walls of the huts with its new warmth. The Commissary sent his little band, and they swept into the music of the National Anthem as soon as they arrived at the

colony. The hearts of the Jews filled with joy at the sound and, though they were still confused about what this date meant, the thought of this patriotic festival they were celebrating in their new homeland filled their spirits with a new happiness.

The service in the synagogue was attended by all the men and women. Their Jerusalem tunics shown white and resplendent in the sunlit room as they listened to the Rabbi bless the Republic in the solemn prayer of *Mischa-beraj*, a special prayer in praise of the Republic.

After the reading from the Sacred Book, the Mayor spoke. He was a less learned man than the Rabbi, but he knew how to keep people enthralled. He used many gestures of the synagogue preachers, and he would often tear at his chestnut-colored beard.

"I remember," he said, "that in the city of Kishinev, after that most terrible of pogroms, we closed our synagogues. We did not want to have to bless the Czar. Here, in our new country, nobody forces us to bless anyone. That's why we bless the Republic! That's why we bless the President!" Nobody knew who the President was, but that didn't seem to matter.

Immediately after the Mayor's speech, the people left the synagogue and gathered in the clearing. The wild flowers of this season shone brilliantly on an improvised arbor near which the band stood and played the Anthem, lustily and continually. The young men of the colony were showing off their horses, and the native boys from the breakwater district stood in a group, watching silently, but keeping themselves well supplied from the trays of sweets and pastries. The demijohn of wine waited on the arrival of the Commissary for its opening.

It was growing late when Don Benoit Palas appeared with his escort, carrying the Argentine flag. The ceremony began. The Commissary drank his cup of wine and Elder Israel Kelner stood on the dais to speak. In the simple Yiddish of the people, and in the name of this colony, he saluted this country "in which there are no murders of the Jews," and illustrated his feelings with the parable of the two birds—a story that his neighbors had heard on many occasions.

"There was once a bird imprisoned in a cage of iron. He believed that all birds lived as he did, until a certain day when he saw another bird flying freely through space and flitting from tree to rooftop and back again. The imprisoned bird grew very sad; he rarely sang. He thought so much about his imprisonment that he finally got the idea of breaking out and picked at the bars of his cage until he was free."

Jacobo explained the story to Don Benito, who, being a native, could make little of the involved discourse. In his answer to Elder Kelner, Don Benito recited the stanzas of the Anthem.

The Jews could not understand their meaning, but they recognized the word "liberty," *libertad*, and, remembering their history of slavery, the persecutions suffered by their brothers and themselves, they felt their hearts beat faster at the word. *Libertad!* It was here. It was theirs. Speaking from their souls, with their truest feelings, they answered the word with one voice. As they did in the synagogue, now they exclaimed together: "Amen!"



The Sad and Lonely One

Anyone passing through the village of Rajil was sure to notice Javed. Whether he went by in a slow, loaded farm cart or in a swift little sulky, he could not fail to notice that girl; he could not mistake her for anyone else. She was tall and strong, yet beautifully rounded, and when this exciting loveliness aroused much interest, the cold, stern stare of her eyes stopped it dead. She had full erect breasts that pushed against her light smock, rising and falling to the slow yet exciting cadence of her full hipped walk.

She suggested the glorious women of the Bible. Women like Javed had urged the armies of Jephthah into battle, and in the Holy City, still serene and unmoved, they had

made an imposing and prophet-like figure with his great beard waving in the wind. When he stepped down from the stump, the Rabbi embraced the sergeant and kissed him warmly on the mouth.

Then, in the full warmth of the morning sun, the caravan started for San Gregorio.



Threshing Wheat

It was still morning when the workers tied up the last sack of wheat. The threshing machine stopped, and the people went and sat in the shade of the unthreshed bundles and had coffee. A fierce sun was burning. It poured its heat over the dried countryside and gave it the golden-brown look of toast.

Far off, in the pasture, among the gullies and small pools, the oxen moved slowly and sadly, unmindful of the constantly chattering dogs.

The Mayor of the colony, an eloquent and astute old man who had been elected by his neighbors assembled in the synagogue, was talking of the results of the harvest in

general, and of the beauty of our wheat in particular.

The Mayor was almost illiterate, but he had memorized many quotations from the Scriptures and he would always cite an apt one, whether he was handing over a new plow to some colonists or buying wire for the pasture fence. On this hot morning, surrounded by his friends and neighbors, in the shadows of the wheat bundles, he spoke to us about the advantages of country life.

"I know very well," he said, "that we are not in Jerusalem. I know very well that this land is not the land of our forebears—but here we plant seed, and here we grow wheat, and at night, when we come in from the fields, wheeling our plows, we should thank the Most High because He had led us from the place where we were hated and persecuted, where we were miserable."

"The wheat of Bessarabia is whiter than this wheat of the colony," the Shochet answered him. He paused to show his discontent. "It's true," he said, "in Russia we lived badly, but there was the fear of God there and we lived according to the Law. Here, the young people are turning into Gauchos."

The noise of the thresher starting broke into this sad commentary. It was now Moisés Hinteler's turn to have his wheat threshed. He stood quietly beside the rolling, roaring drum of the machine. He was short and thin, but his little round myopic eyes had a look of true happiness. His wife stood watching at his side. She, too, was prematurely aged from the miseries suffered in czarist Russia. Their daughter, Deborah, an active, robust girl, was preparing the lunches.

The work began, and we mounted the pile of wheat to get at the top bundles. The machine was soon roaring and spitting.

"Moisés!" the Mayor shouted. "Did you have bundles of wheat in Vilna, hey? Remember how you worked as a jeweler, fixing old watches and earning one or two rubles a month? And look now, Moisés,—you have land, wheat and livestock!"

He lifted his cup in a toast. "As we used to say in Russia, Moisés: May your land be always fertile, and may the fruit of your orchards be so plentiful that you can't gather it all!"

Moisés remained standing quietly by the machine. Memories of his unhappy life in Vilna rushed about his head. He remembered the martyrdom and sorrow of being a Jew there.

The big drum of the thresher began to shoot out grain, and the wheat fell like a golden rain in the bright light of the blessing sun. Moisés slowly extended his hand and held it, palm upward, in the golden shower. He held it there for a long time. At his side, his wife's face was brightening; his daughter was watching him happily.

"Do you see this, oh mine?" the old man said. "This wheat is ours."

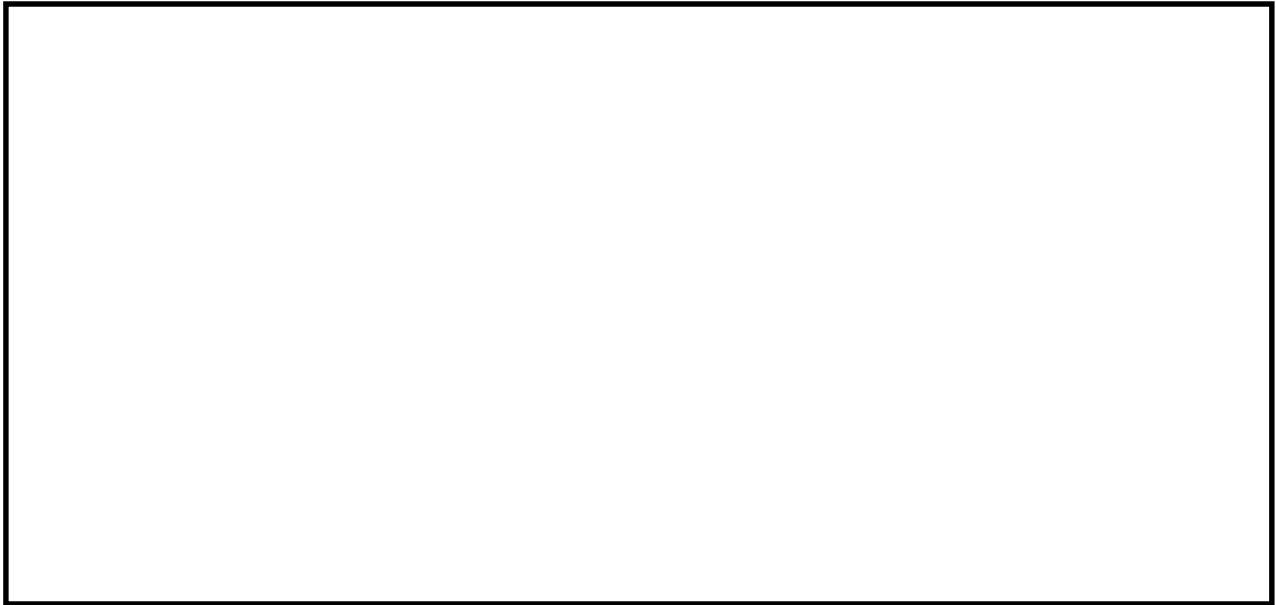
Tears spurted from his eyes and ran down his sad, beaten face. They merged with the pouring grain that a worker was already gathering into the first sack.

Resource 4.4C—Discussion Questions

1. How would you characterize Gerchunoff's style of writing?
2. How does the prologue help us to understand Gerchunoff's point of view?
3. Describe the setting of these vignettes. How are they similar and/or different from the shtetl life portrayed in Sholom Aleichem's stories?
4. What is the role of the gaucho in Gerchunoff's stories?
5. What is the significance of the land (and agriculture in general) in these stories?
6. Describe the model of Jewish life found in Gerchunoff's portrayal of life in the Pampas. How is it similar or different than yours?

Resource 4.4D—Newspaper Template

The Pampas Press



Caption: _____

Article Title: _____

Author: _____

Unit 5: The United States of America

Course Enduring Understandings:

- Wherever Jewish communities exist, Jews respond by adapting and/or rejecting elements of the surrounding culture.
- Many core Jewish values and practices endure regardless of external culture.
- Worldwide Jewish communities illustrate the multiplicity of authentic, legitimate, and authoritative expressions of Judaism.
- Art, food, literature, and unique communal customs serve as both storyteller and memory-keeper for worldwide Jewish communities.

Unit Enduring Understandings:

- ✓ The perception of Jews in America has changed dramatically throughout the course of American Jewish history.
- ✓ Immigrants brought their unique Jewish culinary traditions to America; the combination of these comprises “American Jewish cuisine.”
- ✓ The acceptance of Jews in America is due, in part, to their widespread presence in the media.
- ✓ Jews in America reinterpret Jewish ritual as they navigate the tension of being a part of, and apart from the broader American society.

Unit Goals:

- To provide an overview of American Jewish history, from the 16th century until today.
- To explore the changing perceptions of Jews throughout American history.
- To teach about key moments in American Jewish history.
- To teach the history of Jewish cooking in America
- To explain that the philosophy “America is a melting pot” applies to Jewish foods; all foods Americans consider to be “Jewish” stem from other national cultures
- To discuss how life in America has affected Jewish cuisine
- To teach about how Jews are portrayed in American media
- To explore the question, “What makes film/TV “Jewish”?”
- To discuss how Jews perceive themselves in America

Unit 5: USA

- To teach that the central theme of the Passover Seder (freedom) can be seen both as particularly Jewish as well as universally applicable.
- To participate in a Freedom Seder
- To show how American Jews have reimagined and transformed a traditional Jewish ritual to include the broader American public

Unit Objectives: *By the end of this lesson students will be able to....*

- ❖ List and summarize key historic events in American Jewish history.
- ❖ Analyze the changing perception of the Jews from the perspective of the American public.
- ❖ Analyze the contributions Jews have made to American society as a whole, and evaluate how they affected the course of American history.
- ❖ Analyze how American Jews have wrestled with the tension of being a part of, and/or apart from the surrounding culture.
- ❖ Point to the cultural roots of foods commonly considered “American Jewish” foods
- ❖ Analyze how life in America has affected Jewish cuisine
- ❖ Paraphrase how technology has influenced Jewish cooking
- ❖ Suggest a possible connection between food, tradition, memory
- ❖ Debate what makes a film or television show “Jewish.”
- ❖ Analyze how Jews are portrayed in media in America
- ❖ Evaluate whether Jews are portrayed in a positive or negative light in American media today
- ❖ Produce their own American Jewish films
- ❖ Explain the reasoning behind the original 1969 Freedom Seder
- ❖ Participate in a Freedom Seder
- ❖ Analyze and assess the implications of reimagining and transforming a Jewish ritual into an American ritual
- ❖ Identify the “Pharaohs” that this generation faces
- ❖ Rewrite sections of the Seder to include responses to the various “Pharaohs” of today’s world

Lesson 1—History

Goals:

- To provide a broad overview of American Jewish history, from the 16th century until today.
- To explore the changing perceptions of Jews throughout American history.
- To teach about key moments in American Jewish history.

Objectives: *By the end of this lesson students will be able to....*

- ❖ List and summarize key historic events in American Jewish history.
- ❖ Analyze the changing perception of the Jews from the perspective of the American public.
- ❖ Analyze the contributions Jews have made to American society as a whole, and evaluate how they affected the course of American history.
- ❖ Analyze how American Jews have wrestled with the tension of being a part of, and/or apart from the surrounding culture.

Materials:

- Resource 5.1A Summary of 17th-18th Century American Jewish History⁴⁹
- Resource 5.1B Summary of 19th Century American Jewish History⁵⁰
- Resource 5.1C Summary of Late 19th-Early 20th Century American Jewish History⁵¹
- Resource 5.1D Summary of Mid-20th Century-Today America Jewish History⁵²

⁴⁹ <http://www.icsresources.org/content/curricula/JewsInAmericaReading1.pdf>

⁵⁰ <http://www.icsresources.org/content/curricula/JewsInAmericaReading2.pdf>

⁵¹ <http://www.icsresources.org/content/curricula/JewsInAmericaReading3.pdf>

⁵² <http://www.icsresources.org/content/curricula/JewsInAmericaReading4.pdf>

Unit 5: USA

Set Induction: Stand Up-Sit Down

The teacher should instruct students to stand when they agree with a statement that the teacher reads. Allow students time to look around the room and see how many people are standing and how many are sitting. The teacher will say:

1. “At some point in my school experience, I was one of only a few Jewish students in my class.”
2. “At least fifty percent of my school is comprised of Jews.”
3. “Most of my friends are Jewish.”
4. “I have experienced anti-Semitism.”
5. “I feel completely comfortable as a Jew living in America.”

Activity 1: Debriefing the Exercise

The teacher should lead a brief discussion to help students reflect on their answers to the questions above. Questions may include:

1. Did any of the answers surprise you?
2. Did you notice any patterns in the answers? Why do you think they exist?
3. For those of you who have experienced anti-Semitism, how did it feel?
4. For those of you who feel completely comfortable living as a Jew in America, did it surprise you to find out that some of your peers have experienced anti-Semitism? Why or why not?
5. Do you think your parents would answer these questions similarly? How so/not so?

Activity 2: History Jigsaw⁵³

1. Split the class into four groups.
2. Assign each member in each group a letter, beginning with A and proceeding sequentially (restart with A for each new group).
3. Assign each group one of the four readings (Resource 5.1A, 5.1B, 5.1C, or 5.1D)
4. Inform students that they will each need to become an expert on the period discussed in their section because their group will split up and each member will be responsible for teaching other students about their assigned time period.
5. After groups have read and discussed their sections, have the students form new groups based on the letter they were assigned at the beginning of class (i.e., all the As in one group, all the Bs in another, etc. Each new group should be comprised of one member from each time period).
6. Instruct students to take turns teaching one another about the material they read.

⁵³ Activity and Resources from <http://www.icsresources.org/content/curricula/HistoryOfJewsInAmerica.pdf>

Unit 5: USA

Activity 3: Transformational Moments in American Jewish History

The teacher will instruct each group to select what they consider to be the five most significant moments in American Jewish history. Based upon the readings and group discussions, the students must agree upon the five events which they feel shaped, transformed, or altered, the course of Jewish history in America.

Students should be prepared to defend their choices to the other three groups. Why were these the most transformational moments? Why do the events your group chose supersede the other important moments in history?

The teacher will allow each group to present their chosen dates, and then encourage the class to debate the significance of these dates with one another. Ultimately, the teacher should ask the students, as a class, to agree upon the five most important historical moments.

Lesson 2—Food

Goals:

- To teach the history of Jewish cooking in America
- To explain that the philosophy “America is a melting pot” applies to Jewish foods; all foods Americans consider to be “Jewish” stem from other national cultures
- To discuss how life in America has affected Jewish cuisine
- To cook American Jewish foods

Objectives: *By the end of this lesson students will be able to....*

- ❖ Point to the cultural roots of foods commonly considered “American Jewish” foods
- ❖ Analyze how life in America has affected Jewish cuisine
- ❖ Paraphrase how technology has influenced Jewish cooking
- ❖ Suggest a possible connection between food, tradition, and memory

Materials:

- Copy of the film, *Gefilte Fish*, by filmmaker Karen Silverstein
- Resource 5.2A Background Reading for Mini-Lecture
- Resource 5.2B “Unkosher” article
<http://www.tabletmag.com/jewish-life-and-religion/64115/unkosher/>
- Resource 5.2C Discussion Questions
- Samples of food for taste-testing (see note to teacher)
- Recipes from students

Unit 5: USA

Set Induction: American Jewish Food?

The teacher will pose students the question:

“What are some examples of American Jewish food?”

As students respond, the teacher will write the answers on the board.

After students finish giving answers, the teacher will conduct a short discussion to reflect on students’ responses. The teacher will ask:

“What makes these foods Jewish?”

Activity 1: *Gefilte Fish* Movie Screening

The teacher will show the movie, *Gefilte Fish*, by filmmaker Karen Silverstein. The film captures three generations of women explaining how they make gefilte fish. The film begins with the oldest generation showing how to make gefilte fish from scratch, and eventually progresses to the youngest generation, who purchases packaged gefilte fish.

After the film, the teacher will ask students to write a letter to future generations of their family, addressing the following questions:

1. Identify a particular Jewish food that is traditionally made in your family. What is it, when is it served, and why is it important?
2. Are certain family members involved in the creation of the dish? If so, who, and how are they involved?
3. What is your role in the process of preparing the food?
4. What are the traditions surrounding the preparation of the food? (Is it always done in a certain place, a certain time, with specific ingredients, etc.?)
5. How would you like to see this tradition continue in your family?

Activity 2: Mini-Lecture on the History of Jewish Food in America

The teacher should read the section of Joan Nathan’s book, *Jewish Cooking in America* (Resource 5.2A) and put together a short lecture on the history of Jewish food in America. These pages explain the evolution of Jewish cooking, discussing how different immigrant cultures brought traditions to America, and outlining how technology has affected Jewish cooking and understanding of *kashrut*.

Unit 5: USA

Activity 3: Authenticity Assessment

The teacher will distribute copies of the article “Unkosher” from Tablet Magazine (Resource 5.2B) as well as discussion questions (Resource 5.2C). The article discusses restaurants that “embrace Jewish tradition while also rejecting it” through the creating of dishes such as bacon-wrapped matzah balls. The students will read and discuss the article in *chevrutah*.

Activity 4: Taste-Testing

As per the teacher’s instructions the previous week, students should have brought samples of their favorite “American Jewish food” for a class taste-testing session. Each student will have the opportunity to present his/her food choice to the class. During the short presentation, students should address what the food is, why they chose it, and why it is an example of an American Jewish food. Students should provide a copy of their recipe for inclusion in the cookbook to be distributed at the end of the course.

Lessons 3 & 4—Art

Goals:

- To teach about how Jews are portrayed in American media
- To explore the question, “What makes film/TV “Jewish”?”
- To discuss how Jews perceive themselves in America

Objectives: *By the end of this lesson students will be able to....*

- ❖ Debate what makes a film or television show “Jewish.”
- ❖ Analyze how Jews are portrayed in media in America
- ❖ Evaluate whether Jews are portrayed in a positive or negative light in American media today
- ❖ Produce their own Jewish films

Materials:

- Resource 5.3/4A Dr. Quinn Medicine Woman YouTube Clip
<http://www.youtube.com/watch?v=Yt3QvAimQFw>
- Resource 5.3/4B The Nanny YouTube Clip
<http://www.youtube.com/watch?v=Yn4oOIVgVZg>
- Resource 5.3/4C Seinfeld Bris YouTube Clip
<http://www.youtube.com/watch?v=JlPNp8gm3aI>
- Resource 5.3/4D Seinfeld Anti-Dentite YouTube Clip
http://www.youtube.com/watch?v=mV7m6IIN_tI
- Resource 5.3/4E Friends YouTube Clip
http://www.youtube.com/watch?v=-m7W50_ZGYA
- Resource 5.3/4F Curb Your Enthusiasm YouTube Clip
http://www.youtube.com/watch?v=-m7W50_ZGYA
- Resource 5.3/4G Chart
- Digital Video Cameras

Unit 5: USA

Set Induction: Movie Mania

The teacher will divide students into two teams. Each team will have five minutes to think of as many “Jewish movies” they can, and write lists on paper. Afterward, each team will share their song titles, alternating one by one. Teams cannot repeat movie titles, and as such, teams should cross out titles as they are read. Whichever team has listed the most movies will win the game.

Activity 1: What Makes a Movie “Jewish?”

The teacher should facilitate a discussion asking students to reflect on what makes a movie “Jewish.” Questions may include:

1. Are there any requirements in order for a movie to be considered “Jewish?” If so, what are they?
2. Evaluate the following aspects of movies, and decide if they are necessary in order for a movie to be considered Jewish:
 - a. Content
 - b. Actors
 - c. Writers
 - d. Language

Activity 2: Portrayals of Jews in Television

Teacher should distribute the chart (Resource 5.3/4G) and play video clips (Resources 5.3/4A-F). These video clips represent a few of the many TV shows that are considered to be “Jewish” by the general population. After each clip, provide two to three minutes for students to fill in their charts.

After watching the video clips, ask students to turn to a neighbor to discuss their findings.

Students should discuss:

1. Why are these TV clips considered to be Jewish?
2. How were Jews portrayed in these clips?
3. What are some of the Jewish stereotypes you saw played out in these clips?
4. In one of the Seinfeld clips, Jerry says that only Jews should be able to make Jewish jokes. Do you agree or disagree? Why?
5. As a Jew, do you feel comfortable with how Jews are portrayed in these popular shows?

Unit 5: USA

Activity 3: Producing “Jewish” TV Shows/Movies

The teacher will break students into small groups of three to four. The teacher will ask students to apply what they have learned to write their own scripts for a short, five minute long, movie or TV show. The groups will need to discuss and come to a consensus on what makes a movie /TV Show “Jewish,” and ensure that their answer is reflected in the script.

Students will have the opportunity to gather props and practice their lines before filming. Each group should be provided with a video camera and asked to film their movies.

Once students are finished, the class will come together to view each of the groups’ films. After each film, the students watching will guess which of the elements the group chose to ensure that it would be considered “Jewish.” The group will then have the opportunity to briefly explain their decision making process.

Lessons 5 & 6—Special Customs

The Freedom Seder

Goals:

- To teach that the central theme of the Passover Seder (freedom) can be seen both as particularly Jewish as well as universally applicable.
- To participate in a Freedom Seder
- To show how American Jews have reimagined and transformed a traditional Jewish ritual to include the broader American public

Objectives: *By the end of this lesson students will be able to....*

- ❖ Explain the reasoning behind the original 1969 Freedom Seder
- ❖ Participate in a Freedom Seder
- ❖ Analyze and assess the implications of reimagining and transforming a Jewish ritual into an American ritual
- ❖ Identify the “Pharaohs” that this generation faces
- ❖ Rewrite sections of the Seder to include responses to the various “Pharaohs” of today’s world

Materials:

- Resource 5.5/6 Freedom Seder *Hagaddah*, parts A & B (see teacher’s note for details)
[http://www.theshalomcenter.org/sites/default/files/Freedom Seder 1970A.pdf](http://www.theshalomcenter.org/sites/default/files/Freedom%20Seder%201970A.pdf)
[http://www.theshalomcenter.org/sites/default/files/Freedom Seder 1970B.pdf](http://www.theshalomcenter.org/sites/default/files/Freedom%20Seder%201970B.pdf)
- Food and materials for Seders
- Traditional *Haggadot*
- Copies of students’ *haggadot*

Unit 5: USA

Activity 1: The 1969 Freedom Seder

The teacher will prepare for the Seder prior to students arrival. All food and supplies will be arranged in advance. The teacher will invite students (and guests, if the teacher chooses) to sit down at the table. The teacher will explain that together, they will be participating in the original Freedom Seder that took place in 1969, the day of the one-year anniversary of the death of Dr. Martin Luther King Jr.

The teacher will preside over the Seder, delegating roles and responsibilities to each of the participants. Each participant will be provided a Freedom Seder Hagaddah (Resource 5.5/6A)

Activity 2: Reflecting on the Seder

At the conclusion of the Seder, the teacher will ask students to write to reflect on the Seder that they just participated in. The teacher should ask students to respond to the following questions:

1. What are your initial reactions to the Freedom Seder?
2. Does the Freedom Seder embody the themes and values represented in the traditional Passover Seder? How so/not so?
3. How does this Seder serve to unite Jews with their fellow Americans?
4. With regards to Jewish identity formation, does this Seder represent synthesis, differentiation, or integration? Why?
5. Do you consider the Freedom Seder to be “Jewish?” Why/why not?
6. With regards to authenticity, what are the implications of reimagining and transforming this Jewish ritual into an American ritual?

Activity 3: Modern Day Pharaohs

The teacher will assign each member of the class a specific section of the Passover Seder (*kadesh, urchatz, etc*). The teacher will ask students to examine this section of the Seder in both traditional *haggadot* as well as the Freedom Seder *Hagaddah*. Students will then be asked to think of a “pharaoh” that plagues the modern world today (hunger, homelessness, immigration, etc.) and rewrite their section of the *hagaddah* to include the chosen theme. Like the Freedom Seder, students should use the traditional themes of the section to inform the integration of their selected “pharaoh.” Students should include song lyrics, poetry, quotes, graphics, etc. to illustrate their section of the *haggadah*.

Unit 5: USA

Activity 4: Our Own Freedom Seder

The teacher will have prepared for a second Seder. The teacher will invite students (and guests, if the teacher chooses) to sit down and socialize for a few minutes. During this time, the teacher will make copies of the students' Seder sections and distribute them, in book form, to each of the Seder participants.

The teacher will explain the new format of the Seder, elaborating on how this new Seder came together through original student work.

During the Seder, each student will serve as the "leader" for his/her section. Participants will be encouraged to keep track of questions they might have for each student, and will be allowed to ask these questions at the conclusion of each section. Students should be prepared to offer an introduction to his/her section, to lead the group in participating in this section, and to answer any questions that participants might have at the end of the section.

Activity 5: Debriefing the Seder

At the conclusion of the Seder, the teacher will facilitate a short, reflective discussion.

Questions might include:

1. How was this experience for you...
 - a. as a Jew?
 - b. as an American?
 - c. as an American Jew?
2. Was this an authentic expression of Judaism? How so/not so?

Unit 5

Resources

Jews in Seventeenth and Eighteenth Century America

Jews were part of colonial America's religious diversity in all three colonial regions: New England, Middle, and Southern. The first permanent Jewish community in what would later become the United States was established in 1654 by Jewish refugees from South America. These individuals had lived in a Dutch colony in Brazil where they were free to practice their religion. However, in 1654 the Portuguese conquered the colony. Portugal, at that time, was religiously intolerant and ordered all Jews and Protestants to either convert to Catholicism or leave. Most Jews returned to Holland, but 23 Jews left for the Dutch colony of New Amsterdam, which became New York in 1664 when it was conquered by the English.

The governor of the colony, Peter Stuyvesant, did not want to allow the Jews to remain there. However, the directors of the Dutch West India Company, which oversaw the colony, wrote to Stuyvesant saying that he must allow the Jews to settle in the city. But this did not mean they had full equality. In fact, Jews did not have the right to public worship, which means to pray in a house of worship, for more than 40 years! Before this time they could only pray in private homes. Despite this initially cold reception, the Jews of New Amsterdam/New York, gained most of the same rights as other settlers by the end of the seventeenth century including the right to trade, travel, construct religious buildings, and own property.

The first synagogue, a Jewish house of worship, in America was built by this community in 1730. Between the time they had gained the right to public worship and the construction of this synagogue, the community had rented space where they worshiped together. The congregation was named Shearith Israel, which means remnant of Israel. This name alludes to the community's sense of vulnerability as well as its connection with its heritage.

Like the Jewish settlers in New York, most early Jewish immigrants to America were Sephardi Jews, Jews who traced their ancestry to Spain, Portugal, or North Africa. They primarily emigrated from South America, the Caribbean, and Western Europe.

Jewish legal status and treatment varied greatly between the different colonies. But, in general, the colonies were tolerant of Jews and there were few overt anti-Jewish acts or instances of violence as was common in Europe. However, like other religious minorities, Jews often lacked full equality. Notably, after the Revolutionary War, they lacked the right to hold government office in almost every state. They could also lack other rights. For example, Jews did not gain the right to public worship in Connecticut until 1843.

Despite the lack of equality, Jews in colonial and post-revolutionary America were usually accepted as members of the larger society. Jews adopted the customs and fashions of their neighbors, went into business with them, and made friendships with those outside their religious community. One of the most significant differences between the Jewish experience in America and the Jewish experience in Europe is that in America Jews could be judged on their individual merit. In Europe, the primary factors affecting a Jewish individual's ability to prosper were the restrictions on and attitudes toward the community as a whole. In the colonies, and later in the United States, an individual's abilities and personality were greater factors and there were more opportunities for Jewish individuals to advance economically and socially. In fact, in 1774 Francis Salvador, a Jew, was even elected to the General Assembly of South Carolina. He also served in the South Carolina's revolutionary Provisional Congress. He was killed in battle fighting for the Patriot cause during the Revolutionary War. Sadly, like most states after the war,

South Carolina placed religious qualifications on who could hold office that barred other Jews from being elected.

The lack of political equality for Jews in America should not obscure America's remarkable tolerance and acceptance of religious minorities. This general acceptance in colonial society contrasted sharply with the Jewish experience throughout most of the rest of the world where Jews were treated as outsiders. However, this acceptance presented a new challenge to the Jewish community: balancing a desire to integrate into mainstream culture with a desire to maintain a unique heritage. This is a challenge that Jews, like other minority groups, continue to wrestle with to this day.

During the colonial period, most Jews addressed this challenge by expressing their Judaism privately and trying to minimize their Jewish identity in public. This is symbolized by Touro synagogue, the oldest synagogue still standing in America. It was built in Newport, Rhode Island in 1763. The outside looks like any other building of the period with nothing that identifies it as a Jewish structure. Inside, however, it is full of Jewish objects and symbols. Likewise, colonial Jewish families typically downplayed their Jewish identity with their neighbors while maintaining their ancient customs and traditions with each other.

Jewish perspectives on, and participation in, the American Revolution paralleled the general population. The Continental Congress sent a request to pray for a peaceful resolution to the conflict with the Crown on July 20, 1775, to both churches and synagogues. There were Jewish merchant blockade runners, Jewish soldiers in the Continental Army, and Jewish officers. Of the many Jews who helped fight for American freedom, two of the most famous are Jonas Philips and Haym Solomon.

Jonas Philips was a blockade runner who wrote his supply list in Yiddish, the language of Eastern European Jews, hoping that this would help him avoid trouble if the ship was boarded by the British. Ironically, his plan backfired. When the British boarded the ship, they assumed the Yiddish was a code, seized the ship, and sent the note to England to be decoded. It is significant that Philips was fined in 1793 for refusing to testify in a Philadelphia court on the Jewish Sabbath because of his religious obligations. This illustrates that though there was a general acceptance of Jews, there was also a lack of sensitivity towards minority religions' religious observances at this time.

Haym Solomon was a Jewish immigrant who joined the New York branch of the Sons of Liberty. He was captured by the British and sentenced to death. Fortunately, he was able to escape and flee to Philadelphia. In Philadelphia, Solomon began working with the Continental Congress. In 1975, the United States Postal Service issued a stamp identifying him as a "Financial Hero" who was responsible for "raising most of the money needed to finance the American Revolution and later to save the new nation from collapse."

From its first years after winning independence from Great Britain, the American government articulated support for religious toleration. The first piece of federal legislation that created provisions for religious tolerance was the Northwest Ordinance. This act was passed by Congress in 1787 under the articles of confederation and was reaffirmed by congress under the U.S. Constitution in 1789. It is most famous for creating the first organized territory in the United States, but it also guaranteed freedom of religion in federal territories and future states.

The Constitution itself represents a major step forward for religious equality in America. It was adopted by Congress on September 17, 1787, two months after the Northwest Ordinance was

first passed. Article VI prohibits religious qualifications for holding office at the federal level. This is particularly significant because many state constitutions contained these eligibility restrictions. The slow repeal of these and other discriminatory laws between the late seventeenth and late eighteenth centuries is one of the earliest examples of social progress towards greater equality in this country.

In 1790, President George Washington clearly communicated the federal government's support of religious equality to the Jewish community. In his response to a letter from a member of the Jewish community in Newport, he wrote, "All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection, should demean themselves as good citizens." In other words, Washington assured the Jewish community that they had the right to practice their religion without losing other rights given to American citizens.

The following year, the states ratified the Bill of Rights, the first ten amendments to the U.S. Constitution. The first freedom of the First Amendment prohibits the federal government from creating an officially endorsed or supported religion and guarantees religious freedom. It reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..." These protections only affected the federal government because of the separation of power between the federal government and state governments. However, it is important to note that even when they lived in areas with an established church, when they lacked the right to public worship, and when they could not hold political office, Jews in America had remarkable acceptance and economic opportunity compared to Jews elsewhere.

Over time, states increasingly removed laws that favored specific religious denominations or discriminated on the basis of religion. But this was a slow process. Thomas Jefferson wrote a bill to guarantee religious equality in his home state of Virginia in 1779. It took seven years for the bill to pass and become law. This law, the Virginia Statute for Religious Freedom, is one of only three accomplishments that Jefferson listed on his tombstone.

Jews did not gain full legal equality in every state until 1877, more than 100 years after America declared independence. The experience of Jews and other religious minorities in the eighteenth century shows that the progress towards greater equality has been part of the American experience since the beginning of the country.

Jews in Nineteenth Century America

At the beginning of the nineteenth century, Jews had remarkable acceptance and economic opportunity in America as compared to the rest of the world. But, religious intolerance and discriminatory state laws remained problems. Fortunately, over the course of the nineteenth century, these discriminatory laws were removed. The removal of laws that favored a particular religion or discriminated against citizens based on their religious belief is of the earliest examples of progress towards greater equality in America.

However, like other efforts to provide greater equality for all Americans, this process could be slow and challenging. In Maryland, for example, Jews began to petition for the right to hold office in 1797. Twenty one years later, in 1818, a "Jew Bill" to give them this right was finally introduced into the state legislature. The effort to give Jews political equality was led by a member of the legislature named Thomas Kennedy. It is noteworthy that he did not "have the slightest acquaintance with any Jew in the world." He simply felt that religion was "a question which rests, or ought to rest, between man and his Creator alone."

Opposition to the bill was strong and it was defeated. Another bill to give Jews political equality was introduced in 1822, was sharply debated, and became a major issue in the election of 1823. A "Christian Ticket" succeeded in defeating many of the bill's supporters, including Thomas Kennedy, with the result that this bill was also defeated. But opponents of religious discrimination continued their efforts and finally, in 1826, a bill was passed. The first Jews were elected to office in Maryland later that year.

The removal of discriminatory laws was not limited to political issues. For example, Connecticut allowed Jewish public worship, the right to pray in a synagogue instead of a private home, in 1843. The last laws that discriminated against Jews were finally removed in 1877 when New Hampshire amended its constitution to abolish the requirement that state office holders be Protestant.

The contrast between the progressive attitude towards religious minorities at the federal level and the legal discrimination that could exist at the state level is revealed by the story of the first Jew to hold a major federal post. In 1801, Thomas Jefferson appointed Reuben Etting as the U.S. Marshall for Maryland. Ironically, religious qualifications for state office in Maryland would have barred Etting from holding any state position at that time.

It is important to note that despite laws to prohibit discrimination by the government and despite the ability for Jews to succeed, anti-Jewish bigotry remained. This is a familiar experience for many minority groups in America who have achieved legal equality but continue to experience discrimination from individuals and institutions.

In the early nineteenth century, this continued anti-Jewish bigotry paled in comparison to the challenges faced by Jews in Europe. As a result, beginning in the 1820s, many Jews in German speaking lands immigrated to America seeking greater economic opportunity, religious tolerance, and political stability. This wave of German-Jewish immigration, which lasted from 1820 until 1880, transformed American Jewish demographics. The Jewish population increased almost ten-fold as approximately a quarter million Jews immigrated. In addition, the American Jewish population shifted from being predominantly Sephardi Jews, who traced their ancestry to

Spain, Portugal, and North Africa, to being predominantly Ashkenazi Jews, who traced their ancestry to Central and Eastern Europe.

Though both groups were Jewish, they had different traditions and customs. This contributed to the religious diversity of the American Jewish community. Another factor that contributed to this religious diversity was changing views of religious tradition. For millennia, Jews had discussed and interpreted their religious commandments while affirming the importance of the continuity with tradition. Beginning in the 1820s, some Jewish congregations asserted that they could maintain their Jewish heritage yet make significant changes. These changes included the use of musical instruments as part of the prayer service, delivering sermons in English, and teaching that Judaism's ritual commandments, such as dietary restrictions, were optional while ethical commandments, such as the responsibility to assist the needy, remained obligatory. Other Jewish communities maintained their millennia-old traditional practices. This diversity in American Judaism remains today.

The new Jewish immigrants from Central Europe came from areas where for centuries anti-Jewish laws had prohibited Jews from most professions. As a result, many were peddlers, traveling merchants who sold small goods. When they arrived in America, these peddlers typically resumed their old occupation in the new land. But in America, Jewish peddlers could prosper much more greatly than they could in Europe. In fact, the experiences of these peddlers are often seen as an embodiment of the rags to riches American dream (rising from poverty to great wealth).

Jewish peddlers played a key role in the American economy as middlemen who brought goods to rural areas and settlers in the West. Many started with only what they could carry on their backs and traveled by foot. Over time, they saved their profits and bought horses, then wagons. Eventually, many were able to open permanent stores that served cities and towns. Some eventually expanded these operations into banking, investment, or new industries such as the mail order catalogue.

Bringing goods to remote, underserved communities could lead the development of close relationships between Jewish merchants and Native American communities. For example, Julius Meyer, a German Jew, was a merchant in Omaha who served as an interpreter for Native Americans in the area, including Sitting Bull and Red Cloud when they passed through. He was reportedly able to speak six Native American languages. One German Jew even became the chief of a Native American tribe! Solomon Bibb developed strong relationships with Native Americans in the New Mexico territory. He married an Acoma Pueblo woman who converted to Judaism. In 1885, he was elected the tribe's governor, equivalent to a tribal chief who serves for a limited term. He is possibly the only non-Native American ever to serve as governor of a Pueblo tribe.

In addition to working as merchants, Jews went West to pursue the same variety of economic opportunities as other Americans. Jews became miners, chicken ranchers, cowboys, and farmers. The presence of Jews in the westward migration and the California Gold Rush reveals a dimension of the American West's multiculturalism that is often overlooked.

In fact, one of the most famous participants in the California Gold Rush was a German-Jewish immigrant. After opening a dry-goods store in San Francisco in 1853, Levi Strauss recognized that there was a great demand for something more durable than the cloth pants most miners wore. In the 1870s, he began to manufacture denim overalls. His company became the first blue jeans company in the world and Levis remains one of the most popular brands of jeans.

The realities of frontier life gave Jews, like women, greater opportunity for civic participation in the American West than elsewhere. The generally relaxed attitude towards religious differences even enabled Jews to become mayors in cities such as Tucson, Tombstone, and El Paso.

On the other hand, Jews also faced challenges in the West. Despite widespread tolerance and the ability for Jewish individuals to succeed, antisemitic views, such as the belief that Jews were greedier or less trustworthy than others, remained. Jews also faced the challenge of maintaining their Jewish identities in areas with no synagogues and few other Jews.

The outbreak of the Civil War in 1861 presented additional challenges for the Jewish community. Like the rest of the country, Jews were divided by the war. During the course of the war there were approximately 7,000 Jewish soldiers on the Union side and approximately 3,000 Jewish soldiers on the Confederate side. Jews became high ranking officers on both sides of the conflict; this is particularly notable because they would have been barred from such positions in most of the rest of the world.

Jewish Americans also faced challenges that most other Americans did not have to face. In 1861, at the beginning of the war, Congress passed a bill that barred anyone except Christians from becoming military chaplains. This left Jewish soldiers without the important religious support that was provided to Christian soldiers. Fortunately, President Lincoln intervened and due to his influence the law was amended in 1862 to allow chaplains from any religious denomination.

The Civil War was also the backdrop to the most significant act of government antisemitism in America's history. In 1862, General Grant issued General Order No. 11, which expelled all Jews from Kentucky, Mississippi, and Tennessee. He associated Jews with the merchants who were violating trade restrictions in the area even though most of the violators were not Jewish. President Lincoln had the order revoked after direct appeals from prominent Jewish Americans. Grant later apologized and there are no other antisemitic incidents associated with him. In fact, as president, Grant named several Jews to high office, and he was the first president to visit a synagogue while in office.

Jews in Late Nineteenth and Early Twentieth Century America

In the years following the Civil War, Jewish Americans were more fully accepted into American life than ever before. The last of the anti-Jewish laws on the East Coast were repealed. Jews were active citizens in towns and cities across the country. New elaborate synagogues, Jewish houses of worship, were built. These contrasted sharply with the subdued buildings of the Colonial era and reveal the increased confidence and security that the Jewish community felt. However, popular attitudes towards a new influx of Jewish immigrants resulted in decreased acceptance of all Jews.

Beginning in the 1880s, a tremendous number of Jews began fleeing Eastern Europe for America. Extreme poverty and vicious antisemitism, including horrific anti-Jewish riots and massacres, drove approximately two million Eastern European Jews to America between 1880 and 1924. This is the period of "New Immigration" when there was a massive increase of immigration to America from Southern and Eastern Europe. A Jewish woman, Emma Lazarus, captured America's vision of itself as a refuge for immigrants in her poem "The New Colossus," which is quoted at the base of the Statue of Liberty. It closes, "Give me your tired, your poor, / Your huddled masses yearning to breathe free, / The wretched refuse of your teeming shore. / Send these, the homeless, tempest-tost to me, / I lift my lamp beside the golden door!"

However, many did not share this welcoming vision of America. The changes in American demographics, along with the country's urbanization and industrialization, fueled an explosion of anti-immigrant sentiment. This led to the passage of the 1924 Immigration Act, which sharply limited the ability for individuals outside of Western Europe to immigrate to America. As a result, Jewish immigration to America was virtually cut off. In addition, the depiction of all Jews as threats to American values became common. Discrimination and prejudice against Jews increased. Hotels and clubs refused to admit them. Universities placed quotas on the numbers of Jews they would accept. Famous individuals such as Charles Lindbergh, Henry Ford, and Father Coughlin publicly expressed antisemitic views and accusations such as blaming World War I and the Great Depression on "the Jews." As the twentieth century progressed, hate groups such as the Ku Klux Klan targeted Jews, along with African-Americans and other minorities, with threats and attacks.

One of the worst incidents of antisemitism in America occurred in 1913 when a Jew name Leo Frank was convicted of murder and rape. Despite scant circumstantial evidence, a Georgia court sentenced him to death. When new evidence emerged that cast further doubt on Frank's guilt, the governor commuted his sentence to life imprisonment. Frank was then kidnapped from prison and lynched. Notably, his lynchers were key in recreating the Ku Klux Klan later that year.

Since that time, additional evidence has revealed the probable innocence of Frank. In 1982, a witness broke his long silence and swore an affidavit that Frank was innocent and that the real killer had threatened to murder him if he ever told anyone what he saw. In 1986 the Georgia posthumously pardoned Frank on the grounds that his lynching had deprived him of his right to appeal his sentence.

Both the trial and the subsequent lynching illustrate the depth of antisemitism at this time. In response to the widespread anti-Jewish prejudice that made this incident possible and the rampant discrimination Jews faced, the Jewish community founded organizations such as the

Anti-Defamation League to combat antisemitism. This paralleled the rise of similar organizations, such as the NAACP, that focused on the rights of other minority groups during this period.

Antisemitism and the fight against it continued throughout the 1920s and 30s. One of the most famous examples is the publication of, and reaction to, antisemitic articles in *The Dearborn Independent*, which had the second highest circulation of any newspaper in the country by 1925. These bigoted articles were subsequently published in a series of booklets called *The International Jew*, which was distributed around the world and remains popular among hate groups today. At the time of its publication, more than 100 prominent American citizens, including President Woodrow Wilson, former Presidents Taft and Roosevelt, W.E.B. DuBois, and William Jennings Bryan, signed a statement that condemned *The International Jew* and the antisemitism it espoused and urged other public leaders to do the same. Though many accepted the antisemitic material, the vocal opposition of notable Americans showed that things could change. Ultimately, the *Dearborn Independent* closed as a result of the furor caused by its libelous attacks against Jewish individuals and promotion of hatred against the Jewish people.

Other evidence of America's progress towards a more open-minded society can be found in the fact that Jews were able to obtain high political offices. In 1914, Idaho voters elected the first Jewish governor, Moses Alexander. Two years later, Louis Brandeis became the first Jewish Supreme Court justice. He became an influential justice who argued for the right to privacy and for greater protections for freedom of speech. Brandeis University is named after him. On the other hand, Brandeis' story also reveals the continued existence of antisemitism as an obstacle to overcome. First, many people, including Brandeis himself, believed his long confirmation battle was motivated primarily by antisemitism. Second, after his confirmation, Brandeis had to cope with the antisemitism of his fellow Supreme Court justice, James McReynolds. McReynolds was exceptionally rude to Brandeis because he was Jewish; one year there was no official court photograph because McReynolds refused to stand next to him.

Most of the new Jewish immigrants entered America through Ellis Island in the harbor of New York, Ellis Island was the main entry for immigrants to America from 1892 until 1954. Over a hundred million Americans, including most Jewish Americans, have an ancestor who immigrated to America through Ellis Island. This figure is approximately one-third of the country's population. From Ellis Island, new immigrants spread across the country. Most settled in major cities, which grew dramatically at this time, and took jobs in factories, which were opening and growing as America industrialized. Many of the Jewish immigrants settled in the Lower East Side of New York. As a result, by the early twentieth century, New York had the largest Jewish population in the world.

Living and working conditions for these new immigrants were extremely harsh. They lived in overcrowded tenement buildings with dozens of people sharing a few rooms and a single bathroom. They worked long hours, often between 60 and 72 hours per week, in sweatshops under dangerous conditions for low wages. One of the worst industrial accidents in America's history took place in one of these sweatshops in the Lower East Side. On March 25, 1911 the Triangle Shirtwaist Company, which manufactured women's blouses, caught fire. The exit doors were locked and the ladders of the fire trucks did not reach high enough to rescue the workers. 146 workers, mostly young Jewish and Italian women, lost their lives from the fire or jumped to their deaths. This tragedy led to safety and labor reforms. It also helped spur the growth of the labor movement.

Given the large numbers of Jews who worked in the sweatshops, it is not surprising that Jews became leaders in the early labor movement. Samuel Gompers, the founder of the American Federation of Labor (AFL), one of the first labor unions in the country, was Jewish. He served as its president every year except one until his death. David Dubinsky, a founding member of the Congress of Industrial Organizations (CIO), was also Jewish. The AFL and CIO eventually merged and today the AFL-CIO is the largest union in America. Dubinsky is also noted as an opponent of corruption in that organization. In 1969, he was awarded a Presidential Medal of Freedom, one of the two highest civilian awards in the U.S.

Despite harsh conditions, Jewish culture flourished in communities of new Jewish immigrants. Though these immigrants came from a variety of areas in Eastern Europe, they were connected by a shared heritage and by a common language. Yiddish was the first language of most Eastern European Jews. It is written with Hebrew characters and combines elements of Hebrew, German, and various Eastern European languages. American Jews wrote Yiddish literature, published Yiddish newspapers, wrote Yiddish songs, and opened Yiddish theaters. For the most part, however, parents urged their children to adopt American culture. Today, few Jewish Americans are able to speak more than a few words of Yiddish. But, Jewish Americans remain connected by their history and culture.

Jews in the early twentieth century also made major contributions to mainstream American culture. For example, Jews helped create the motion picture industry by helping found major movie studios such as Paramount, Fox, MGM, and Warner Brothers. In fact, the first "talkie" or movie with sound, *The Jazz Singer*, tells the story of a Jewish man who tries to reconcile his professional ambitions with his heritage. This Jewish content was atypical because studio heads feared that it would alienate non-Jewish Americans. Likewise, Jewish entertainers changed their names to be more acceptable to a large audience. Notably, the lead actor in *The Jazz Singer*, Al Jolson, was a Jew who had changed his name from Asa Yoelson. Other famous examples of this include: Harry Houdini (Erik Weisz), the famous magician and escape artist; Irving Berlin (Israel Isidore Beilin) one of the most prolific and influential songwriters in history whose songs include "God Bless America," "White Christmas," and "There's No Business Like Show Business;" and George Gershwin (Jacob Gershowitz), the composer who wrote many jazz standards and musicals, and who is the namesake of the Library of Congress' award for lifetime contributions to popular music, the Gershwin Prize.

Jews in America from the Mid-Twentieth Century through Today

In the years before World War II, antisemitism flourished in America. The anti-Jewish attitudes that had grown in the early twentieth century were magnified by the Great Depression as many Americans sought someone to blame for their misfortunes. In a Gallup Poll from 1938, 50% of Americans said that they had a “low-opinion” of Jews.

At the same time, anti-Jewish policies and anti-Jewish violence increased in Nazi Germany. Many German Jews sought to flee to America as discrimination and persecution increased. However, due to the National Origins Act of 1924, only a small percentage was allowed entry into the U.S. This restriction matched popular American sentiment. A 1938 Gallup Poll was conducted two weeks after Kristallnacht, when German and Austrian Jews were attacked and their businesses and synagogues were destroyed. Only 21.2% of Americans thought the government should allow more Jews to immigrate. These attitudes persisted as the situation of European Jews deteriorated. Since virtually every other country also refused to accept Jewish immigrants, most of these individuals were murdered in Nazi death camps during the Holocaust. Some Jewish individuals, including Albert Einstein, one of the most famous physicists in history, were able to immigrate. But most were trapped under Nazi control.

After entering the war, the U.S. government’s position was that the best way to help the Jews in Europe was to win the war quickly. However, by 1944, with millions of Jews already dead, the administration felt it could no longer ignore the systematic murder of the Jewish population. After reading a report detailing U.S. failures to obstruct Hitler’s destruction of Europe’s Jewish population, President Roosevelt created the War Refugee Board. It saved approximately 200,000 Jews and was an important development in the idea that it is important to protect civilians in other countries.

Jewish experiences also influenced American immigration and asylum policies. Before World War II began, Jews under Nazi rule tried to flee to other countries, including the U.S., but were turned away. Most were later murdered in the Holocaust. In 1951, the U.S. and other members of the United Nations agreed not to return refugees against their will to any territory where they fear persecution. Today, America and other Western nations are safe havens for thousands fleeing persecution.

Lessons from the Holocaust also shaped medical and legal precepts. In response to inhuman Nazi experiments, new research guidelines requiring experimenters to receive the consent of human subjects were created. The trial of Nazi officials after the war established the principle that individuals could be held responsible for their role in crimes whether or not their government ordered them to commit the crimes and whether or not they were actually present when the crime was committed.

World War II and the Holocaust had a tremendous effect on America’s Jews. One major effect was to greatly increase support for the creation of Israel. Zionism, the belief that the Jewish people have the right to create a country in their ancient homeland, had not previously been very influential among Jewish Americans. Attitudes changed after learning of the Holocaust in which six million Jews were brutally murdered and hundreds of thousands were left as survivors in horrible displaced persons camps with nowhere to go. Both of these facts fueled support for Zionism. First, immigration to Israel was seen as a solution to the question of where the survivors could live. Second, it was clear that a Jewish homeland could have prevented the

Holocaust and could prevent similar future atrocities. Other countries did little to save Jews, but a Jewish state could have offered them refuge. These realizations also led many to learn more about Zionism. For example, individuals might reflect on the fact that for millennia Jews had maintained a strong connection to the Land of Israel and the daily prayer service asked for Jewish exiles to be able to return.

World War II also impacted interactions between Jewish and non-Jewish Americans. Most Americans had never met a Jew before the war. During the war, more than 550,000 Jewish soldiers served. 26,000 of these Jewish soldiers received the Medal of Honor or the Purple Heart. In addition, sixty percent of all Jewish physicians under the age of 45 served in the armed forces during the war. Interacting with Jews in the military challenged antisemitic ideas.

Furthermore, when the horrors of the Holocaust became known, antisemitism became less socially acceptable. One indicator of this was the film, *Gentleman's Agreement*, which won three Oscars including Best Picture in 1947. The film was critical of antisemitism in American society. During the 1950s, barriers to Jewish participation in mainstream American life continued to shrink. Clubs and hotels began admitting Jews. University quotas limiting the number of Jewish students were removed. Businesses and banks became willing to hire Jewish individuals.

America's acceptance of Jews both enabled and was reinforced by Jewish entertainers. Unlike earlier Jewish entertainers who tried to hide their Jewish identity, Jewish actors and comedians in the 1950s were identifiably Jewish. This shows an increased confidence among Jews regarding their acceptance in America. These Jewish individuals further eroded antisemitism through their popularity and by exposing millions of Americans to Jewish culture. Words such as "klutz" and "oy" entered the American vocabulary as Jewish culture became more mainstream. Likewise, foods such as the bagel and kosher dill pickle entered American cuisine.

At the same time, elements of American Jewish culture began to disappear as Jews became more assimilated. Throughout Jewish American history, many Jews felt that sounding or looking different from their non-Jewish neighbors was an obstacle towards acceptance and success. The Eastern European Jews who immigrated in the late nineteenth and early twentieth centuries urged their children to become "as American" as possible. Unfortunately, this often resulted in the loss of cultural elements that set Jews apart such as the use of the Yiddish language. The disappearance of Yiddish theater and literature was accelerated by the growth of the suburbs, since this destroyed the Jewish neighborhoods upon which these institutions depended.

A less direct effect of the Holocaust on American Jews was to spur great levels of participation in the Civil Rights Movement. The memory of their own community's recent experience with vicious hatred, combined with Jewish ethical teachings, inspired many Jews to fight for the equality of all Americans regardless of race. Approximately half of the civil rights attorneys in the South during the 1960s and half of the white Freedom Riders who fought segregation were Jewish. Almost two-thirds of the white people who went to Mississippi in 1964 to challenge Jim Crow Laws during Freedom Summer were Jewish, including Michael Schwerner and Andrew Goodman, two of the three activists in the campaign who were murdered by the Ku Klux Klan.

Jews were also very involved in the struggle for women's rights. Many feminist leaders, as well as many of the rank-and-file, are Jewish. Betty Friedan is widely considered the most influential American feminist after World War II. Her 1963 book, *The Feminine Mystique*, attacked the notion that women could find fulfillment only through childbearing and homemaking. Gloria Steinem, cofounder of the national Women's Political Caucus and founder of *Ms. Magazine*, is

also Jewish. So was Bella Abzug, a leading Feminist who was elected to Congress after stating "This woman's place is in the House — the House of Representatives."

Feminism also affected Jews in other ways. Most notably, it had a profound effect on the Jewish religion. Judaism had long taught that men and women had equal worth but different responsibilities. As a result of American feminism, gender roles in religious worship were challenged. In 1972, Sally Priesand became the first woman rabbi, a leader of a Jewish congregation. Many communities have added traditions affirming the equality and experiences of women in Judaism. Even within many traditionally observant Jewish communities, religious women focus on increased inclusion within the framework of traditional modes of worship.

Another mass movement within the American Jewish community during this time was advocacy on behalf of the more than four million Soviet Jews. Jews in the former Soviet Union were prohibited from practicing their religion freely and often faced harsh discrimination, but few were given permission to leave the country. American Jews traveled to the Soviet Union to secretly offer support. They also strove to raise attention to the issue and to urge the U.S. government to help. In 1987, a quarter-million people marched in Washington to urge action. Ultimately, this grass roots movement succeeded and most Jews from the former Soviet Union now live in Israel, Western Europe, or the United States.

Jewish Americans are an incredibly diverse group. They hold the same wide range of political beliefs and occupations as other Americans. Some have families who have lived in America for centuries; others have immigrated recently. Some observe all of the millennia-old traditional Jewish practices; some feel that individual choice in how to express one's religion is the best way for them to connect to their Jewish religious heritage; and some are not religiously observant. Along with this diversity, American Jews have a strong sense of community and Jewish communal organizations thrive. These organizations include religious, social, educational, cultural, and philanthropic institutions. Some cater to the Jewish community; others are devoted to providing services to the larger community.

Today, Jews are integrated into mainstream American culture and society more than ever before. Unlike times past when opportunities were limited or when Jews changed their names to be more accepted by mainstream society, Jewish heritage is not typically seen as an obstacle to success. Jewish American experiences show that the struggle for greater equality and acceptance is part of American history and that this struggle can succeed.

Resource 5.2B—Unkosher Article

Tablet Magazine: A New Read on Jewish Life⁵⁴

Unkosher

Restaurants offering dishes like bacon-wrapped matzo balls are garnering praise for embracing Jewish tradition while also rejecting it. But a chef turned rabbinical student suspects they're just lazy.

By [Benjamin Resnick](#) April 6, 2011 7:00 AM |

The Jewish culinary tradition is a hot trend in American dining. At Brooklyn's Mile End Noah Bernamoff and Aaron Israel serve up cholent with veal shortribs and kasha varnishkes with confit gizzards. At the impishly named Traif, also in Brooklyn, Chef Jason Marcus—who [describes himself](#) as “Jewish, although obviously not great at it”—focuses on pork and shellfish. At his Los Angeles restaurant The Gorbals, *Top Chef* winner Ilan Hall gussies up matzo balls by wrapping them in bacon. “Pork fat does something magical to matzah meal,” Hall told the *Jewish Journal* in November.

Jewish food that actively thumbs its nose at the laws of kashrut clearly holds tremendous social allure for some. As Jeffrey Yoskowitz wrote in the *Atlantic*, Traif's Marcus “is counting on other Jews to hear about his restaurant and think, ‘Cool, I'm a non-kosher Jew too.’” Indeed, most of the critical praise earned by establishments like Traif and Mile End has highlighted—knowingly or not—the clever disjuncture of embracing Jewishness while simultaneously rebelling against it. Thus when the *New York Times* [fawned](#) over Traif's “seared foie gras, slumming it with fingerling potatoes, crisp shards of ham, and a fried egg, all dribbled with maple syrup and hot sauce,” the reviewer, Ligaya Mishan, had to add: “Now this is chutzpah.” Before starting rabbinical school at the Jewish Theological Seminary in 2009, I put in time behind the stoves at [Telepan](#) on Manhattan's Upper West Side, where I smoked upward of 5,000 trout, and at [Restaurant Saul](#), in Brooklyn, not far from Mile End, where I once cooked by candlelight when the block lost power in the middle of dinner service. At the time I was working in kitchens I was not observant—and I therefore ate just about every abomination in the book. I also learned all the tricks at chefs' disposals. But now I know some of the rabbis' tricks, too, and, with this dual knowledge, I can't help but see the menus offered up by this new generation of trayf-worshippers as lazy—not religiously, necessarily, but culinarily.

⁵⁴ <http://www.tabletmag.com/jewish-life-and-religion/64115/unkosher/>

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Traditional Jewish foods, mostly of Ashkenazi origins, have been cropping up on the American culinary landscape for more than a century. For most of that time, their makers have frequently disregarded the dietary restrictions that historically characterized Jewish eating. (The Carnegie Deli, founded in 1937, has been slinging matzo brei alongside ham and eggs for decades.) Neither these older restaurateurs nor their contemporary counterparts are interested in kashrut—to say nothing of their customers. Rather, as Leah Koenig, author of *The Hadassah Everyday Cookbook*, told me, they aim to “celebrate Jewish heritage and cuisine in a broader more global context.” They aren’t concerned with the ritual specificity of traditional Jewish eating, and they divorce themselves from the emphasis on inwardness, on home and hearth, that has been an integral part of Jewish cookery for thousands of years.

But is such a disjuncture really possible? The game of baseball, for instance, only makes sense within a certain framework—of three strikes, three outs, nine players, four bases. Could you hit a ball with a tennis racket instead of a bat and still, with integrity, call it baseball? To call food “Jewish” only makes sense in the context of what “Jewish” has meant throughout history. That history has included innovation and change, but it has also included a crucial element of preservation and repetition.

This isn’t a religious argument. The best “Jewish food” has historically been created by Jewish cooks who were trying, simultaneously, to preserve and innovate. One of the staples in the Ashkenazi Jewish larder, for example, was schmaltz. Usually made by rendering chicken or goose fat (the leftover crispy bits, called gribenes, became a delicacy in their own right), schmaltz was an essential element of Ashkenazi cookery because frying meat in butter is forbidden, and the Jewish communities of Eastern Europe didn’t have ready access to non-dairy alternatives (like sesame and olive oil) that were common in the Mizrahi world. Eventually, in an effort to produce more and more goose fat, Jews began over-feeding their birds. In addition to ramping up the rate of gribenes consumption (and perhaps the rate of heart attacks) among Ashkenazi Jews, the process of force-feeding geese produced an inadvertent by-product—foie gras, which would go on to become a cornerstone of haute-French gastronomy. Although fattened goose liver was a well-known delicacy in the ancient world (the Talmud actually mentions the process of intentionally fattening geese), it was subsequently lost to European cuisine until 16th century, when, as Michael Ginor writes in *Foie Gras: A Passion*, renaissance chefs, looking to expand their culinary repertoires, started exploring butcher shops in the Jewish ghettos.

And so, while Jewish cooking has always been driven by cultural exchange, it has also, crucially, been influenced just as much by cultural boundaries—which dictated that Jews participate in a shared ritual system, through which the meal became an opportunity to reify and reinforce one’s commitment to a certain way of life.

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Thus, the incorporation of outside cuisines also included their adaptation to the dietary restrictions of kashrut—which is how someone came up with the idea to cover toast in schmaltz instead butter, which couldn't be eaten with meat meals—or to the rhythms of Jewish life, which inspired the one-pot braise known as cholent that was meant to cook all day on the [blech](#).

The early rabbis made the laws surrounding kashrut more stringent precisely to ensure that Jews and non-Jews never ate meals with one another. In a section of the Babylonian Talmud dealing with idolatrous practice, Rabbi Kahana says that while bread baked by a non-Jew is not forbidden according to the Torah, the rabbis forbade it nonetheless. Bread being fundamental to a proper, halakhic meal, traditional rabbinic thought understands this prohibition in terms of an overarching effort to prevent Jews and non-Jews from ever developing close relationships. While reasonable people can certainly disagree about the wisdom of this sort of mandated cultural insularity, the fact remains that rabbinic stringencies have left an indelible imprint on Jewish cookery. Culinary traditions around the world use braises, but they occupy such a central place in Jewish cookery because they provide solutions to the restrictions of cooking on Shabbat. And many cultures around the world produce rich, celebratory egg breads (the Czechs' Hoska, often eaten around Christmastime, is even [braided](#)), but their recipes almost invariably include milk. Because most Jewish communities have a strong tradition of eating meat on festive occasions (indeed, there is a statement in the Talmud that says there can be no celebration without meat), Jewish egg-bread leaves the milk out, an omission that makes the loaf heavier and gives challah its signature chew.

To be sure, it is possible to inflect non-kosher food with Jewish culinary influences. These inflections often speak of genuine cultural exchange. The offerings at Telepan, my former employer, include not only smoked trout, but brunch options like the "Upper West Sider" (smoked salmon, gravlax, scrambled eggs, whitefish salad, and a mini bagel with cream cheese), and "babka-style" French toast. What my old boss is doing is exploring Jewish cookery by riffing on Jewish dishes that have already entered the broader cultural lexicon—a lexicon in which knishes stride alongside sushi, lo mein, and pork belly. He's not interested in an ironic, self-consciously hip return to one's roots, the subversive frisson evinced by Mile End's breakfast sandwich, a dish that includes bacon and calls it "[chazzer](#)."

More than 100 years after the founding of Bagel Bakers Local 338, a Manhattan trade union comprised of Yiddish-speaking bagel makers, celebrated chef Wylie Dufrense opened up [shop](#) on the Lower East Side and made an everything bagel out of ice cream and served it with smoked salmon threads. He did not, however, throw pancetta in the dish.

By abandoning the uncomfortable tension that comes from pushing to innovate while also striving to preserve, many young Jewish chefs are balking at the challenge inherent in creating truly new Jewish food—the kind of food that is so successful, so popular, and so *Jewish* that it

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finds its way into the collective imagination of an entire people and takes its place among their ever-evolving traditions. Six generations hence, Jewish culinary lights, out of an inevitable desire to reshape Jewish cuisine according to their own visions and contexts, will have to reinterpret whatever we pass on to them. But what will be our current legacy? Where do you go from bacon cholent?

Benjamin Resnick is a rabbinical student at the Jewish Theological Seminary.

Resource 5.2C—Discussion Questions

1. What are the issues that the article is discussing, and why are they significant?
2. In what ways do the chefs seem to be embracing and/or rejecting Jewish tradition?
3. What does the article seem to be saying about kashrut?
4. In your opinion, is this an authentic expression of Jewish tradition mixing with American culture? Why or why not?
5. How can this issue serve to unite the non-observant Jewish community? How might it be divisive?

Resource 5.3/4G—Chart

Name of Show	What makes this Clip Jewish? (content, character, actors, language, etc)	How are Jews portrayed in this clip?	What stereotypes are present?	As a Jew, how did you feel watching this?
Dr. Quinn Medicine Woman				
The Nanny				
Seinfeld Clip 1 (Bris)				
Seinfeld Clip 2 (Anti-Dentite)				
Friends				
Curb Your Enthusiasm				



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NEW YORK

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The FREEDOM SEDER



**A NEW HAGGADAH
FOR PASSOVER
by
ARTHUR I. WASKOW**

-209-

THE MICAH PRESS / WASHINGTON, D.C.

*For those whose Seders I have shared
and who have shared my Seders:*

HANNAH, HENRY, and HOWARD;
IRENE, DAVID, and SHOSHANA.



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PREFACE



One of my earliest and warmest memories is that of my father reciting the Dayenu, the chant of rebellion, liberation, travail, and the creation of a new law that is the story of Passover. One of my latest and warmest memories is that of working with my wife and children to make of our own Passover Seder something that would speak to our deep concerns about our selves and our world.

Our efforts became sharper and more urgent in 1968, when the Passover came one bare week after the murder of Martin Luther King, the April uprising of Black Washington against the blank-eyed pyramid-builders of our own time, and the military occupation of our city. Who in those days could forget that the prophet King had remembered Moses?—had spoken of how he had been to the mountain-top, had seen the promised land, but might never enter. . . . And then we realized that in 1969, the third night of Passover, April 4, would be the first anniversary of King's death.

Facing those dates, we found our deepest feelings best expressed in a fusion of the traditional Seder with a new song of freedom—both the freedom of men in relation to each other and the freedom of men in relation to God. So this Haggadah, this "telling."

But this Haggadah is not a "final" act. No Haggadah ever has been. It is traditional to rework the traditional Haggadah. Certainly this one is still an experiment, and we hope that anyone who wants to use it will himself feel free to experiment with it.

There are three particular ways, all of them traditional but some of them seldom used, that we would suggest. First of all, the words of "the reader" here should not be taken to mean only the traditional Father at the head of the table, for all the members of the company can and should join in the readings, either together or one by one. Secondly, the inclusion of a specific place for the company to argue and discuss is only symbolic; throughout the service, everyone should feel free to raise questions. And finally, each family or communal group is sure to have some favorite poetry or proclamation of freedom that it would want to add, and perhaps to replace some we have used. We have included as "Free Associations" at the end of this Haggadah some passages of the kind that might be added—passages from Gandhi, from John XXIII, from the Midrash for Exodus. But these are only suggestions. *Tell your own telling.*

And act your own acting. For a Freedom Seder should be not only a ritual remembrance, not only a shared promise for the future, but itself a political act . . . as the first Passover was, when the people of Israel liberated themselves and their God. Does a Freedom Seder belong on the steps of the Capitol? In the corridors of the Pentagon? Beside the pyramids of Wall Street? Not that we should forget how deeply the Seder is joined with the family. Let us indeed celebrate the first night of Passover as families, whether families of blood or of free communal choice. But on the second night, let us face the Pharaohs.

For us this Haggadah is deeply Jewish, but not only Jewish. In our world we all live under Pharaohs who could exterminate us any moment, and so enslave us all the time. Passover therefore fuses, for an instant, with the history and the future of all mankind. But it fuses for an instant, and in the fusion it does not disappear. The par-

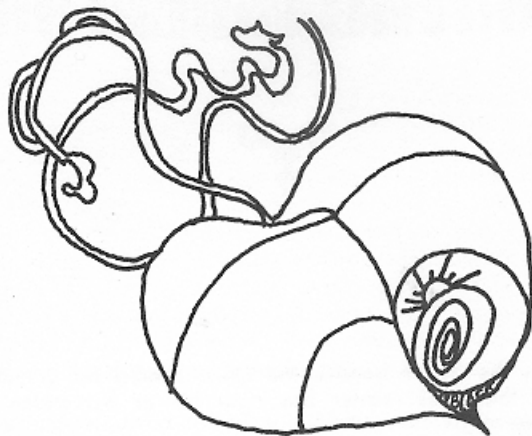
ticularly Jewish lives within the universally human, at the same time that the universally human lives within the particularly Jewish.

. . . Just as the whole bitterness of history lives within the Bitter Herb on the table.

So for life, and peace, and freedom:

L'Chaim! L'Shalom! L'Cherut!

AIW





THE TABLE



When the Seder begins, the table should be arranged so that the chief reader has near his or her place the following:

1. A plate of three sheets of matzah, covered by a napkin
2. A plate that has an egg; a burnt shank bone or chicken bone; sliced raw horse-radish; sprigs of parsley or spring onion; a quantity of ground horse-radish; and a quantity of charoset (a mixture of chopped nuts and apples with wine)
3. A cup and a bottle of wine, and an empty cup to be filled for Elijah
4. Two unlit candles
5. A bowl of salt water or vinegar
6. A bowl of plain water for washing

Each participant should have a cup of wine. There should be flowers on the table.



THE FREEDOM SEDER



(Raise the cup of wine and say:)

Ba-rukh a-tah a-do-nai e-lo-he-nu me-lekh ha-o-lam bo-ray p'ri ha-ga-fen.

Blessed art thou, O Lord our God, King of the Universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the Universe! who hast made of one earth, one flesh, all the peoples of the world; who didst exalt Mankind by breathing the life of the mind and the love of freedom into him; who didst sanctify us so that we might know and say what was holy and profane, what was freedom and what slavery.

Blessed art thou, O Lord our God, who with love has allowed us to give ourselves and thee solemn days for joy, festivals and seasons for gladness. Blessed art thou, O Lord our God, who didst allow Israel to imagine this day of the Feast of Unleavened Bread, the season of our freedom, a holy convocation, a memorial of the departure from

Egypt. Blessed art thou, O Lord! who sanctifiest Mankind, freedom, Israel, and the seasons.

Blessed art thou, O Lord our God, King of the Universe, who makest a distinction between holy and equally holy: between the holiness of this festival and the equal holiness of the Sabbath; between the holiness of light and the equal holiness of darkness; between the holiness of the Jewish people and the equal holiness of other peoples. Blessed art thou, O Lord, who hast made all peoples holy and hast commanded us, even against our will, to become a beacon for justice and freedom for them all.

Ba-ruk'h a-tah a-do-nai e-lo-he-nu me-lekh ha-o-lam sheh-hech-i-a-nu v'ki-i-ma-nu v'hig-i-a-nu laz-man ha-zeh.

Blessed are thou, O Lord our God, King of the Universe, who didst preserve us and sustain us and enable us to reach this season. *(Drink the first cup of wine.)*

(Take pieces of parsley or spring onion, dip them in vinegar or salt water, pass them around the table, and say:)

Ba-ruk'h a-tah a-do-nai e-lo-he-nu me-lekh ha-o-lam bo-ray p'ri ha-a-da-mah.

Blessed art thou, O Lord our God, King of the Universe, who createst the fruit of the earth.

(Everyone then eats this piece of parsley. Then, break the middle matzah in two and hide the larger piece somewhere in the house, for an afikomen. Uncover the matzah, lift up the dish, and say:)

Lo! This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry eat thereof; and all who are in need come and celebrate the Passover. *(Open Door.)* As our door is open, may not only the hungry come but also the spirit of the prophet Elijah, that we may tonight think wisely and feel deeply as we celebrate the Passover! For Elijah we set aside this cup of wine. *(Pour Cup.)*

(All join in singing, in Hebrew:)

E-li-ya-hu ha-na-vi
E-li-ya-hu ha-Tish-bi
E-li-ya-hu, E-li-ya-hu,
E-li-ya-hu ha-Gil-a-di

Bim-hay-ra b'ya-me-nu
Ya-vo e-ley-nu
Im ma-shi-ach ben-David
Im ma-shi-ach ben-David!

(The reader resumes:)

Elijah the Prophet, Elijah the Tishbite,
Elijah the Gileadite
May he come to us quickly in our own
day with the appointed one,
the Messiah, the son of David.

As the tradition says, "Ha-sha-tah ha-kha; l'sha-nah ha-ba-ah b'ar-ah d'yis-ra-el"—this year we celebrate here, but the next year we hope to celebrate in the land of Israel. And as another tradition says, "Ubi libertas, ibi patria"—where there is liberty, that is my country. That is my Israel. For were we sitting tonight in Jerusalem, we should still say, "Next year in Jerusalem, next year in the city of peace." For this year, not only we here but all men are slaves; next year we hope that all men shall be free. This year, not only we here but all women live in a city at war and in agony; next year we hope that all women may live in cities at peace. This year, all mankind eat as aliens in a land not wholly theirs; next year we hope all mankind will celebrate in "the land of Israel"—that is, in a world made one and a world made free.

(Fill the wine cups a second time. The youngest person present asks:)

Mah nish-ta-nah ha-lai-lah ha-zeh mi-kol ha-le-lot?
She-b'khol ha-le-lot a-nu okh-lin cha-metz u-ma-tzah. Ha-lai-lah ha-zeh ku-lo ma-tzah.
She-b'khol ha-le-lot a-nu okh-lin sh'ar y'ra-kot. Ha-lai-lah ha-zeh ma-ror.
She-b'khol ha-le-lot en a-nu mat-bi-lin a-fi-lu pa-am

e-chat. Ha-lai-lah ha-zeh sh'tay f'a-min.

She-b'khol ha-le-lot a-nu okh-lin ben yosh-vin u-ven m'su-bin. Ha-lai-lah ha-zeh ku-la-nu m'su-bin.

Why is this night different from all other nights? On all the other nights we may eat either leavened or unleavened bread, but on this night only unleavened bread; on all the other nights we may eat any species of herbs, but on this night only bitter herbs; on all the other nights we do not dip even once, but on this night twice; on all the other nights we eat and drink either sitting or leaning, but on this night we all lean.

(The reader responds:)

Because we were slaves unto Pharaoh in Egypt, and the Lord our God brought us forth from thence, with a mighty hand, and an outstretched arm; and if the most Holy, blessed be He! had not brought forth our ancestors from Egypt, we, and our children, and our children's children, had still continued in bondage to the Pharaohs in Egypt; therefore even though we were all wise, all of us men of understanding and experience, all of us having knowledge in the law, it is nevertheless incumbent upon us to discourse of the departure from Egypt, and all those who largely discourse of the departure from Egypt are accounted praiseworthy.

Let us begin our own discourse tonight with the story of Moses and the rebellion of our forefathers against slavery, as it was retold in our own days by the prophet Abraham Johannes Muste:

"Moses lived in a period of dictatorship. His people were slaves. The bosses made them work under a speed-up system, and committed horrible atrocities, such as trying to kill all the boy-babies born to the Jews.

"Moses himself was saved from such a death only because his mother hid him in a reed basket in the Nile River. There he was found by the daughter of the Pharaoh, which is what they called their dictator in Egypt. The princess took Moses to the royal palace and had him brought up as her own son.

"When Moses was a young man he became curious about

מה גִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל-הַלַּיְלוֹת,
שֶׁבְּכָל-הַלַּיְלוֹת אָנוּ אוֹכְלִין חֵמֶץ וּמֵצָה,
הַלַּיְלָה הַזֶּה כָּלוּ מֵצָה: שֶׁבְּכָל-הַלַּיְלוֹת אָנוּ
אוֹכְלִין שְׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה מְרוּר:
שֶׁבְּכָל-הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפְילוּ פְּעַם
אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים: שֶׁבְּכָל-
הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסַבִּין,
הַלַּיְלָה הַזֶּה כָּלְנוּ מְסַבִּין:

the Hebrew slaves, and one day went to the brickyards where some of them were working. The first thing he saw was an Egyptian boss hitting a Hebrew laborer. Moses was a powerful young man. He lost his temper. He hit the boss—and killed him! He buried the body hastily in the sand, and went back to the palace.

"But a fire had been kindled in Moses' heart, a fire of concern about his people and their suffering. The next day he went back to the hot brickyards. Then he learned two things that those who try to help their fellow men often discover.

"He found, first, that slaves often spend as much time and energy fighting each other as they do fighting their common oppressors, and second, that slaves do not always welcome their deliverers. They get accustomed to being slaves. Even after they have been freed, if freedom brings hardship, they may want to go back 'to the fleshpots of Egypt.'

"This time Moses found two Hebrews fighting each other. When he rebuked them, they turned on him and said, 'Who made you our boss? Do you mean to kill us as you did that Egyptian yesterday?'

"Moses feared that in order to turn suspicion away from themselves they would tell the Egyptians that he killed the boss. He concluded that it might not be healthy to stay around those parts, so he ran away. [In his new home] he settled down to a nice comfortable life, raising a family and feeding the flocks of his father-in-law.

"Only, after a while, God came into the picture. What was the sign that God had come? It was a bush that burned and burned and did not stop burning. Moses had had a fire kindled in his heart once, but it went out, or at least died down. God is the Being whose heart does not stop burning, in whom the flame does not die down.

"What was God all burned up about? The voice that came out of the bush said, 'I have seen the affliction of my people that are in Egypt and have heard their cry by reason of their oppressors.'"

(As the reader continues, a guitar or other simple instrument starts playing—or voice hums—the tune of "Solidarity Forever," in the background.)

"It was the physical, economic, and spiritual suffering, the injustice, the degradation to which actual people were subjected here on earth, that caused God concern.

"And the proof that God had entered into Moses, and that Moses had really been 'converted,' was that he had to go back and identify himself with his enslaved people—'organize them into Brickmakers' Union Number One'—and lead them out of hunger and slavery into freedom and into 'a good land, and a large, a land flowing with milk and honey.'"

(Reader pauses. All sing "Solidarity Forever":)

Solidarity forever,
Solidarity forever,
Solidarity forever,
For the movement makes us strong.

When the movement's inspiration through the workers'
blood shall run,
There can be no power greater anywhere beneath the
sun,
For what force on earth is weaker than the feeble
strength of one,
But the movement makes us strong.

(CHORUS)

In our hands is placed a power greater than their
hoarded gold,
Greater than the might of armies magnified a thousand
fold,
We shall bring to birth a new world from the ashes of
the old,
For the movement makes us strong.

(CHORUS)

(Reader resumes:)

"At the head of the Ten Commandments stand these great words: 'I am the Lord thy God which have brought thee out of the land of Egypt, out of the slave-house. Thou shalt have no other God before me'—before this God who is in the hearts of his prophets as the Eternal Flame that

will not let them rest where there is injustice and inequality until these have been done away with and men set about building God's House instead of the slave-house.

"To be religious, the Hebrews discovered, is to get out of Egypt into Canaan; to refuse to be slaves or contented draft-horses; to build brotherhood in freedom—because that is what men, the children of God, were created to do!

"And religious leaders are those who identify themselves with the oppressed, so that men may carry out this, their true mission in the world."

Thus wrote the prophet Muste. But many men have seen the Passover as a time to think deeply on other aspects of the question of freedom and the relation of Man and God. They have thought, and they have talked—for the Passover is a time of talking, of conversing, of exchanging thoughts. And thus is it related of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar the son of Azariah, Rabbi Akiba, and Rabbi Tarfon, that they once met on the night of Passover in Bene Berak and continued discoursing of the departure from Egypt so far into the night that they forgot what time it was till their students came and said, "Teachers, it is already time to read the morning Shema."

(Another member of the company interrupts:)

Chaverim, friends, I have heard a story about this story. It is said that when the five rabbis met that night, nineteen hundred years ago, they were stirred by the story of Passover to talk about how to throw off the tyranny of the Roman Empire. And they told their students to let them know at once if the Roman troops came into the neighborhood—to let them know by a code phrase about the morning prayer. So the story goes that they planned a rebellion that night.

(The previous reader resumes:)

But there have also been some who thought silence the most eloquent conversation. It is told of Rabbi Mendel of Rymanov that he "was a very pertinacious man, even stubborn. He did not incorporate many things into the innermost core of his will; those he did so incorporate were sheltered as nowhere else. Thus long ago, in his youth, he had appointed the Seder evening as the time of the great

hope of his heart. At no other time than on this night, on which the faring forth of the hosts took place and on which the event was annually renewed, would the great new faring forth be prepared.

"If there was such a being in the world as the community of man, then in this night of Seder the wishes of all those flaming souls everywhere must arise and coalesce on high. More was not needed. Nothing was to be commanded or be prescribed. If either were to be necessary, then the one thing needed simply did not exist. 'This is the beaker of salvation for all mankind,' said Rabbi Mendel when he raised up the first cup of the Seder. Nothing else has been handed down to us concerning what took place on that night." So reports Rabbi Buber.

May all of us tonight, when we speak, inform our speech from the silence, the stillness, the depth of Rabbi Mendel; and when we are silent, may we inform our silence from the speech, the conversation, the sharing of Rabbi Akiba, Tarfon, and the rest.

(There shall be a few minutes of quiet in which all the lights are doused and the reader says:)

Blessed art thou, O Lord our God, King of the Universe, who createst darkness and commands us to meditate in silence.

(Then the reader lights the candles and asks all to join in saying:)

Blessed art thou, O Lord our God, King of the Universe, who createst the light of the fire and commands us to converse with each other about the departure from Egypt.

(The reader continues alone:)

Blessed be the Lord our God, who in the Torah he gave to his people Israel explains how to converse about the Passover with people of different dispositions. The Torah speaks of four different kinds of children:—that is, the wise son or daughter, the wicked one, the simple one, and the one who is so young that he cannot inquire.

The wise child asks: What mean those testimonies, sta-

tutes, and judgments, which the Lord our God hath commanded us? Then shalt thou instruct him in all the laws of the Passover: even such details as the law that after the paschal lamb no dessert ought to be brought to the table. And as part of instruction in the laws, you shall discuss with him the nature of freedom and justice, and he shall begin to work out his own ideas of the meaning of the Passover. Together with him you may write and live a new Haggadah from year to year.

The wicked child asks: What is the service to you—to you, not to him; and because he takes himself out of the collective body, he denies the essence of religion: the unity of God and the community of Man. You should, therefore, make his teeth blunt and tell him: This is done because of that, which the Lord did for me, when I went forth from Egypt: That is, for me, but not for him; for had he been there, he would not have been redeemed.

The simple child asks: What is this? And then shalt thou tell him: We are remembering that a long time ago, in another country, when we and our families were forced to work for other people as slaves, we became free men with the help of the Lord; and we are celebrating our freedom.

But as for the child who is too young to ask questions himself, you should yourself begin to explain without waiting for him to ask, as it is said, And thou shalt tell thy son or daughter on that day, saying, this is done because of that which the Lord did for us, when we went forth from Egypt. For out of death, and sorrow, and slavery, he gave us life, and joy, and freedom; and so, tonight we remember both the death and the life; both the sorrow and the joy; both the slavery and the freedom. To remember the sorrow, we eat bitter herbs; to celebrate in joy, we drink sweet wine. And we sing of life because we love you!

(One person, preferably from about 13 to 23 years old, says:)

Elders! We have heard your lessons so far, and believe them. But as the prophet Dylan sang, "The times they are a-changin'." We have lessons of our own to teach you.

(He and other young people at the table read passages, make statements, or ask questions. They might put on a brief play or film, play a phonograph record, etc.—whatever best expresses their own feelings about freedom. This space is blank for their own telling:)

(When they are done, all present sing the song "The Times They Are A-Changin'.")

(The reader resumes:)

We and our children speak of the departure from Egypt because we and they know that in their generation too it will be necessary to seek liberation.

Indeed, even before the sojourn in Egypt, it was necessary to seek liberation. In the first generation of our people, the liberation was one of the mind and spirit. For our ancestors were anciently idolators and worshipped material things, but then the Lord brought us near to his own service: as it is said, Your ancestors dwelt of old time beyond the river Euphrates—even Terah, the father of Abraham—and served other gods. And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac, Jacob and Esau; and I gave unto Esau

Mount Seir for his possession; and Jacob and his children went down into Egypt. And there Jacob's children and his children's children became slaves unto Pharaoh; but they remembered me and clove fast to my promise of justice; and I remembered them.

Blessed be He, who preserves his promise unto Israel; blessed be the Most Holy, who foresaw the end of the captivity, that He might perform what He had promised to our father Abraham, between the parts, as is said, And He said unto Abraham, know for certain, that thy seed shall be strangers in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge; and they shall afterward go forth with great joy and a new freedom, with food and tools and clothing sufficient to make a decent life, and with a law of justice for all.

(Cover the matzah, lift up the cup, and say:)

And it is this same promise, of life and freedom, which has been the support of our ancestors, and of us also; for not one only has risen up against us, but in every generation there are some who rise up against us, to annihilate us; but the Most Holy, blessed be He, has delivered us out of their hands.

(Drink, set the cup on the table, and uncover the matzah.)

Search, and inquire, what Laban the Syrian intended to do to our father Jacob; for Pharaoh decreed the destruction of the males only, but Laban intended to root out the whole; as is said, A Syrian had nearly caused my father to perish, and he went down into Egypt and sojourned there with few persons, and there became a great, mighty, and populous nation.

Search further, and inquire, what our own fathers Moses and Joshua intended to do to our brothers the Canaanites, for as is said, We took all his cities at that time, and utterly destroyed every city, the men, and the women, and the little ones; we left none remaining.

Search still further and inquire in the last generation,

what Hitler intended to do; for once again he intended to destroy all Israel and enslave Mankind.

And in this generation, search and demand to know about those who shape the fire of the sun to murder nations and all mankind; for at last those who rise up against us, to annihilate us, make no distinctions of race or belief, but plan to destroy us all, without exception. May the Most Holy, blessed be He, deliver us out of their hand again.

For we suffer still, O Lord! We cry to you still, O Lord! with Ginsberg the Tzaddik:

What sphinx of cement and aluminum bashed open their skulls and ate up their brains and imagination?

Moloch! Solitude! Filth! Ugliness! Ashcans and unobtainable dollars! Children screaming under the stairways!

Boys sobbing in armies! Old men weeping in the parks!

Moloch! Moloch! Nightmare of Moloch! Moloch the loveless! Mental Moloch! Moloch the heavy judger of men!

Moloch the incomprehensible prison! Moloch the cross-bone soulless jailhouse and Congress of sorrows! Moloch whose buildings are judgment! Moloch the vast stone of war! Moloch the stunned governments!

Moloch whose mind is pure machinery! Moloch whose blood is running money! Moloch whose fingers are ten armies! Moloch whose breast is a cannibal dynamo! Moloch whose ear is a smoking tomb!

Moloch whose eyes are a thousand blind windows! Moloch whose skyscrapers stand in the long streets like endless Jehovahs! Moloch whose factories dream and croak in the fog! Moloch whose smokestacks and antennae crown the cities!

Moloch whose love is endless oil and stone! Moloch whose soul is electricity and banks! Moloch whose poverty is the specter of genius! Moloch whose fate is a cloud of sexless hydrogen! Moloch whose name is the Mind! They broke their backs lifting Moloch to heaven! Pavements, trees, radios, tons! lifting the city to Heaven which exists and is everywhere about us!

Visions! omens! hallucinations! miracles! ecstasies! gone down the American river!

Real holy laughter in the river! They saw it all! the wild eyes! the holy yells! They bade farewell! They jumped off the roof! to solitude! waving! carrying flowers!

Down to the river! into the street!

May the Lord deliver us again as He did in the past we celebrate; for it is said, The Egyptians ill-treated us, afflicted us, and laid heavy bondage upon us. And we cried unto the Lord, the God of our fathers; the Lord heard our voice, and observed our affliction, our labor, and our oppression; and the Lord brought us forth from Egypt, with a strong hand and with an outstretched arm; with terror and with signs and wonders. "And the Lord brought us forth from Egypt," not by means of an angel, nor by means of a seraph, nor by means of a messenger: but the Most Holy, blessed be He, himself, in his glory; as it is said, And I will pass through the land of Egypt this night; and I will smite all the first-born in the land of Egypt, both of man and beast; and on all the gods of Egypt will I execute judgment; I am the Lord.

"And I will pass through the land of Egypt," I myself and not an angel; "and I will smite all the first-born," I myself and no seraph; "and on all the gods of Egypt will I execute judgment," I myself and not a messenger; "I am the Lord," I am He and no other.

These are the ten plagues which the Most Holy, blessed be He, brought on the Egyptians in Egypt:

(Drop wine from the cup ten times while saying the ten plagues:)

Blood, Frogs, Vermin, Poisonous beasts, Pestilence, Boils, Hail, Locusts, Darkness, Slaying of the first-born.

The tradition says that we spill wine from our cups in recounting the plagues because it is incumbent on us to reduce our pleasure as we remember the sufferings of the Egyptians. And the tradition also tells us that when the angels rejoiced in the drowning of the Egyptians, the Lord our God, blessed be He, rebuked them—saying, "Are these not my people also, and the work of my hands?" Let us therefore grieve for the sufferings of our brothers the Egyptians.

But let us also remember the lesson of the plagues: the winning of freedom has not always been bloodless in the

past. Through the generations, our prophets, our rabbis, and our shoftim—prophets like Micah who spoke the word of God directly to the kings and the people, rabbis like Hillel who worked out the law of justice in daily life, and revolutionary leaders or "judges," shoftim like Gideon—have faced the issue of violence in the struggle for freedom.

The struggle was not bloodless when the prophet Micah warned, "Woe to them that devise iniquity and work evil upon their beds! When the morning is light, they execute it, because it is in the power of their hand. And they covet fields, and seize them, and houses, and take them away. Thus they oppose a man and his house, even a man and his heritage. Therefore thus sayeth the Lord: Hear this I pray you, ye heads of the house of Jacob, and rulers of the house of Israel, that abhor justice and pervert all equity; the heads thereof teach for hire, and the prophets thereof divine for money. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the Temple Mount itself be overgrown with woods."

It was not bloodless when the people of America denounced, "Whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it," and when the shofet Jefferson, that revolutionary judge and leader, added, "Can history produce an instance of rebellion so honorably conducted? God forbid we should ever be twenty years without such a rebellion. The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants."

It was not bloodless when the shofet Nat Turner proclaimed, "I had a vision, and I saw white spirits and black spirits engaged in battle, and the sun was darkened—the thunder rolled in the heavens and blood flowed in streams—and I heard a voice saying, Such is your luck, such you are called to see, and let it come rough or smooth, you must surely bear it."

(All join in singing:)

When Israel was in Egypt's land,

Let my people go.

Oppressed so hard they could not stand,

Let my people go!

(CHORUS)

Go down, Moses,
 'Way down in Egypt's land;
 Tell ol' Pharaoh,
 Let my people go!

Thus saith the Lord, bold Moses said,
 Let my people go;
 If not I'll smite your first-born dead;
 Let my people go!

(CHORUS)

No more shall they in bondage toil,
 Let my people go;
 Let them come out with Egypt's spoil,
 Let my people go;

(CHORUS)

We need not always weep and mourn,
 Let my people go;
 And wear these slav'ry chains forlorn,
 Let my people go!

(CHORUS)

The devil thought he had us fast,
 Let my people go;
 But we thought we'd break his chains at last,
 Let my people go!

(CHORUS)

It was not bloodless
 —when the rabbi Thoreau wrote of the prophet John Brown, "It was his peculiar doctrine that a man has a perfect right to interfere by force with the slaveholder, in order to rescue the slave. I agree with him. They who are continually shocked by slavery have some right to be shocked by the violent death of the slaveholder, but no other";
 —when the prophet Garrison burned the Constitution that protected slavery because it was "a covenant with death and an agreement with Hell";
 —when the judge Lincoln said, "If every drop of blood drawn by the lash must be paid by one drawn by the sword, still must it be said, 'The judgments of the Lord

A New Haggadah

are true and righteous altogether.' "

It was not bloodless in the dark months of 1942 when Emmanuel Ringelblum wrote from the Warsaw ghetto:

"Most of the populace is set on resistance. It seems to me that people will no longer go to the slaughter like lambs. They want the enemy to pay dearly for their lives. They'll fling themselves at Them with knives, staves, coal gas. They'll permit no more blockades. They'll not allow themselves to be seized in the street, for they know that work camp means death these days. And they want to die at home, not in a strange place.

"Naturally, there will only be a resistance if it is organized, and if the enemy does not move like lightning, as [They did] in Cracow, where, at the end of October, 5,500 Jews were packed into wagons in seven hours one night. We have seen the confirmation of the psychological law that the slave who is completely repressed cannot resist. The Jews appear to have recovered somewhat from the heavy blows they have received; they have shaken off the effects of their experiences to some extent, and they calculate now that going to the slaughter peaceably has not diminished the misfortune, but increased it.

"Whomever you talk to, you hear the same cry: The resettlement should never have been permitted. We should have run out into the street, have set fire to everything in sight, have torn down the walls, and escaped to the Other Side.

"The Germans would have taken their revenge. It would have cost tens of thousands of lives, but not 300,000. Now we are ashamed of ourselves, disgraced in our own eyes, and in the eyes of the world, where our docility earned us nothing. This must not be repeated now. We must put up a resistance, defend ourselves against the enemy, man and child."

(All present sing:)

Far and wide as the eye can wander,
 Heath and bog are everywhere.
 Not a bird sings out to cheer us
 Oaks are standing gaunt and bare.

We are the peat-bog soldiers, marching with our
 spades to the bog.

We are the peat-bog soldiers, marching with our
 spades to the bog.

Up and down the guards are passing;
 No one, no one can get through.
 Flight would mean a sure death facing—
 Guns and barbed wire meet our view.
 We are the peat-bog soldiers, marching with our
 spades to the bog.
 We are the peat-bog soldiers, marching with our
 spades to the bog.

But for us there's no complaining
 Winter will in time be past
 One day we shall cry, rejoicing,
 "Homeland dear, you're mine at last!"
 Then will the peat-bog soldiers march no more with
 their spades to the bog.
 Then will the peat-bog soldiers march no more with
 their spades to the bog.

Doch für uns gibt es kein klagern,
 Ewig Kann's nicht Winter sein.
 Einmal werden froh wir sagen:
 "Heimat, du bist wieder mein!"
 Dann zieh'n die Moorsoldaten,
 Nicht mehr mit dem Spaten
 Ins Moor.

*(The whole company lifts their wine
 cups and says in unison:)*

May we remember and honor tonight and at every Pass-
 over the bleak and hopeless courage of those who during
 the week of Passover 1943 began the Ghetto Uprising
 in Warsaw.

(Lower the cups. The reader resumes:)

And may their sons and daughters, our cousins and
 comrades, in Poland and Russia, in America and Israel,
 forever remember to stand together across the borders as
 they have stood together across the centuries. May they
 become free Jews wherever they live; may they resist both
 coercion and cajolery. It is said, Am Yis-ra-el chai—the
 Jewish people lives. But we say more: Am Yisrael yi-ga-el—
 the Jewish people will be free!

And we say it though we know the risks of freedom: We

know that the Jews of America will be told to hush—or tell
 themselves to hush—their cries for justice, lest they jeopard-
 ize the Jews of Israel, or Russia, or South Africa. We know
 that even the Jews of Israel will be told to hush—or tell
 themselves to hush—their cries for justice, lest their pursuit
 of justice cast doubt on their own rulers. We know the
 risks of freedom; we do not know its cost. But we know
 the cost of hushing; we counted it in millions dead. So we
 shall choose the risks of freedom.

Indeed, the struggle may not be bloodless during the
 next generation—we cannot know for sure—when our
 brothers and sisters in the Jewish Organizing Project begin
 to act on their beliefs:

"In America we have been both coerced and cajoled
 into abandoning the prophetic legacy. The America life-
 style tries to remake us in one dimension—bureaucratic,
 programmed, technological . . . flat. Our people have been
 frightened into allowing themselves to be purchased, and
 they have been purchased at such affluent prices that they
 have forgotten to be angry. For the sake of a mess of pot-
 tage, they have abandoned their birthright in the Prophets
 and the Covenant. They must stop collaborating. Jewish
 businessmen must not buy grapes from farmers who ex-
 ploit their hired laborers; Jewish organizations must not
 lend money to banks that oppress Black people; Jewish
 political leaders must not serve the military-industrial com-
 plex. And the survival of Judaism, not merely of a brood
 of suburban Bar Mitzvah boys and girls, demands a re-
 union between that sense of mystery, communal feeling,
 tradition that we knew as children and the intellect, reason,
 systematization that we have learned as adults."

For we know the struggle was not bloodless in our own
 day when the shofet Eldridge Cleaver (who went into exile
 like Moses) said, "This nation—bourgeois or not, imperialist
 or not, murderous or not, ugly or not—its people, some-
 where in their butchered and hypocritical souls, still con-
 tained an epic potential which fires the imaginations of its
 youth.

"It was all too late [for a racist backlash]. It was too
 late because it was time for the blacks ('I've got a Mind of
 my own!') to riot, to sweep through the Harlem night like
 a wave of locusts, breaking, screaming, bleeding, laughing,
 crying, rejoicing, celebrating, in a jubilee of destruction, to
 regurgitate the white man's bullshit they'd been eating for

four hundred years; smashing the windows of the white man's stores, throwing bricks they wished were bombs, running, leaping, whirling like a cyclone through the white man's Mind, past his backlash, through the night streets of Rochester, New Jersey, Philadelphia.

"[And too late for the backlash as well because] a young white today cannot help but recoil from the base deeds of his people. On every side, on every continent, he sees racial arrogance, savage brutality toward the conquered and subjugated people, genocide; he sees the human cargo of the slave trade; he sees the systematic extermination of American Indians; he sees the civilized nations of Europe fighting in imperial depravity over the lands of other people—and over possession of the very people themselves.

"There seems to be no end to the ghastly deeds of which his people are guilty. GUILTY. The slaughter of the Jews by the Germans, the dropping of atomic bombs on the Japanese people—those deeds weigh heavily upon the prostrate souls and tumultuous conscience of the white youth. The white heroes, their hands dripping with blood, are dead.

"The young whites know that the colored people of the world, Afro-Americans included, do not seek revenge for their suffering. They seek the same things the white rebel wants: an end to war and exploitation. Black and white, the young rebels are free people, free in a way that Americans have never been before in the history of their country."

(The whole company chants in unison:)

All power to the people! All power to the people! All power to the people!

No, the moments of resistance have not been bloodless. The blood of tyrants and the blood of free men has watered history. But we may not rest easy in that knowledge. The freedom we seek is a freedom from blood as well as a freedom from tyrants. It is incumbent upon us not only to remember in tears the blood of the tyrants and the blood of the prophets and martyrs, but to end the letting of blood. To end it, to end it!

For as one of the greatest of our prophets, whose own death by violence at a time near the Passover we remember in tears tonight—as the prophet Martin Luther King called us to know:

"The old law of an eye for an eye leaves everybody blind. It destroys community and makes brotherhood impossible. It creates bitterness in the survivors and brutality in the destroyers. But the principle of nonviolent resistance seeks to reconcile the truths of two opposites—acquiescence and violence. The nonviolent resister rises to the noble height of opposing the unjust system while loving the perpetrators of the system. Nonviolence can reach men where the law cannot touch them.

"So—we will match your capacity to inflict suffering with our capacity to endure suffering. We will not hate you, but we cannot in all good conscience obey your unjust laws. And in winning our freedom we will so appeal to your heart and conscience that we will win you in the process."

He did not win us while he lived. Yet the night before he died he stood with Moses.

*(Guitar or humming voice, etc., begins
the tune of "Go Tell it on the Mountain"
in the background as the reader continues:)*

"We've got some difficult days ahead. But it really doesn't matter with me now. Because I've been to the mountaintop. I won't mind. Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And he's allowed me to go up to the mountain. And I've looked over, and I've seen the Promised Land. I may not get there with you, but I want you to know tonight that we as a people will get to the Promised Land. So I'm happy tonight. I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord!"

(All join in singing:)

Go tell it on the mountain,
Over the hills and everywhere,
Go tell it on the mountain,
To let my people go!

Who are the children dressed in white?

Let my people go!
Must be the children of the Israelite.
Let my people go!

(CHORUS)

Who are the children dressed in red?
Let my people go!
Must be the people that Moses led.
Let my people go!

(CHORUS)

How shall we know whether the violence that killed him or the nonviolence that lived in him will be the victor? Let us hear the rabbi Buber: "The revolutionary lives on the knife's edge. The question that harasses him is, not merely the moral or religious one of whether he may kill; his quandary has nothing at all to do with 'selling his soul to the devil' in order to bring the revolution to victory. His entanglement in the situation is here just the tension between end and means. I cannot conceive anything real corresponding to the saying that the end sanctifies the means; but I mean something which is real in the highest sense of the term when I say that the means profane, actually make meaningless, the end, that is, its realization! What is realized is the farther from the goal that was set, the more out of accord with it is the method by which it was realized. The ensuring of the revolution may only drain its heart's blood."

Or as the rabbi Hannah Arendt wrote, "Man the political being is endowed with the power of speech. Speech is helpless when confronted with violence. Violence itself is incapable of speech. When violence rules absolutely, not only the laws but everything and everybody must fall silent."

And we must hear those prophets of the act, the D.C. Nine, who asked what violence was and then used force against property in order that there should be an end to violence against human beings:

"Today, March 22, 1969, in the Washington office of the Dow Chemical Company we spill human blood and destroy files and office equipment. By this action, we condemn you, the Dow Chemical Company, and all similar American Corporations.

"We are outraged by the death-dealing exploitation of people of the Third World, and of all the poor and powerless who are victimized by your profit-seeking ventures. Considering it our responsibility to respond, we deny the right of your faceless and inhuman corporation to exist:

you, corporations, who under the cover of stockholder and executive anonymity, exploit, deprive, dehumanize and kill in search of profit;
you, corporations, who contain (or control) Americans and exploit their exaggerated need for security that you have helped create;
you, corporations, who numb our sensitivity to persons, and capitalize on our concern for things.

"Specifically, we warn you, Dow Chemical Company, that we will no longer tolerate your refusal to accept responsibility for your programmed destruction of human life.

"Your offices have lost their right to exist. It is a blow for justice that we strike today.

"In your mad pursuit of profit, you and others like you, are causing the psychological and physical destruction of mankind. We urge all to join us as we say 'no' to this madness."

In our own days, the scale of possible violence is so great that it leads beyond the world of politics, to a world that is even wider than all Mankind. In the words of George Wald:

"I think that what we are up against is a generation that is by no means sure that it has a future.

"I am growing old, and my future, so to speak, is already behind me. But there are those students of mine who are in my mind always; there are my children, two of them now 7 and 9, whose future is infinitely more precious to me than my own. So it isn't just their generation; it's mine, too. We're all in it together.

"Are we to have a chance to live? We don't ask for prosperity, or security; only for a reasonable chance to live, to work out our destiny in peace and decency, not to go down in history as the apocalyptic generation.

"About two million years ago, man appeared. He has

become the dominant species on the Earth. All other living things, animal and plant, live by his sufferance. He is the custodian of life on Earth. It's a big responsibility.

"The thought that we're in competition with Russians or with Chinese is all a mistake, and trivial. Only mutual destruction lies that way. We are one species, with a world to win. There's life all over this universe, but we are the only men.

"Our business is with life, not death. Our challenge is to give what account we can of what becomes of life in the solar system, this corner of the universe that is our home, and, most of all, what becomes of men."

So let us remember that the Passover is a festival of spring and the freedom of all life, as well as of freedom for Mankind; that the egg we see here (*Lift Plate*) and shall later eat is a symbol of life and rebirth; that as George Orwell has asked us, "If a man cannot enjoy the return of spring, why should he be happy in Utopia?" As the slaves rose up against Pharaoh, so the flowers rise up against winter.

Our ancestors knew that the most human work was the making of politics and poetry; and they knew that politics fused with poetry in the making of love. So the tradition arose that at Passover we sing from the Song of Songs, of love and liberation:

"Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing is come, and the voice of the turtle-dove is heard in our land.

"How fair and how pleasant art thou, O love, for delights! This thy stature is like to a palm-tree, and thy breasts to clusters of grapes. I will climb up into the palm-tree, I will take hold of the branches thereof; and let thy breasts be as clusters of the vine, and the smell of thy countenance like apples; and the roof of thy mouth like the best wine, that glideth down smoothly for my beloved, moving gently the lips of those that are asleep.

"I am my beloved's, and his desire is toward me. Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see whether the vine hath budded, whether the vine-blossom be in flower; there will I give thee my love."

(The reader passes from the flowers on the table a blossom to everyone, and all sing:)

(CHORUS)

Do-di li va-a-ni lo
Ha-ro-eh ba-sho-sha-nim

U-ri tza-fon u-vo-i tey-man

My love is mine and I am his
My shepherd among the roses.

So the struggles for freedom that remain will be more strange and difficult than any we have met so far. For we must struggle for a freedom that enfolds stern justice, stern bravery, stern love, and simple joy. Blessed art thou, O Lord our God! who hast confronted us with the necessity of choice and of creating our own book of thy Law. How many and how hard are the choices and the tasks the Almighty has set before us!

(All say in unison:)

For if we were to end a single genocide but not to stop the other wars that are killing men and women as we sit here, it would not be sufficient;
If we were to end those bloody wars but not disarm the nations of the weapons that could destroy all Mankind, it would not be sufficient;
If we were to disarm the nations but not to end the pollution and poisoning of our planet, it would not be sufficient;
If we were to end the poisoning of our planet but not prevent some people from wallowing in luxury while others starved, it would not be sufficient;
If we were to make sure that no one starved but not to end police brutality in many countries, it would not be sufficient;
If we were to end outright police brutality but not to free the daring poets from their jails, it would not be sufficient;

If we were to free the poets from their jails but to cramp the minds of people so that they could not understand the poets, it would not be sufficient;

If we liberated all men and women to understand the free creative poets but forbade them to explore their own inner ecstasies, it would not be sufficient;

If we allowed men and women to explore their inner ecstasies but would not allow them to love one another and share in the human fraternity, it would not be sufficient.

How much then are we in duty bound to struggle, work, share, give, think, plan, feel, organize, sit-in, speak out, dream, hope, and be on behalf of Mankind! For we must end the genocide [in Vietnam],* stop the bloody wars that are killing men and women as we sit here, disarm the nations of the deadly weapons that threaten to destroy us all, end the poisoning of our planet, make sure that no one starves, stop police brutality in many countries, free the poets from their jails, educate us all to understand their poetry, liberate us all to explore our inner ecstasies, and encourage and aid us to love one another and share in the human fraternity. All these!

(The reader resumes:)

For, as is said,

"They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken. For let all the peoples walk each one in the name of its god, but we will walk in the name of the Lord our God for ever and ever."

(All present sing:)

Lo yi-sah goy el goy che-rev, lo yil-ma-du od mil-cha-mah.

* Insert any that is current—such as "Biafra," "Black America," "Russia," "Poland," etc.—depending on the situation.

Blessed art thou, O Lord our God, King of the Universe, who hast promised us a world of peace, justice, and freedom. Blessed art thou, O Lord our God, King of the Universe, who dost strengthen us to build that world! Blessed art thou, O Lord our God, King of the Universe, who strengthened our forefathers to win their liberty and fulfill thy promise to end the captivity in Egypt.

Our forefathers felt deeply the strength of that promise as the breath of all their work: so deeply that they honored not themselves but the Almighty for conferring upon us his abundant favors of freedom, justice, sustenance, and law. Yet the work was their own; the profound Conversation between the Lord our God, blessed be He, and the people of Israel was the conversation between the Promise and the Work, the Vision and the Creation; freedom, justice, sustenance, and law were all made real by their own hands.

As the rabbis have written in the Midrash Rabbah, commenting upon a verse of Exodus (XIV:22): "And the Children of Israel went into the midst of the sea upon the dry ground. How is this possible? If they went into the sea, then why does it say 'upon the dry ground'? And if they went 'upon the dry ground,' then why does it say 'into the midst of the sea'? This is to teach that the sea was divided only after Israel had stepped into it and the waters had reached their noses, only then did it become dry land." Their action was the miracle, their action created the miracle. For as Rabbi Buber has written:

"The great deed of Israel is not that it taught the one real God, who is the origin and goal of all being, but that it pointed out that this God can be addressed by man in reality, that man can say Thou to Him, stand face to face with Him, have intercourse with Him.

"Man, while created by God, was established by Him in an independence which has since remained undiminished. In this independence he stands over against God. So man takes part with full freedom and spontaneity in the dialogue between the two which forms the essence of existence."

So let us remember that we celebrate both Mankind and God; and let us honor our forefathers by reciting as they did the chant that praised and exalted the King of the Universe for kindling the fire that lit their work. Let us remember their song, the Dayenu—"It Would Have Been Sufficient."

What abundant favors has the omnipresent conferred on us!

For if he had but brought us forth from Egypt, and had not inflicted justice upon the Egyptians, it would have been sufficient.

If he had inflicted executed judgment upon their gods, and had not slain their first-born, it would have been sufficient.

If he had slain their first-born, and had not bestowed on us their wealth which we had created, it would have been sufficient.

If he had given us their wealth, and had not divided the sea for us, it would have been sufficient.

If he had divided the sea for us, and had not caused us to pass through on dry land, it would have been sufficient.

If he had caused us to pass through on dry land, and had not plunged our oppressors in the midst thereof, it would have been sufficient.

If he had plunged our oppressors in the midst thereof, and had not supplied us with necessaries in the wilderness forty years, it would have been sufficient.

If he had supplied us with necessaries in the wilderness forty years, and had not fed us with manna, it would have been sufficient.

If he had fed us with manna, and had not given us the Sabbath, it would have been sufficient.

If he had given us the Sabbath, and had not brought us near to Mount Sinai, it would have been sufficient.

If he had brought us near to Mount Sinai, and had not given us his law, it would have been sufficient.

If he had given us his law, and had not brought us to the land of Israel, it would have been sufficient.

If he had brought us to the land of Israel, and had not built the Temple, it would have been sufficient.

(All present should then join in singing the briefer Hebrew song which has traditionally been taken from the Dayenu:)

I-lu ho-tzi ho-tzi-a-nu, ho-tzi-a-nu mi-mitz-ra-yim,
ho-tzi-a-nu mi-mitz-ra-yim day-ye-nu.
DAY-DAY-YE-NU, DAY-DAY-YE-NU, DAY-DAY-YE-NU,
Dayenu, Dayenu!

I-lu na-tan na-tan la-nu, na-tan la-nu et ha-sha-bat,
na-tan la-nu et ha-sha-bat day-ye-nu.

DAY-DAY-YE-NU, DAY-DAY-YE-NU, DAY-DAY-YE-NU,
Dayenu, Dayenu!

I-lu na-tan na-tan la-nu, na-tan la-nu et ha-to-rah,
na-tan la-nu et ha-to-rah, day-ye-nu.

DAY-DAY-YE-NU, DAY-DAY-YE-NU, DAY-DAY-YE-NU,
Dayenu, Dayenu!

(Raise the cup.)

How much then are we indebted for the manifold favors the Omnipresent conferred on us! He brought us forth from Egypt; executed judgment on the Egyptians and on their gods; slew their first-born; gave us their wealth which was ours; divided the sea for us; caused us to pass through on dry land; plunged our oppressors in the midst thereof; supplied us with necessaries in the wilderness forty years; gave us manna to eat; gave us the Sabbath; brought us near to Mount Sinai; gave us the Law; brought us into the land of Israel; and built the Holy Temple for us, to make atonement for all our sins.

(Lower the cup.)

So speaks the Dayenu, and the collective wisdom of our fathers. Let us not forget that their Dayenu begins with resistance and confrontation, proceeds in travail, and ends with the triumphant creation of a new law and a new arena for the expression of that law.

Not only in song and story must we remember their struggle, but in the very food that we fuse with our bodies tonight. And so Rabban Gamaliel used to say, Whosoever does not make mention of the three things used on the Passover, has not done his duty; and these are they: the paschal lamb, the unleavened cake, and bitter herb.

(Raise the lamb and say:)

The paschal lamb, which our ancestors ate during the existence of the Holy Temple, what did it denote? It denoted that the Most Holy, blessed be He, passed over our

fathers' houses in Egypt; as it is said, And ye shall say, it is the Lord's sacrifice of the Passover, because he passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses. And the people bowed their heads and worshipped.

(Take hold of the matzah, show it to the company, and say:)

These unleavened cakes, wherefore do we eat them? Because there was not sufficient time for the dough of our ancestors to leaven, before the Holy Supreme King of Kings, blessed be He, appeared unto them, and redeemed them; as is said, And they baked unleavened cakes of the dough, which they brought forth out of Egypt; for it was not leavened, because they were thrust out of Egypt, and could not tarry; neither had they made any provision for themselves.

(Take hold of the bitter herbs, show them to the company, and say:)

This bitter herb, wherefore do we eat it? Because the Egyptians embittered the lives of our ancestors in Egypt; as is said, And they embittered their lives with cruel bondage, in mortar and brick and in all manner of labor in the fields; all their labor was imposed upon them with rigor.

It therefore is incumbent on every person in every generation—not merely every Jew, but every man and woman—to look upon himself, as if he had actually gone forth from Egypt! as it is said, And thou shalt declare unto thy son, and that day, saying, This is done because of that, which the Lord did for us when we came forth from Egypt. It was not our ancestors only that the Most Holy, blessed be He, redeemed from Egypt, but us also did He redeem with them, as it is said, And He brought us from thence, that He might bring us to the land which He swore to give unto our fathers.

(Cover the matzah, take the cup of wine in your hand, and say:)

We therefore are in duty bound to thank, praise, adore,

glorify, extol, honor, bless, exalt, and reverence him, who wrought all the miracles for our ancestors and us: for He brought us forth from bondage to freedom, from sorrow to joy, from mourning into holy days, from darkness to great light, and from servitude to redemption: and therefore let us chant unto him a new song, Hallelujah!

(Uncover the matzah, set the cup on the table, and say:)

Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Let the name of the Lord be blessed from this time forth and for evermore. From the rising of the sun unto the going down thereof the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, that dwelleth so high; that looketh down so low upon the heavens and the earth? He raiseth up the lowly out of the dust and lifteth up the needy from the dunghill; that He may set him with princes, even with the princes of his people. He maketh the barren woman dwell in her house as a joyful mother of children. Hallelujah!

Holy! Holy! Holy! Holy! Holy! Holy! Holy! Holy! Holy!
Holy! Holy! Holy! Holy! Holy! Holy!

The world is holy! The soul is holy! The skin is holy! The nose is holy! The tongue and cock and hand and asshole holy!

Everything is holy! everybody's holy! everywhere is holy! everyday is in eternity! Everyman's an angel!

The bum's as holy as the seraphim! the madman is holy as you my soul are holy!

The typewriter is holy the poem is holy the voice is holy the hearers are holy the ecstasy is holy!

Holy Peter holy Allen holy Solomon holy Lucien holy Kerouac holy Huncke holy Burroughs holy Cassidy holy the unknown bugged and suffering beggars holy the hideous human angels!

Holy my mother in the insane asylum! Holy the cocks of the grandfathers of Kansas!

Holy the groaning saxophone! Holy the bop apocalypse! Holy the jazzbands marijuana hipsters peace & junk & drums!

Holy the solitudes of skyscrapers and pavements! Holy the

cafeterias filled with the millions! Holy the mysterious rivers of tears under the streets!
 Holy the lone juggernaut! Holy the vast lamb of the middle class! Holy the crazy shepherds of rebellion! Who digs Los Angeles IS Los Angeles!
 Holy New York Holy San Francisco Holy Peoria & Seattle Holy Paris Holy Tangier Holy Moscow Holy Istanbul!
 Holy time in eternity holy eternity in time holy the clocks in space holy the fourth dimension holy the fifth International holy the Angel in Moloch!
 Holy the sea holy the desert holy the railroad holy the locomotive holy the visions holy the hallucinations holy the miracles holy the eyeball holy the abyss!
 Holy forgiveness! mercy! charity! faith! Holy! Ours! bodies! suffering! magnanimity!
 Holy the supernatural extra brilliant intelligent kindness of the soul!

When Israel went forth out of Egypt, the house of Jacob from a people of strange language; Judah became his sanctuary, Israel his dominion. The sea saw it, and fled; Jordan turned back. The mountains skipped like rams, the hills like lambs. What ailed thee, O sea, that thou didst flee? thou Jordan, that thou turnest back? ye mountains, that ye skip like rams? ye hills, like lambs? At the presence of the Lord—tremble, O Earth, at the presence of the God of Jacob; who turned the rock into a pool of water, the flint into a mountain of water.

(Cover the matzah and say:)

Blessed art thou, O Lord our God, Sovereign of the Universe, who hast redeemed us, and our ancestors, from Egypt; and caused us to attain the enjoyment of this night, to eat thereon unleavened bread and bitter herbs.

O Lord our God! and the God of our ancestors, mayest thou cause us to attain other solemn festivals and seasons, which approach us; that we may rejoice in the building of thy city of justice, and exult in thy service: then we will give thanks unto thee with a new song for our deliverance and redemption. Blessed art thou, O Eternal! who redeemeth Israel.

Blessed art thou, O God, who not only redeemeth Israel but through Israel addresses Mankind and invites Man-

kind to address thee unafraid. Blessed art thou, O Lord our God, whom we have been creating through Mankind's history as thou created us through thy eternity. Blessed art thou, O Lord our God, who hast breathed into us the Law that we have written for thee.

(All say in unison:)

Blessed art thou, O Lord our God, King of the Universe—the only King that we acknowledge. Blessed art thou, O Lord our God, King of the Universe—the King to whom we do not kneel.

(The reader resumes:)

Blessed art thou, O Lord, who hast commanded us to answer the questions of our children about the departure from Egypt, but who also inspired our forefathers in the tradition to leave some questions unanswered. For as no question is ever fully answered, so the four questions that our young people asked tonight have not been fully answered. May they and we seek out answers for ourselves and, seeking, ask new questions!

(The reader pauses. Anyone at the table who wishes to ask a question or comment on the Passover does so, and there is a general discussion for fifteen or twenty minutes. This space is blank for the retelling.)

(The reader raises the wine cup and says:)

Ba-rukh a-tah a-do-nai e-lo-he-nu me-lekh ha-o-lam bo-ray p'ri ha-ga-fen.

Blessed art thou, O Lord our God, King of the Universe, who createst the fruit of the vine.

(Drink the wine while reclining on the left side.)

Blessed art thou, O Lord our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us to wash the hands.

(The reader washes his hands.)

Ba-rukh a-tah a-do-nai e-lo-he-nu me-lekh ha-o-lam ha-mo-tzi le-chem min ha-a-retz.

Blessed art thou, O Lord our God, King of the Universe, who brings forth bread from the earth.

(Everyone at the table takes a piece of the two upper matzah and pronounces the following blessing, in unison:)

Ba-rukh a-tah a-do-nai e-lo-he-nu me-lekh ha-o-lam a-sheer ki-d'sha-nu b'mitz-vo-tav v'tzi-va-nu al a-khi-lat ma-tzah.

Blessed art thou, O Lord our God, King of the Universe, who hast sanctified us with thy commandments, and commanded us to eat unleavened bread.

(Everyone eats a piece of matzah. The reader then takes some pieces of bitter herb—slices of raw horse-radish—dips each piece into charoseth, passes it to the company, and says:)

Ba-rukh a-tah a-do-nai e-lo-he-nu me-lekh ha-o-lam a-sheer ki-d'sha-nu b'mitz-vo-tav v'tzi-va-nu al a-khi-lat ma-ror.

Blessed art thou, O Lord our God, King of the Universe,

who hast sanctified us with thy commandments, and commanded us to eat bitter herbs.

(Everyone eats. The reader then breaks off a piece of the undermost matzah for himself and everyone of the company, puts some ground horse-radish on each piece, passes it to the company, and says:)

In memory of the Temple after the manner of Hillel: Thus did Hillel during the time the Holy Temple stood: he used to wrap together unleavened bread and bitter herb and eat them together, that he might perform what is said, With unleavened cake and bitter herbs shall they eat it.

(Everyone eats. The reader stands:)

Brothers and sisters, we have been remembering our slavery and our liberation. But just as it was we, not our ancestors only, who were liberated in Egypt, so it is we, not our ancestors only, who live in slavery. Our slavery is not over, and our liberation is not complete. The task of liberation is long, and it is work that we ourselves must do.

What is the work of liberation? That same Hillel tells us in three questions: "If we are not for ourselves, who will be for us? If we are for ourselves only, what are we? If not now, when?"

As the Talmud tells us, we, like Moses and Martin Luther King, may not live to complete the task; but neither may we refrain from beginning. *If not now, when?* We are about to eat; may our dinner give us strength for the work ahead! We are about to drink; may our wine give us joy for the work ahead!

May we give each other strength in the struggle, just as we share this bread.

(The reader pauses, takes a whole sheet of matzah, breaks off a piece for himself, and hands the rest to the next person—who does the same until the matzah has circled the table. As it is being handed around, the company sings:)

Im eyn a-ni li mi li?
 U-kh'she-a-ni l'atz-mi mah a-ni?
 V'im lo akh-shav ey-ma-tay,
 V'im lo akh-shav ey-ma-tay?

(All then eat the matzah. The reader resumes:)

May we give each other joy in the struggle, just as we share this wine.

(The reader pours some wine from his own cup into that of the person next to him—who does the same until the wine has circled the table, and the last person has poured wine from his cup into that of the reader. All then stand, lift their cups, and say in unison:)

**Liberation
 NOW!
 NEXT Year IN
 A WORLD of
 FREEDOM**

(All drink. The company then joins in singing:)

We shall overcome,
 We shall overcome,
 We shall overcome,
 Some day!
 Deep in my heart,
 I do believe,
 We shall overcome some day.

We'll walk hand in hand . . . (CHORUS)
 Black and white together . . . (CHORUS)
 We are not afraid . . . (CHORUS)
 The people shall be free . . . (CHORUS)
 We shall live in peace . . . (CHORUS)
 We shall overcome!

(Supper is then served. All of the company eat and drink joyfully. The eating should not continue longer than 12 o'clock, for during the time the Holy Temple stood the paschal lamb was eaten only until midnight. After dinner the company sings songs of freedom and celebration, beginning with Chad Gad-ya—"One Only Kid." The children search for the afikomen, whoever finds it is rewarded, and there is general merriment.)

The Kid of the Haggadah

Nathan Alterman

There in the marketplace, bleating among the billy-goats
 and nannies,
 Wagging his thin little tail—as thin as my finger—
 Stood the Kid—downcast, outcast, the leavings of a
 poor man's house,
 Put up for sale without a bell, without even a ribbon,
 for just a couple of cents.

Not a single soul in the market paid him any attention,
 For no one knew—not even the goldsmith, the sheep-
 shearer—
 That this lonesome little kid would enter the Haggadah

And his tale of woe become a mighty song.

But Daddy's face lit up,
He walked over to pat the Kid's forehead—and bought
him.

And so began one of those songs
That people will sing for all history.

The Kid licked Daddy's hand,
Nuzzled him with his wet little nose;
And this, my brother, will make the first verse of the
song:

"One only Kid, one only Kid, that my father bought for
two zuzim."

It was a spring day, and the breezes danced;
Young girls winked and giggled, flashed their eyes;
While Daddy and the Kid walked into the Haggadah
To stand there together—small nose in large hand, large
hand on small nose.

To find in the Haggadah—
So full already of miracles and marvels—
A peaceful place on the last page,
Where they can hug each other and cling to the edge
of the story.

And this very Haggadah whispers
"Join us . . . you're welcome here . . . you belong,
Among my pages full of smoke and blood,
Among the great and ancient tales I tell."

So I know the sea was not split in vain,
Deserts not crossed in vain—
If at the end of the story stand Daddy and the Kid
Looking forward and knowing their turn will come.

— Translated from the Hebrew
by Judy Spelman and AIW

CHAD GADYA

Chad gad-ya, chad gad-ya.
D'za-bin ab-ba bit-rey zu-zey,
Chad gad-ya, chad gad-ya.

V'a-ta shun-ra v'a-khal l'gad-ya
D'za-bin ab-ba bit-rey zu-zey,
Chad gad-ya, chad gad-ya.

V'a-ta khal-ba v'na-shakh l'shun-ra
d'a-khal l'gad-ya
D'za-bin ab-ba bit-rey zu-zey,
Chad gad-ya, chad gad-ya.

V'a-ta chut-ra v'hi-kah l'khal-ba
d'na-shakh l'shun-ra d'a-khal l'gad-ya
D'za-bin ab-ba bit-rey zu-zey,
Chad gad-ya, chad gad-ya.

V'a-ta nu-ra v'sa-raf l'chut-ra d'hi-ka l'khal-ba
d'na-shakh l'shun-ra d'a-khal l'gad-ya
D'za-bin ab-ba bit-rey zu-zey,
Chad gad-ya, chad gad-ya.

V'ata ma-ya v'kha-va l'nu-ra d'sa-raf l'chut-ra
d'hi-ka l'khal-ba d'na-shakh l'shun-ra d'a-khal l'gad-ya
D'za-bin ab-ba bit-rey zu-zey,
Chad gad-ya, chad gad-ya.

Va-ta to-ra v'sha-ta l'ma-ya d'kha-va l'nu-ra d'sa-raf
l'chut-ra
d'hi-ka l'khal-ba d'na-shakh l'shun-ra d'a-khal l'gad-ya
D'za-bin ab-ba bit-rey zu-zey,
Chad gad-ya, chad gad-ya.

V'a-ta ha-sho-chet v'sha-chat l'to-ra d'sha-ta l'ma-ya
d'kha-vah
l'nu-ra d'sa-raf l'chut-ra d'hi-ka l'khal-ba d'na-shakh
l'shun-ra d'a-khal l'gad-ya
D'za-bin ab-ba bit-rey zu-zey,
Chad gad-ya, chad gad-ya.

V'a-ta mal-akh ha-ma-vet v'sha-chat l'sho-chet d'sha-chat
l'to-ra
d'sha-ta l'ma-ya d'kha-va l'nu-ra d'sa-raf l'chut-ra d'hi-ka
l'khal-ba d'na-shakh l'shun-ra d'a-khal l'gad-ya
D'za-bin ab-ba bit-rey zu-zey,
Chad gad-ya, chad gad-ya.

V'a-ta ha-ka-dosh ba-rukh hu v'sha-chat l'mal-akh ha-ma-
vet d'sha-chat
l'sho-chet d'sha-chat l'to-ra d'sha-ta l'ma-ya d'kha-va l'nu-

ra d'sa-raf l'chut-ra d'hi-ka l'khal-ba d'na-shakh l'shun-ra
 d'a-khal l'gad-ya
 D'za-bin ab-ba bit-rey zu-zey,
 Chad gad-ya, chad gad-ya.

ONE ONLY KID

One only kid, one only kid,
 My father bought for two zuzim,
 One only kid, one only kid.

Then came a cat
 And ate the kid
 My father bought for two zuzim,
 One only kid, one only kid.

Then came a dog
 And bit the cat
 That ate the kid
 My father bought for two zuzim,
 One only kid, one only kid.

Then came a stick
 And beat the dog
 That bit the cat
 That ate the kid
 My father bought for two zuzim,
 One only kid, one only kid.

Then came the flame
 And burned the stick
 That beat the dog
 That bit the cat
 That ate the kid
 My father bought for two zuzim,
 One only kid, one only kid.

Then came the water
 And quenched the flame
 That burned the stick
 That beat the dog
 That bit the cat
 That ate the kid
 My father bought for two zuzim,
 One only kid, one only kid.

Then came the ox
 And drank the water
 That quenched the flame
 That burned the stick
 That beat the dog
 That bit the cat
 That ate the kid
 My father bought for two zuzim,
 One only kid, one only kid.

Then came the slaughterer
 And slaughtered the ox
 That drank the water
 That quenched the flame
 That burned the stick
 That beat the dog
 That bit the cat
 That ate the kid
 My father bought for two zuzim,
 One only kid, one only kid.

Then came the Angel of Death
 And slew the slaughterer
 That slaughtered the ox
 That drank the water
 That quenched the flame
 That burned the stick
 That beat the dog
 That bit the cat
 That ate the kid
 My father bought for two zuzim,
 One only kid, one only kid.

Then came the Holy One (be He blessed!)
 And slew the Angel of Death
 That slew the slaughterer
 That slaughtered the ox
 That drank the water
 That quenched the flame
 That burned the stick
 That beat the dog
 That bit the cat
 That ate the kid
 My father bought for two zuzim,
 One only kid, one only kid.



FREE ASSOCIATIONS



The Seder should draw on much more of human wisdom than is assembled in this Haggadah. The disputation on violence and nonviolence, the celebration of love and its relation to liberty, the recognitions of God—all should be reexamined from year to year. We ourselves, as we read this Haggadah, have remembered other songs, poems, and proclamations. They have come freely and vagrantly to mind. They illustrate the kinds of work that tellers of the Haggadah might want to include.

*From the Statement of
the National Jewish Organizing Project*

The authors of injustice and oppression in America are not Jewish. We name the Pharaohs in Congress and the White House, who multiply the weapons that will someday burn us all to death. We name the Pharaohs who condemn Black babies to die at twice the rate of whites. We

name the Pharaohs in our great auto companies, who condemn the public to be mangled and die rather than spend their profits on a car that would protect its occupants. We name the Pharaohs in a hundred county courthouses and city jails and college administration buildings, who harass the young and break their freedom of speech and press. We name the Pharaohs who poison the air and water, the Pharaohs who build pyramids of steel and canals of concrete where once stood neighborhoods.

The age of the individual prophet is over, but the prophetic voice and mission must arise from the People, the Community, the Movement.

From an editorial note by David Kolodney

What of the Israel that is a nation-state? We had said, Israel shall become a nation lest it perish among the nations. Shall it then be like unto the nations? The flesh must survive; but shall the soul perish while the flesh survive? And shall Israel, one among the nations, be a stranger unto us? We watch and fear.

From a Haggadah by Marilyn Lowen

LISTEN, Jews, Hebrews, Israelis,
fugitives at the Ethical Culture Society
the Third World cries out to us.

COME home. last year/this year in Jerusalem together
or there will be no next year for any of us.

Don't rejoice at the drowning of the Egyptians
at the loss of their first-born/our cousins' death
is our sorrow, Rejoice at the death of the Pharaohs
at the nakedness of his HIGH priests/remember the
Egyptian people also in bondage/& NEVER
cast the first stone

or we will all become like that decadent
prophet

Moses Dayan saying:

"For eight years now they sit in their refugee camps
in Gaza, and before their very eyes, we turn into our
homestead the land and the villages in which they and
their forefathers have lived. . . . we are a generation of

settlers, and without the steel helmet and the cannon we cannot plant a tree and build a house. Let us not shrink back when we see the hatred fermenting and filling the lives of hundreds of thousands of Arabs, who sit all around us. Let us not avert our eyes, so that our hand shall not slip."

the poison of the MASTER has now infected our people/were we more righteous in bondage?

DO NOT thank GOD this Passover

for bringing us out of the land of Egypt.

Rather ask him

WHY OH LORD WHY US

why did you bring us out
give us money and a gun
and leave our brethren in Egypt

our brothers/our cousins
our black our brown family
/before we were bleached
in this desert of exile
we too were healthy with color.

WHY LORD DID you let us wander
so long/imagining freedom/
when we have only
the greatest bondage of all
the yoke of "PROTECTING FREEDOM" while our
brothers
scream and die
while the false prophet/Dayan
leads our people/sun blinded

this PASSOVER
we beseech thee O Lord
Deliver us back into Egypt
that we may join with our
brothers

until we ALL SHALL BE FREE.

next year in the THIRD WORLD

From the Working Paper of the Jewish Liberation Project

True commitment to the Jewish tradition necessitates participation in revolutionary struggles. Such a revolutionary direction is often subverted or suppressed by the various Jewish power structures, both in Israel and in the diaspora (especially in the U. S.).

With regard to Israel, we are united in our commitment to her survival and flourishing. Moreover, we feel that Israel is the most important factor in the life of the Jewish people today: Israel provides a unique opportunity for the realization of the social ideals of the Jewish heritage.

We maintain a vision for Israel as a just, democratic, socialist nation, and feel closest to the collective and chalutzic elements there. We intend to work with fellow leftists in Israel in creating a society that will exemplify to all freedom from both international and domestic coercion, manipulation and the achievement of socialism and participatory democracy.

The most obvious way to work to achieve these goals is by aliya, thus also solving our own problems of the Jewish anomaly in the diaspora. Many among us will, for various reasons, remain in the diaspora and should in no way be treated as sellouts. Fraternal criticism from the diaspora should be welcome as a healthy phenomenon which will strengthen progressive Israeli forces.

From an editorial note by Alan Rinzler

What's wrong with the American Jewish Establishment is it's completely lost track of what being Jewish is—Kedoshim Tehiyu—in the pursuit of safety and material gain. Instead of striving after holiness and righteousness and all the necessary actions therewith, American Jewish life is largely geared toward defense and chauvinistic fund-raising.

For example: the willingness of the Jewish Establishment to compromise their own ethical/moral posture for the sake of what they think is the best interests of Israel. Don't rake the boat or give the (goyishe) Establishment any trouble or they'll pull the rug out from under Israel.



What I would like to see here is a reaffirmation of that sense of striving after holiness, that sense of responsibility for one's self, for bringing God into our lives, for living with the Law and the Word in a truly human and loving way, EVERY MINUTE.

From William Blake

And was Jerusalem builded here
Among these dark Satanic mills?

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O clouds, unfold!
Bring me my chariot of fire!

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.



From a letter by Bob Moses

We are smuggling this note from the drunk tank of the county jail in Magnolia, Mississippi. Later on, Hollis will lead out with a clear tenor into a freedom song, Talbert and Lewis will supply jokes, and McDew will discourse on the history of the black man and the Jew.

McDew—a black by birth, a Jew by choice, and a revolutionary by necessity—has taken on the deep hates and deep loves which America and the world reserve for those who dare to stand in a strong sun and cast a sharp shadow.

This is Mississippi, the middle of the iceberg. Hollis is leading off with his tenor, "Michael row the boat ashore, Alleluia; Christian brothers don't be slow, Alleluia; Mississippi's next to go, Alleluia." This is a tremor in the middle of the iceberg—from a stone that the builders rejected.

From Adolf Eichmann

I sat at my desk and got on with my job.

From Yevgeny Yevtushenko

Over Babiy Yar
 there are no memorials.
 The steep hillside like a rough inscription.
 I am frightened.
 Today I am as old as the Jewish race.
 I seem to myself a Jew at this moment.
 I, wandering in Egypt.
 I, crucified. I perishing.
 Even today the mark of the nails.
 I think also of Dreyfus, I am he.
 The Philistine my judge and my accuser.
 Cut off by bars and cornered,
 ringed round, spat at, lied about;
 the screaming ladies with the Brussels lace
 poke me in the face with parasols.

Over Babiy Yar
 rustle of the wild grass.
 The trees look threatening, look like judges.
 And everything is one silent cry.
 Taking my hat off.
 I feel myself slowly going gray
 And I am one silent cry
 Over the many thousands of the buried;
 am every old man killed here,
 every child killed here.

When the last anti-semita on the earth
 is buried for ever
 let the Internationale ring out.

From "the events" in France, May 1968

The French Establishment: It is only that filthy German Jew,
 Cohn-Bendit, who has led astray
 our youth.

The French Student Movement, chanting in the streets: We
 are all German Jews! We are all
 German Jews!

*From The Rolling Stones**

Let's drink to the hard-working people,
 Let's drink to the lowly of birth.
 Raise your glass to the good and the evil,
 Let's drink to The Salt Of The Earth.
 Say a pray'r for the common foot soldier,
 Spare a thought for his back-breaking work.
 Say a prayer for his wife and his children
 Who burn the fires and who still till the earth.

And when I search a faceless crowd,
 A swirling mass of gray and black and white,
 They don't look real to me,
 In fact they look so strange.

Let's drink to the hard-working people,
 Let's think of the lowly of birth.
 Spare a thought for the rag-taggy people,
 Let's drink to The Salt Of The Earth.
 Let's drink to the hard-working people,
 Let's drink to The Salt Of The Earth.
 Let's think of the two thousand million,
 Let's think of the humble of birth.

From Herbert Marcuse

The construction of a free society would create new incentives for work. In the exploitative societies, the so-called work instinct is mainly the (more or less effectively) introjected necessity to perform productively in order to earn a living. But the life instincts themselves strive for the unification and enhancement of life; in nonrepressive sublimation they would provide the libidinal energy for work on the development of a reality which no longer demands the exploitative repression of the Pleasure Principle.

The "incentives" would then be built into the instinctual structure of men. Their sensibility would register, as biological reactions, the difference between the ugly and the

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beautiful, between calm and noise, tenderness and brutality, intelligence and stupidity, joy and fun, and it would correlate this distinction with that between freedom and servitude.

The social expression of the liberated work instinct is cooperation, which, grounded in solidarity, directs the organization of the realm of necessity and the development of the realm of freedom.

And there is an answer to the question which troubles the minds of so many men of good will: what are the people in a free society going to do? The answer which, I believe, strikes at the heart of the matter was given by a young black girl. She said: for the first time in our life, we shall be free to think about what we are going to do.

From Rabbi Aaron Samuel Tamaret of Mileitchitz
(Translated by Rabbi Everett Gendler)

This message was conveyed by the Holy One, blessed be He, in connection with the last of the plagues upon Egypt, when he Himself executed the judgment of death directly by His own power: "For I will go through the land of Egypt in that night, I and not an intermediary." Now obviously the Holy One, blessed be He, could have given the Children of Israel the power to avenge themselves upon the Egyptians, but He did not want to sanction the use of their fists for self-defense even at that time; for, while at that moment they might merely have defended themselves against evil-doers, by such means the way of the fist spreads through the world, and in the end defenders become aggressors. Therefore the Holy One, blessed be He, took great pains to remove Israel completely from any participation in the vengeance upon the evil-doers, to such an extent that they were not permitted even to see the events. For that reason midnight, the darkest hour, was designated as the time for the deeds of vengeance, and the Children of Israel were warned not to step outside their houses at that hour—all this in order to remove them totally and completely from even the slightest participation in the deeds of destruction, extending even to watching them.

The language itself is very precise ". . . and none of you shall go out of the door of his house until the morning"—"that there not be in your midst the plague of the

destroyer." Which means: your abstention from any participation in the vengeance upon Egypt will prevent the plague of vengeance from stirring the power of the destroyer which is in you yourselves.

The Children of Israel, then, must derive this lesson from the events of that Passover eve: not to put their trust in wealth, and not to put their trust in might, but rather in the God of truth and justice, for this will serve to defend them everywhere against those who would dominate by the power of the fist.

From the prophet Gandhi

Non-violence is the law of the human race and is infinitely greater than brute force.

Non-violence affords the fullest protection to one's self-respect and sense of honour, but not always to possession of land or movable property, though its habitual practice does prove a better bulwark than the possession of armed men to defend them. Non-violence in the very nature of things is of no assistance in the defence of ill-gotten gains and immoral acts. It is therefore inconsistent with the possession of other people's countries, i.e. modern imperialism which is frankly based on force for its defence.

When non-violence is accepted as the law of life it must pervade the whole being and not be applied to isolated acts.

Complete civil disobedience is rebellion without the element of violence in it. An out-and-out civil resister simply ignores the authority of the State. He becomes an outlaw claiming to disregard every unmoral State law. Thus, for instance, he may refuse to pay taxes, he may refuse to obey the law of trespass and claim to enter military barracks in order to speak to the soldiers, he may refuse to submit to limitations upon the manner of picketing and may picket within the proscribed area. In doing all this he never uses force and never resists force when it is used against him. . . .

We must cease to dread violence, if we will have the country free. Can we not see that we are tightly pressed in the coil of violence? The peace we seem to prize is a mere makeshift, and it is bought with the blood of the starving millions. If the critics could only realize the torture of their

slow and lingering death brought about by forced starvation, they would risk anarchy and worse in order to end that agony. The agony will not end till the existing rule of spoliation has ended. . . .

Where there is only a choice between cowardice and violence, I would advise violence. Unless you feel that in non-violence you have come into possession of a force infinitely superior to the one you have and in the use of which you are adept, you should have nothing to do with non-violence and resume the arms you possessed before.

From John XXIII: in Pacem in Terris

Since the right to command is required by the moral order and has its source in God, it follows that, if civil authorities pass laws or command anything opposed to the moral order and consequently contrary to the will of God, neither the laws made nor the authorizations granted can be binding on the consciences of the citizens, since God *has more right to be obeyed than men*. Otherwise, authority breaks down completely and results in shameful abuse. As St. Thomas Aquinas teaches: *Human law has the true nature of law only in so far as it corresponds to right reason, and in this respect it is evident that it is derived from the eternal law. In so far as it falls short of right reason, a law is said to be a wicked law; and so, lacking the true nature of law, it is rather a kind of violence.* . . .

The production of arms is allegedly justified on the grounds that in present-day conditions peace cannot be preserved without an equal balance of armaments. And so, if one country increases its armaments, others feel the need to do the same; and if one country is equipped with nuclear weapons, other countries must produce their own, equally destructive.

Consequently, people live in constant fear lest the storm that every moment threatens should break upon them with dreadful violence. And with good reason, for the arms of war are ready at hand.

Justice, then, right reason and consideration for human dignity and life urgently demand that the arms race should cease; that the stockpiles which exist in various countries should be reduced equally and simultaneously by the parties concerned; that nuclear weapons should be

banned; and finally that all men come to an agreement on a fitting program of disarmament, employing mutual and effective controls. . . .

Today the universal common good poses problems of world-wide dimensions, which cannot be adequately tackled or solved except by the efforts of public authority which is in a position to operate in an effective manner on a world-wide basis.

This public authority must be set up by common accord and not imposed by force. Its action must be inspired by sincere and real impartiality: it must be an action aimed at satisfying the universal common good. The difficulty is that there would be reason to fear that a supra-national or world-wide public authority, imposed by force by the more powerful nations, might be an instrument of one-sided interests. Even though there may be pronounced differences between nations as regards the degree of their economic development and their military power, they are all very sensitive as regards their juridical equality and the excellence of their way of life. For that reason, they are right in not easily yielding obedience to an authority imposed by force, or to an authority in whose creation they had no part, or to which they themselves did not decide to submit by their own free choice.

*From the Bay Area Institute
and People's Park, Berkeley*

They dallied with the sublime.

They took it from the animals and the plants.

They took it from the Indians who lived as one with the land.

They took it from the poor from time immemorable.

They took it from the Mexicans.

They took it from the Blacks.

They took it from the air we breathe and the water we drink.

They took it from us with a bulldozer, cyclone fence and four thousand Officers-Of-The-State.

It is going.

It will soon be gone.

It is TURF.

From the Jewish Partisans of World War II

A-ni ma-a-min, a-ni ma-a-min, a-ni ma-a-min,
 Be-e-mu-na sh'lay-ma b'vi-at ha-ma-shi-ach,
 B'vi-at ha-ma-shi-ach, a-ni ma-a-min b'vi-at ha-ma-shi-ach.
 B'vi-at ha-ma-shi-ach a-ni ma-a-min,
 a-ni ma-a-min, a-ni ma-a-min,
 V'af al pi she-yit-ma-may-a, im kol zeha-ni ma-a-min,
 V'af al pi she-yit-ma-may-a, im kol zeha-ni ma-a-min.

I believe with a perfect faith in the coming of the Messiah;
 and, though he tarry, nonetheless do I believe he will come!

From the Midrash Rabbah, Exodus, XXI

And Rabbi Eliezer said: The Holy One, blessed be He,
 said to Moses: "There is a time to pray briefly and a time
 to pray at length. My children are in dire distress, the sea
 shuts them in and the enemy is pursuing, and you stand
 here adding prayer on prayer! Speak unto the Children of
 Israel, that they go forward!



THANKS



In working on this Haggadah, I have had loving help from many people. Among those whose comments and questions were of most help to me were Betty and Howard Waskow, Baila and Rabbi Norton Shargel, Rabbi Bernard Mandelbaum, Rabbi Robert Kahn, Rabbi Dudley Weinberg, Alan Rinzler, Barbara and Marcus Raskin, Batya and Shimon Kasdai, Dee and Arnold Sternberg, Michael Maccoby, Sue Orrin, Dan Siegel, Donald S. Jewell, Judy Spelman, Judith Coburn, Robert Scheer, Lloyd McNeill, Mariette Wickes, Lou Stovall, and Nancy Bancroft. On matters of substance, however, I ultimately owe most to my wife Irene; and on matters of process to the patient, painstaking, and skillful efforts of Miss Frankie Clark. The faults are my own.

Two organizations have carried forward the work and meaning of this Haggadah: The Community of Micah (P.O. 19149, Washington, D.C. 20036) and the Jewish Organizing Project (P.O. 19162, Washington, D.C. 20036).

One of the great joys of my life was that in 1969 I was able to take part when these words were turned into wine and matzah—by the work of Jews for Urban Justice in Washington, D.C., in creating a public Freedom Seder. The help of Michael Tabor, Rev. Channing Phillips, Rabbi Balfour Brickner, Rabbi Harold White, Fran Schreiber, Sharlene Kranz, Sharon Rose, Jan Hackman, Elizabeth Sternberg, Topper Carew, Father George Malzone, and Willie Hardy was crucial. There is no way to thank them enough.

—AIW

Unit 6: My Jewish Identity—Part 2

Course Enduring Understandings:

- Wherever Jewish communities exist, Jews respond by adapting and/or rejecting elements of the surrounding culture.
- Many core Jewish values and practices endure regardless of external culture.
- Worldwide Jewish communities illustrate the multiplicity of authentic, legitimate, and authoritative expressions of Judaism.
- Art, food, literature, and unique communal customs serve as both storyteller and memory-keeper for worldwide Jewish communities.

Unit Enduring Understandings:

- ✓ Each person’s Jewish identity package represents a unique and authentic expression of Judaism and Jewish life.
- ✓ Identity formation may be understood as a buffet which represents the multitude of options from which each Jew must choose in creating his/her own Jewish identity.

Unit Goals:

- To explore the concept of “authentic Judaism”
- To reflect on Judaism and Jewish practice in all of the communities studied in the course
- To understand how American life has affected students’ Jewish identities
- To explore the concept of “Jewish Identity Packages”
- To understand students’ individual Jewish Identity Packages
- To discuss how technology has affected Jewish culture around the world

Unit 6: My Jewish Identity—Part 2

Unit Objectives: *By the end of this lesson students will be able to....*

- ❖ Articulate their understanding of “authentic Judaism”
- ❖ Discuss, compare, and contrast the Judaism and Jewish practice of the worldwide communities studied in this course
- ❖ Provide examples of artifacts that represent the confluence of Judaism, Americanism and their ancestry, and explain why these are authentic artifacts
- ❖ Point to the various factors that influence identity
- ❖ Formulate their own Jewish Identity Packages and explain why each piece of the package is significant
- ❖ Discuss why his/her Jewish Identity Package should be considered an authentic expression of Judaism
- ❖ Debate how technology has affected Jewish culture, and whether it serves to highlight the difference between communities or enable global cultural exchange

Lessons 1 & 2—Authenticity Revisited

Goals:

- To explore the concept of “authentic Judaism”
- To reflect on Judaism and Jewish practice in all of the communities studied in the course
- To understand how American life has affected students’ Jewish identities

Objectives: *By the end of this lesson students will be able to....*

- ❖ Articulate their understanding of “authentic Judaism”
- ❖ Discuss, compare, and contrast the Judaism and Jewish practice of the worldwide communities studied in this course
- ❖ Provide examples of artifacts that represent the confluence of Judaism, Americanism and their ancestry, and explain why these are authentic artifacts

Materials:

- Resource 6.1/2A “Kimchee on the Seder Plate” Article
(also at <http://www.bjpa.org/Publications/details.cfm?PublicationID=6466>)
- Students’ Authenticity Artifacts
- Space for final showcase

Unit 6: My Jewish Identity—Part 2

Set Induction: New Metaphors

The teacher will state:

“At the beginning of this course, we discussed metaphors for Jewish identity. We used aluminum foil, plastic wrap, and cheesecloth to represent the notions of differentiation, synthesis, and assimilation. Now, take a few moments and think of your own metaphor for how Jews have responded to life in America.”

The teacher should ask students to share their metaphors and their reasoning behind them to the rest of the class. After all metaphors have been shared, the teacher should allow students to ask clarifying questions, and encourage debate about the metaphors.

Activity 1: Wherever You Go, Theres Always Someone Jewish

Ask students to study their Cultural Comparison Charts they have been adding to during the course. Throughout the semester, they have charted how various cultural elements (history, food, art, literature, special customs) have been influenced by host cultures around the world. Ask each student to produce a Jewish travel brochure that provides information (as well as graphics) about what travelers might expect to find in the Jewish communities of India, Russia, Argentina, and the United States of America. Ask students to highlight specific aspects that they believe will be “high interest” to travelers, and provide more in-depth explanations of these specific cultural elements.

Activity 2: Authenticity Artifacts

The teacher will distribute copies of the article “Kimchee on the Seder Plate.” After allowing students time to read the article, the teacher will facilitate a short discussion about what they have read. Questions may include:

1. How has the author’s ancestry influenced her Jewish practice?
2. How has living in America influenced the author’s Jewish practice?
3. In your opinion, is this an authentic expression of Judaism? Why or why not?
4. The author identifies herself as American, Korean, and Jewish. How do you identify yourself?

Unit 6: My Jewish Identity—Part 2

Now the teacher will explain that this exercise has helped to prepare students for the final assessment piece of the course, a “living museum” entitled “I am Jewish and ...” The teacher will explain that during the next class, each student will be the curator of his/her own museum exhibit. The teacher will provide the following directions:

1. Each student must identify 10 artifacts that represent their own Jewish identities. These artifacts must signify the points at which Judaism, life in America, and ancestries converge.
2. Artifacts may include such things as objects, photos, videos, samples of music, blog posts, and websites
3. Students must include at least one artifact associated with Jewish practice and/or customs
4. Each artifact in the “museum” must be accompanied by a description of the artifact as well as an explanation of how the curator understands this artifact as representative of Judaism, American life, and ancestry.
5. Students must include a metaphor for how they see their own American Jewish identities (may be metaphor from Set Induction, or another of their choosing)

Activity 3: The Living Museum “I am Jewish *and...*”

Students will bring in the artifacts for their living museum exhibits. Each student will be assigned to a particular space and given time to organize it to their liking. The teacher will have invited guests (see teacher’s note) to visit the living museum. Before visitors begin touring the exhibit, the teacher will provide a brief explanation of the assignment, and what visitors might expect to see.

Lesson 3—Jewish Identity Packages

Goals:

- To explore the concept of “Jewish Identity Packages”
- To understand students’ individual Jewish Identity Packages
- To discuss how technology has affected Jewish culture around the world

Objectives: *By the end of this lesson students will be able to...*

- ❖ Point to the various factors that influence identity
- ❖ Formulate their own Jewish Identity Packages and explain why each piece of the package is significant
- ❖ Discuss why his/her Jewish Identity Package should be considered an authentic expression of Judaism
- ❖ Debate how technology has affected Jewish culture, and whether it serves to highlight the difference between communities or enable global cultural exchange

Materials:

- Resource 6.3A Jewish Identity Slips (photocopy each on a different color paper, enough for each student, and cut out)
- 6 platters to arrange Jewish Identity Slips
- Dinner plates (one per student)
- Pens/Pencils
- 3 cups to hold “salt and pepper seasonings” (in Resource C.3A)
- M&Ms to use as dividers on platters
- Table/Tablecloth

Unit 6: My Jewish Identity—Part 2

Set Induction: Guided Imagery

The teacher will ask students to close their eyes. The teacher will say:

“Close your eyes for a minute. I want you to picture yourself in a restaurant. Any restaurant will do, but if it helps, think of yourself at a Chinese Restaurant on Christmas Day. Now, you’ve opened your menu and are staring at the pages and pages of options. There’s the meat section, the soup section, the vegetarian section. Do you want sweet and sour chicken? Do you want lo mein? Maybe you want egg drop soup. The possibilities are endless. THEN, just as you’re about to convince everyone at your table that what they actually want to do is to share a few different entrees -- which just happen to be the ones that you’re eyeing-- you realize that there is a BUFFET.

So, after about four seconds of consideration, you’ve obviously decided on the Chinese Buffet, and so you begin to meander down the line, taking a spoon full of rice, a few pieces of cashew chicken, some lo mein. As you carefully deliberate the possibilities, you suddenly realize that you’ve hit the jackpot! I mean, let’s review here Just a few minutes ago you were trying to make your needs fit into a limited, pre-planned menu. Now, you’ve got dozens of choices, and you can mix and match as you please!

Now I want you to think about how you might use this idea of a buffet as a method of constructing your Jewish identities. Finding the “right” Jewish identity on a pre-set menu might be limiting, so we’re going to think of Jewish identity as a buffet of options. During this course, we have studied the different choices communities around the world have made. Now, each of you will have the opportunity to select which items on the buffet best represent your cultural Jewish identity.”

Unit 6: My Jewish Identity—Part 2

Activity 1: Jewish Identity Buffet⁵⁵

Teacher Preparation:

1. Label each platter with the appropriate title from Resource C.3A (Art, Food, Literature, Language, Jewish Customs, Miscellaneous)
2. Match each group of identity slips to the appropriate platter, separating the piles with M&Ms to make them easy to see and to read.
3. Place Salt and Pepper strips in cups and place pencils and pens near cups
4. Arrange the platters on the table

Activity Instructions:

Teacher will ask students to walk around the buffet table and select the slips of paper from each dish that best represent who they are as Jews. Instruct students to take no more than one copy of each identity strip. The salt and pepper sheets are to record any viewpoint that is not found on the buffet.

Activity 2: Personal Reflection

Teacher should ask students to return to their seats and lay out the slips they have collected in front of them, and note any patterns. Ask them to consider the following issues quietly to themselves. Make sure to give ample time for students to reflect on each of these questions.

1. What are the items, ideas or themes most important to my identity as a Jew?
2. Are there slips I can see changing easily over time?
3. Are there slips that I could never imagine changing, ever?
4. Are there things I chose which surprise me?
5. Is there a pattern to my choices?

⁵⁵ Adapted from Jewish Education Center of Cleveland,
http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0CFgQFjAA&url=http%3A%2F%2Frijyouthworker.urj.org%2F_kd%2Fgo.cfm%3Fdestination%3DShowItem%26Item_ID%3D1598&ei=wUKkT5alGqghiQKx5PXtAg&usg=AFQjCNFaxhwXnFTu5s-U8B0Z8ykmKboyPg

Unit 6: My Jewish Identity—Part 2

Activity 3: Small Group Discussion

The teacher should break students into small groups of three or four to discuss the following questions:

1. What identity slips are the most common?
2. Where do we differ?
3. Which identity slips raise questions for you?
4. Which do you feel the most passionate about?
5. What “seasonings” (salt and pepper slips) did we add to the buffet?
6. What on our plates is different from the identity slips our parents or grandparents might choose?

Activity 4: Final Reflections

Teacher should regroup students for a class discussion that will ask students to reflect on their own Jewish identity packages and the issues of authenticity. Questions might include:

1. What does it mean to “be Jewish?”
2. Do you consider yourself to be a Jewish American or an American Jew? Why?
3. What do you consider to be the most important items in your “Jewish Identity Package?” Least important? Why?
4. Sociologist Bethamie Horowitz found that “60% of the group [of Jews surveyed] experienced changes in their relationship to being Jewish over time, suggesting that Jewish identity is not a fixed factor in one’s life, but rather a matter that parallels personal growth and development.” How has your Jewish identity changed as you’ve gotten older? How might it change in the future?
5. How might Jews begin to understand and accept other Jews, with their unique combinations of identifiers, even if they contradict their own understanding of Judaism?
6. How has technology affected Jewish culture? How does it highlight the differences between communities or enable global cultural exchange?

Unit 6

Resources

Resource 6.1/2A—Kimchee on the Seder Plate⁵⁶



A JOURNAL OF JEWISH RESPONSIBILITY

THE CHANGING JEWISH FAMILY

Kimchee on the Seder Plate

One year my mother put kimchee, a spicy, pickled cabbage condiment, on our seder plate. My Korean mother thought it was a reasonable substitution since both kimchee and horseradish elicit a similar sting in the mouth, the same clearing of the nostrils. She also liked kimchee on gefilte fish and matza. “Kimchee just like maror, but better,” she said. I resigned myself to the fact that we were never going to be a “normal” Jewish family.

I grew up part of the “mixed multitude” of our people: an Ashkenazi, Reform Jewish father, a Korean Buddhist mother. I was born in Seoul and moved to Tacoma, Washington, at the age of five. Growing up, I knew my family was atypical, yet we were made to feel quite at home in our synagogue and community. My Jewish education began in my synagogue preschool, extended through cantorial and rabbinical school at Hebrew Union College (HUC), and continues today. I was the first Asian American to graduate from the rabbinical program at HUC, but definitely not the last – a Chinese American rabbi graduated the very next year, and I am sure others will follow.

As a child, I believed that my sister and I were the “only ones” in the Jewish community – the only ones with Asian faces, the only ones whose family trees didn’t have roots in Eastern Europe, the only ones with kimchee on the seder plate. But as I grew older, I began to see myself reflected in the Jewish community. I was the only multiracial Jew at my Jewish summer camp in 1985; when I was a song-leader a decade later, there were a dozen. I have met hundreds of people in multiracial Jewish families in the Northeast through the Multiracial Jewish Network. Social scientist Gary Tobin numbers interracial Jewish families in the hundreds of thousands in North America.

⁵⁶ Angela Warnick-Buchdahl *Kimchee on the Seder Plate*. *Sh'ma: A Journal of Jewish Responsibility*. Jewish Family & Life (JFL Media). June 2003: 3-4.

Unit 6: My Jewish Identity—Part 2

As I learned more about Jewish history and culture, I found it very powerful to learn that being of mixed race in the Jewish community was not just a modern phenomenon. We were a mixed multitude when we left Egypt and entered Israel, and the Hebrews continued to acquire different cultures and races throughout our Diaspora history. Walking through the streets of modern-day Israel, one sees the multicolored faces of Ethiopian, Russian, Yemenite, Iraqi, Moroccan, Polish, and countless other races of Jews – many facial particularities, but all Jewish. Yet, if you were to ask the typical secular Israeli on the street what it meant to be Jewish, she might respond, “It’s not religious so much, it’s my culture, my ethnicity.” If Judaism is about culture, what then does it mean to be Jewish when Jews come from so many different cultures and ethnic backgrounds?

As the child of a non-Jewish mother, a mother who carried her own distinct ethnic and cultural traditions, I came to believe that I could never be “fully Jewish” since I could never be “purely” Jewish. I was reminded of this daily: when fielding the many comments like, “Funny, you don’t look Jewish,” or having to answer questions on my halakhic status as a Jew. My internal questions of authenticity loomed over my Jewish identity throughout my adolescence into early adulthood, as I sought to integrate my Jewish, Korean, and secular American identities.

It was only in a period of crisis, one college summer while living in Israel, that I fully understood what my Jewish identity meant to me. After a painful summer of feeling marginalized and invisible in Israel, I called my mother to declare that I no longer wanted to be a Jew. I did not look Jewish, I did not carry a Jewish name, and I no longer wanted the heavy burden of having to explain and prove myself every time I entered a new Jewish community. She simply responded by saying, “Is that possible?” It was only at that moment that I realized I could no sooner stop being a Jew than I could stop being Korean, or female, or me. I decided then to have a giyur, what I termed a reaffirmation ceremony in which I dipped in the mikvah and reaffirmed my Jewish legacy. I have come to understand that anyone who has seriously considered her Jewish identity struggles with the many competing identities that the name “Jew” signifies.

What does it mean to be a “normal” Jewish family today? As we learn each other’s stories we hear the challenges and joys of reconciling our sometimes competing identities of being Jewish while also feminist, Arab, gay, African-American, or Korean. We were a mixed multitude in ancient times, and we still are. May we continue to see the many faces of Israel as a gift that enriches our people.

Resource 6.3A—Jewish Buffet



Art

Art is considered Jewish because it has Jewish content

All Jewish art is created by Jewish artists

I collect Jewish ritual objects (menorahs, mezuzahs, etc.)

I listen to Jewish music

I create Jewish art

I collect Jewish art

Jewish art does not include references to other religions

Jewish art may include references to other religions

Jewish art should reflect the environment in which it was created

For me, watching Seinfeld is a Jewish experience

Food

I eat Jewish food

There is no such thing as “Jewish food”

Jews should keep kosher

Jews should say blessings over their food even if it’s not kosher

Keeping kosher is not important to me

Food is an important way to connect to my Jewish family

I associate specific foods with Jewish holidays

The best remedy for any illness is matzah ball soup

Bagels and lox are my favorite Jewish foods

Literature

I read Jewish books

Jewish literature is found in the Bible and other rabbinic writings

I consider anything written by a Jewish person to be Jewish literature

Jewish literature must have some sort of Jewish content

Jewish literature is always written in Hebrew

When I think of Jewish life, I think of “Fiddler on the Roof”

Jewish literature should be included as required reading in public schools

Language

All Jews should be able to read Hebrew

Prayers should be said in Hebrew

Prayers should be said in a language that I can understand

Yiddish is an important part of Jewish heritage

Jewish Customs

Jewish rituals are clearly outlined and should not be altered

Jewish rituals should be reimagined to fit our modern day lives

I go to synagogue with my family

I celebrate Jewish holidays at home

It is important to incorporate our non-Jewish neighbors into our Jewish lives

Jewish rituals may adopt pieces of non-Jewish practices as Jews adapt to their surroundings

Miscellaneous

I attend a Jewish day school or a religious school

I have had a Bar/Bat Mitzvah

I am the only Jewish person in my school

I attend Jewish summer camp

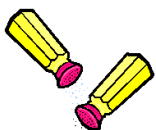
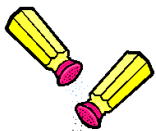
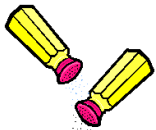
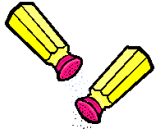
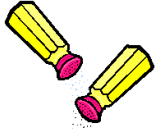
Others define me as Jewish

I define myself as Jewish

I belong to a Jewish youth group

Unit 6: My Jewish Identity—Part 2

Salt and Pepper Shakers (On these, participants write thoughts & ideas that were not represented in the premade slips)



Annotated Bibliography

Elazar, Daniel Judah, and Peter Medding. *Jewish Communities in Frontier Societies: Argentina, Australia, and South Africa*. New York: Holmes & Meier, 1983.

This book discusses how three different Jewish communities have adapted to life in the frontier societies of Argentina, Australia, and South Africa. The authors provide detailed insight as to how Jewish communities formed and functioned in these frontier societies – origins, infrastructure, customs, etc.

Elkin, Judith Laikin. *The Jews of Latin America*. New York: Holmes & Meier, 1998.

This book discusses how Jews contributed to shaping Latin American society as a whole. Elkin describes Jewish life in numerous lesser known Latin American countries, but is particularly helpful in understanding the role that Jews played in Argentinian society.

Gerchunoff, Alberto. *The Jewish Gauchos of the Pampas*. Trans. Prudencio De Pereda.

*This book is a translated version of renowned Argentinian Jewish author Alberto Gerchunoff's seminal work, *Los Gauchos Judios*. Each chapter of the book is a vignette that illustrates Jewish life in the Argentinian Pampas.*

Katz, Nathan. *Who Are the Jews of India?* Berkeley: University of California, 2000.

This book is a study of the three unique Jewish communities of India: the Cochini, the Bene Israel, and the Baghdadi Jews. Katz provides an in-depth look at each community, studying their histories, traditions, folklore, anthropological and sociological data, as well as their interactions with the surrounding Indian community. Additionally, the book discusses the strategies each of the three communities have developed to become part of the surrounding Indian culture while still maintaining distinctive Jewish identities.

Mendes-Flohr, Paul R., and Jehuda Reinharz. *The Jew in the Modern World: A Documentary History*. New York: Oxford UP, 1980.

This book is a compilation of primary source documents that trace the history of Jews from the 17th century until 1948. The book provides important source material that showcases Jewish life in Europe, Africa, America, and Palestine/Israel. Each document is accompanied by extensive notes and annotations to provide a full understanding of the context in which the document was written and received.

Nathan, Joan. *Jewish Cooking in America*. New York: A. Knopf, 1994.

This cookbook is a compilation of recipes and stories. The book chronicles the history of Jewish food in America. Each recipe is accompanied by a story or personal narrative that helps the readers feel connected to the foods. Interwoven with these stories and recipes are brief historical accounts of how Jewish life in America influenced what came to be known as "Jewish American food."

Sachar, Howard Morley. *The Course of Modern Jewish History*. New York: Delta, 1977.

This book provides a detailed historical account of the Jews in the modern world, from the 18th century until the end of the 20th century. This book reads like a textbook and is exceptionally useful in understanding the historical context in which Jewish life existed around the world.

Sholem, Aleichem. *Selected Stories of Sholom Aleichem*. Ed. Alfrd Katz. New York: Modern Library, 1956.

This book is a collection of some of the most well-known short stories by acclaimed author Sholom Aleichem. These stories showcase Eastern European Jewish life in the 19th century, and serve as the basis for many of the popular conceptions of shtetl life.

Slapak, Orpa. *The Jews of India: A Story of Three Communities*. Jerusalem: Israel Museum, 1995.

This book provides an illuminating glimpse into each of the three Indian Jewish communities. Slapak provides vivid descriptions of cultural practices, unique religious traditions, and daily life of the members of these communities. In addition, the book provides wonderful photographs and prints of the artwork found among these Jewish communities.

Wasserman, Tina. *Entrée to Judaism: A Culinary Exploration of the Jewish Diaspora*. New York: URJ, 2010.

This cookbook is exactly what the title purports it to be, a culinary exploration of the Jewish Diaspora. Wasserman provides insight on the cultural cuisine of Jewish communities worldwide as she provides historical data as well as personal stories and notes. This book illustrates Wasserman's belief that food can serve as both memory-keeper and storyteller.

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Unit 2: India

- New York Times Article
http://www.nytimes.com/2008/11/29/us/29religion.html?_r=1&sq=religion%20american%20politics&st=cse
- Descriptions of suggested media tools
<http://thwt.org/index.php/presentations-multimedia>
- YouTube Clip—Malida Ceremony
<http://www.youtube.com/watch?v=AjZhFAt2A2M>
- *Malida Ceremony* Article and Recipe
http://asianjewishlife.org/images/issues/Issue8_Jan2012/PDFs/LoMein-to-Laksa.pdf

Unit 3: Russia

- YouTube Clips—*Fiddler on the Roof*
<http://www.youtube.com/watch?v=gRdfX7ut8gw>
<http://www.youtube.com/watch?v=6o2glSJYwQU>
<http://www.youtube.com/watch?v=AUGCpL8Qixw>

Unit 4: Argentina

- YouTube Clip – West Side Story Clip
<http://www.youtube.com/watch?v=II2uaRmlQNg>
- YouTube Clip—Entre Rios Jewish Community
<http://www.youtube.com/watch?v=C1RmhiTFyqc&feature=related>

Unit 5: The United States of America

- History Resources
<http://www.icsresources.org/content/curricula/HistoryOfJewsInAmerica.pdf>
- Tablet Magazine “Unkosher” Article
<http://www.tabletmag.com/jewish-life-and-religion/64115/unkosher/>
- YouTube Clip—Dr. Quinn Medicine Woman
<http://www.youtube.com/watch?v=Yt3QvAimQFw>
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Unit 6: My Jewish Identity—Part 2

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