Friends Across the Sea
Teacher’s guide Production Team

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Friends Across the Sea
A Curriculum about Jewish Peoplehood

Rationale of the curriculum

Many young Jews today, although identifying as Jews, don’t feel a sense of belonging to a larger people, to Clal Yisrael. They don’t necessarily feel that they share a bond with Jews who live far away from them – a bond born of a shared history, culture, religion, world view and perhaps even destiny.

Many young Jews in Israel are hardly aware that Jewish life exists outside of Israel, and even if they know there are Jews around the world, they know little about their day to day lives as Jews. Similarly, many young Jews around the world may know about their local or even national Jewish communities, but they know very little about Jewish life in other countries.

The last decade has also brought with it a great decrease in the connection many young Jews feel with the state of Israel.

“Friends Across the Sea” attempts to meet these challenges. We hope not only to inspire in our students an awareness of Jewish Peoplehood, but to foster a sense of excitement about belonging to Clal Yisrael and a sense of solidarity with Jews around the world. We do this by learning about what it has meant to be part of the Jewish Peoplehood in the past, and by exploring what it can mean today. We don’t present a blueprint for Jewish peoplehood, but rather encourage the students to examine the complex questions involved when talking about what it means to be part of the Jewish people today, and how Israel fits into that picture.

Goals of the curriculum

- The students will understand that Jews live around the world.
- The students will see themselves as part of Clal Yisrael.
- The students will feel a sense of affinity and empathy for other parts of the Jewish world.
- The students will recognize that Jews have different Jewish identities – some are similar to us and others are different, and they will be tolerant of these different identities.
- The students will recognize the unique status and importance of the Land of Israel and the State of Israel in the Jewish world.
- The students will discuss the complex issue of the desirable relations between Israel and the Diaspora communities.
After the students complete the curriculum, we hope they will have internalized the message that they have “Friends Across the Sea” (or across the seas, in many parts of the world). We hope they will feel that they have just started to find out more about these friends.

If we really manage to get our message across, we hope that some of the students will be motivated to learn more about this subject by themselves.

The word “chaverim” (“friends”) is used to refer to Jews from different communities in the Blessing for the New Month, which is recited in synagogue on the Shabbat before each new Hebrew month. After wishing for a blessing on all Israel, the prayer ends “…friends all Israel, and let us say – Amen!”

About the curriculum
Target audience:
The curriculum is intended for Israeli Jewish students and for Jewish students around the world (5th – 7th grades).

Curriculum teaching format:
We recommend that an hour a week be devoted to the curriculum over one school year, or two hours a week over one semester.

Alternatively, the curriculum can be taught in shorter and more intensive periods. After completing one unit over a few weeks, a longer break can be taken before moving on to the next unit.

***If possible, we strongly recommend twinning your class with a class of Israeli students who are also studying the Friends Across the Sea curriculum. To arrange this, contact the Tali Education Fund or the Jewish Agency for Israel to connect with your region’s partner area in Israel.

The curriculum includes:
- Student textbook
- Teachers guide
**Didactic principles and methods in the curriculum**
Throughout the curriculum, we present the students with Jewish realities that differ from that with which they are familiar. This includes the reality in Israel, as well as in other countries.

In order to ensure that the material is relevant and meaningful for the children, we applied the following didactic approach throughout the curriculum:

1. **Presenting young voices**: Material is often presented through fictitious characters of a similar age to the students – Hadas, an Israeli girl, and Jewish children who live in various other countries. These characters act as “spokespeople” for their countries (the US, England, Turkey, the Netherlands, Mexico, South Africa, Canada and France). Their comments are presented mainly through a fictitious internet forum called the Friends Across the Sea Forum.

2. Many of the activities in the curriculum encourage **active learning**.

3. The curriculum does not only address cognitive knowledge, but also invites the students to join in **experiential** discussion of Jewish life in different places, and seeks to involve them **personally** in the study themes.

4. The curriculum is **topical**. The countries we visit during our virtual tour of the Jewish world include some of the main Jewish communities of our times, with an emphasis on the Israel, the US, France and the Former Soviet Union. However, we were also careful to emphasize that Jews live in many other countries, too. We presented the students with situations facing Jewish communities in Belgium, Hungary and elsewhere, as well as the all the countries represented on the Friends Across the Sea Forum.

5. The curriculum is **multidisciplinary** – it includes aspects of other teaching subjects, such as geography and history. The curriculum includes sections that require the students to study world maps, as well as authentic historical documents providing a broader perspective.

6. The curriculum can be accompanied by various activities that involve the students’ families and friends and members of their community, including **meetings** with visitors from Israel and other Jewish communities around the world.

**The themes of the study units in Friends Across the Sea**

**Chapter 1 – Around the World – “From the Four Corners of the Earth”**
In this unit we meet Jews around the world and talk about the changes in Jewish demography during the last century.

**Chapter 2 – Living as a Jew in a non-Jewish Society**
In this unit we analyze an imaginary French Jewish newspaper in order to learn about life for Jews in France in particular, as well as in other communities around the world.
Students are invited to compare and contrast these examples with their own communal life.

**Chapter 3 – Juggling Identities**

In this unit youth around the world present dilemmas they encounter when grappling with the different aspects of their identities.

**Chapter 4 – "All Jews are Responsible for One Another"**

In this unit we examine historical documents from different periods of Jewish history, in order to examine the concept of 'Jewish solidarity' both in the past and the present.

**Chapter 5 – Together, Hand in Hand**

This unit focuses on various contemporary Jewish organizations which promote Jewish solidarity. The unit highlights the Partnership2gether initiative of the Jewish Agency which connects Jews in communities around the world with Israeli counterparts.

**Chapter 6 – Only in Israel**

This unit relates to the unique character of Israel and the ways in which it differs from other Jewish centers around the world.

**Chapter 7 – Taking a Stand**

This concluding unit raises questions about the ideal relationship between Jews around the world and Jews in Israel.

We hope that you will find teaching this curriculum a productive educational experience that will help you educate your students to a sense of belonging and commitment to the Jewish people.

Please feel free to contact the editorial team directly. We will be delighted to hear any comments or questions. Our address:

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Chapter 1

Around the World

In this chapter, we get to know Jews from around the world and discuss the demographic profile of the Jewish people over the past 130 years

Goals of the chapter

1. The students will learn about the current dispersion of the Jewish population around the world, and will understand the principal trends that created the present situation.
2. The students will become familiar with tools for investigating the demographics of the Jewish people and will consider the advantages and disadvantages of these tools.
3. The students will understand their place and that of their family in the broader processes undergone by the Jewish people over recent generations.

This chapter includes five units:

1. **Bonjour, Buenos Dias, Hello, Dag, Shalom** – introductory activity
2. **The Jewish World from 1880 to the Present Day** – demographics of the Jewish people (study of maps and charts)
3. **In Two Tracks** – the migration tracks of two Jewish families (reading family stories and family trees)
4. **Further activities and summary** (written)
Conclusion: **Let’s Talk** – suggestions for encouraging dialogue between students in Israel and Jewish students in the Diaspora

**Unit 1 – Opening Activity**

**Bonjour, Buenos Dias, Hello, Dag, Shalom**

**Method**
We open up with a game, which will open the subject in an experiential way.

**Means**
1. Student textbook, pages 10-11
2. Large map of the world
3. Small blank stickers

**Course of activity**

**Stage 1: Brief introduction to the program**

**Stage 2: Game using the large map**

**Conclusion**

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**Stage 1 – introduction**

❖ Begin the session with questions: Where do Jews live today? Are there any Jews in India? China? Egypt? Which countries have large numbers of Jews? Which countries only have a few?

❖ From the Jewish sources: Explain the expression “the four corners of the earth” (Isaiah 11:12; Ezekiel 7:2). The expression appears in the prayer “May God who performed miracles for our ancestors and redeemed them from slavery to liberty redeem us speedily and collect our dispersed ones from the four corners of the earth, friends all Israel, and let us say Amen.”

This prayer is recited every month on “Shabbat Mevarchim” (the Shabbat before the new Hebrew month, when we bless the new month). This means that every month, there is mention of Jews who live all over the world.

❖ Present the program: This year, we will learn about the Jewish world – a little bit about its history, but mainly about the Jewish world today.

**Stage 2 – working on pages 10-11**

Display a large map of the world in the front of the class

❖ The teacher will divide the class into pairs and tell each pair which of the children’s characters on pages 10-11 will be “theirs” for the following activity.

Each pair will:
1. Learn to say the character’s sentence in the foreign language (with the help of the transliteration for languages not written in Latin characters).
2. Write the name of their character and his/her home country on the sticker.
3. Find the character’s home country on the map (on page 12).
   ♦ When the whole class comes back together, ask each pair to say the sentence representing “their” character. The other students have to guess what language they are speaking and what country the character comes from. Each pair then places the sticker they have prepared on the appropriate place on the map hanging in the classroom.

Conclusion
♦ It is important to emphasize that the “mapping” activity in this lesson was not meant to be scientifically accurate. In the coming lessons, we will study some precise maps and figures. The idea is simply to show that Jews live in many different places around the world.
♦ In later lessons, we will get to know more about the characters who appear on pages 10-11. These characters will participate in a simulated “online forum” through which we will get to know about some of the realities of Jewish life around the world.

Unit 2
The Jewish World from 1880 to the Present Day – Jewish Demography

Method
Study of maps and charts in order to learn about Jewish demographics.

Means
Student textbook, pages 12-15

Course of activity
Stage 1: Study of maps, charts and pie diagram which present Jewish demographics
Stage 2: Discussion about the data gleaned, and about different ways to present data.
Homework assignment which connects material learned with students’ family stories.

Stage 1
♦ After studying each double page (pages 12-13 and 14-15), refer the students to the questions that appear on these pages.
Why did we choose 1880 as our starting point?

Until 1880, approximately 75 percent of the Jews in the world lived in Eastern Europe. In 1881, after the assassination of Czar Alexander the Second in Russia, the Jews were blamed for the attack and a wave of pogroms followed. Large numbers of Jews subsequently emigrated to the US and other countries. Zionism had just begun to develop at this time, and some Jews (a small minority) migrated to the Land of Israel (which was called Palestine at the time).

A comparison of the two maps

♦ The largest fall in the number of Jews was in Eastern Europe, and the largest increases in the number of Jews were in the Land of Israel and the US.
♦ The Jewish population in Latin America and Australia also rose sharply. Small numbers of Jews had lived in Latin America since the mid-17th century as Anusim (forced converts to Christianity who continued to practice Judaism in secret). Toward the end of the 19th century, the Jewish communities in Latin America grew dramatically following mass immigration from Eastern Europe.
♦ At the beginning of the Second World War, there were just 7,000 Jews in Australia. After the war, tens of thousands of Jews migrated to the country.
♦ A sharp fall can also be seen in the Jewish population of several other countries. In the 1950s, for example, almost all the Jews of Yemen and Iraq migrated to Israel in several waves. Virtually no Jews remained in these countries. The Jewish community of Greece was almost completely annihilated during the Shoah.

Demographics

At this point, it’s important to have a short discussion of the concept of “demographics.” Why is it important to measure the size of a given population? How do we check how many people live in a given area? What difficulties may arise when carrying out a census? What special difficulties are involved in attempts to establish the size of Jewish communities around the world?

Problems encountered in Jewish demographic research

Demographic researchers interested in estimating the size of Jewish communities in the past or in the present encounter numerous problems in their work.

Practical problems:

It is difficult to find suitable data. One source are censuses conducted by the non-Jewish authorities. However, not every country conducted censuses, and some countries did not count Jews as a distinct group. Moreover, Jews were sometimes afraid of the censors and did their best to evade them. Researchers sometimes rely on other documents that were not intended as censuses, such as records made by Mohalim (ritual circumcisers), records of payment of Jewish communal taxes, burial records, and so forth.

Ideological problems:
It is not easy to define who should be included. Who “counts” as a member of the Jewish people? For example, should the children of mixed marriages be counted? Should Jews be included even if they do not define themselves as Jewish? These questions are quite controversial.

**Biased censuses – another problem in understanding statistics**

We tend to think of statistical data as something that is factual and objective. In fact, however, the results of censuses depend on the way the criteria are defined. In Israel, for example, one of the problems facing demographic researchers is how to count immigrants from the Former Soviet Union (some of whom were entitled to come to Israel under the Law of Return but are not Jewish according to the Orthodox Halacha). An organization that is interested in securing budgets for the immigrant community may try to “inflate” the statistics by applying a broad definition of Who is a Jew, while others might have different motives. Accordingly, it is important to be aware that apparently objective statistics may conceal subjective motives and approaches.

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**Stage 2**

**A summary of our findings so far**

You can ask the students to complete the following sentences or to respond to them:

- Something that I learned that surprised me…
- In the last census of the Jewish people conducted by Professor Della Pergola in 2010, the number of Jews in the world was estimated at… (13.4 million)
- The country with the largest number of Jews is… (Israel)
- The second-largest Jewish community in the world is in… (the US)
- More Jews live in Israel than in all the Diaspora communities together – true or false? (false)
- Jews can be found today on every continent – true or false? (true)

**Advantages and disadvantages of different tools for presenting demographic data**

- **Maps** (pages 12-13 of the textbook): These maps do not show how many Jews live in each country, but only how many live in each continent or each large area. If there are only a few Jews in a given area, the map does not show that any Jews live there. On the other hand, the maps provide extensive information in a simple, visual form, which is their main advantage.
- **Table** (page 14 of the textbook): The table presents detailed and very precise information. This is the only way to know how many Jews there are in each country.
- **Pie chart** (page 15 of the textbook): This chart presents a simplified picture of reality, but it enables us to gain a general impression of the situation at a quick glance.
Homework
♦ Ask the students to fill in their families’ migration routes (mother’s side and father’s side) on the map on page 12.
→ Migration from one country to another should be indicated by an arrow
○ A dot in a circle will mark a place where the family spent a significant period of time.

Unit 3
Getting to Know the Migration Tracks of Two Jewish Families

Method - Studying family trees and family stories in order to follow some of the different migration paths many Jewish families have taken since the late 19th century.

Means
Student textbook, pages 16-26

Course of activity
Stage 1: Read the first conversation on the forum – an introduction to the children on the forum
Stage 2: Study Hadas’s family tree – including an explanation of the structure of the family tree
Stage 3: Read the second conversation on the forum – getting to know part of the family histories of Hadas and Jonathan
Stage 4: Study Jonathan’s family tree – make sure the students understand the structure of the family tree
Stage 5: Read the third conversation on the forum – learn more about the family histories of Hadas and Jonathan; recognize that Jews in different parts of the world followed different migration tracks.
Stage 1 – The first conversation on the forum, pages 16-17

Asking different students in the class to play the part of the different children on the forum will help to make the lesson more lively.

After reading the conversation, present some questions:

- Are all the children on the forum learning about Judaism? Who is? Who isn’t?
- For those who are learning about Judaism – in what frameworks does this take place?
- Which children have Jewish friends and which ones don’t? Why?
- What is the basic difference between Hadas (the Israeli girl) and the other children in this respect?
- How are the relations between Jews and non-Jews in the Diaspora communities? (NB – the answer to this question differs from one community to another)

Stage 2 – Hadas’s family tree

- Class discussion about Hadas’s family tree
  (the students will then continue their work in writing, alone or in pairs)

  - Questions about the general structure of family trees
    Who are the first generation of the family as shown in the family tree? Where do they appear on the family tree? Who are their children? How do we know this?
    NB: In order to help the students to understand the family trees, the names of the family members appear against different color backgrounds, according to generation, and the generations are separated by a faint line.

  - Questions about Hadas’s immediate family
    Find Hadas.
    Who are her parents? Why doesn’t Hadas’s mother appear on this family tree?
    What are the names of Hadas’s brothers and sisters?
    Who are Hadas’s father’s brothers and sisters?
    Which of her cousins appear on the family tree? Is it possible that Hadas has other cousins (cousins on her mother’s side).

  - Questions about the dispersal of the family around the world
    Which members of Hadas’s family migrated to Israel, explaining why she was born there?
    What is the family relationship between Hadas and the members of her family who migrated to Israel?
    What is the country of origin of Hadas’s family?
    In what countries does Hadas have relatives today?
- Questions about the people who do not have children
In each generation, try to guess why some family members do not have children, or their children do not appear on the family tree.

A. They did not have children – they did not marry, did not find a partner, did not want children, died while they were still young, or are still young now.

B. They do have children (or they did) – but Hadas doesn’t know about this, because her immediate family is barely in contact with them, or is not in contact at all, because of the geographical distance or for all kinds of other reasons.

NB
The family tree does not specify exactly when Hadas’s great-grandfather Eliahu came to Israel. We can only assume that he arrived in the 1940s or 1950s. What was happening in Israel at that time? (remember what happened in 1948)

Stage 3 – Forum conversation on pages 20-21
The important subject of intermarriage will be mentioned several times in this program. Today, the rate of intermarriage is very high (over 50 percent among Jews in the US and France, the two largest Jewish communities in the world after Israel). The forum conversation on pages 20-21 mentions the subject of intermarriage for the first time.

Note – non-judgmental teaching:
It should be assumed that many of the students come from “mixed” families or have relatives who have intermarried. It is extremely important to be sensitive when discussing this issue. It is not our role to make judgments about this matter, but to present the phenomenon. We can note the fact that intermarriage raises various questions, such as whether Judaism is part of the lives of these couples and their children.

♦ Ask some students to read the forum conversation on page 20.

♦ Discussion – part 1: After reading Jonathan’s comments on page 20:
Although Lisa, Uncle Josh’s fiancée, is a really nice woman, their marriage is the subject of discussion in Josh’s family. It’s safe to assume that one of the main questions that concerns the family is whether Josh and Lisa will give their children a sense of belonging to the Jewish people and its cultural heritage.

♦ Discussion – part 2: After reading Hadas’s comments:
As Jonathan and Hadas both mentioned, intermarriage in Israel is relatively unlikely for demographic reasons. You could ask the students what Hadas means when she says “There aren’t only Jews in Israel.” This is a chance to make sure that the students know that the State of Israel also has many Arab citizens. Hadas also touches on another issue that is important to Jews in Israel – the tension between religious and secular Jews. Use Hadas’s comments to discuss the difference between the tension
around intermarriage (between Jews and non-Jews) and the tension in Israel surrounding marriages between religious and secular Jews. Make sure the students understand that secular Israelis can also be strongly attached to Jewish and Israeli culture. But in any case, Hadas’s comments highlight the fact that in Israel, too, Jews are not all the same in terms of their way of life, and their attitudes to religion can be complex.

Hadas’s comments lead other children to discuss the broader issue of the role of Jewish culture among Israeli Jews. We will return to this question later (see Chapter 3, pages 56-59).

**Stage 4 – Analyzing Jonathan’s family tree**

♦ **Class discussion:** (the students will continue to work on the family trees by themselves in stage 7).

Having learned how to examine the family trees, we now ask the students to analyze Jonathan’s family tree by themselves. We will confine ourselves to some general questions, e.g. –

What is the country of origin of Jonathan’s family?

Why does Jonathan live in the US today?

In what countries does Jonathan have relatives?

We also ask: How did the Shoah influence Jonathan’s family?

It might be interesting to ask the students if they know of any relatives of theirs who lived in Europe during the Shoah, and if their family’s migration story involves the Shoah.

**Stage 5 – Forum conversation on pages 24-25**

In the forum conversation on these pages, Hadas and Jonathan provide more information (that does not appear on their family trees) which they collected by interviewing their relatives.
**Note – teaching family stories:**
We chose two stories that present two typical migration tracks of Jews over the past century:
- The story of some Sephardic Jews from Morocco who emigrated to Israel, and the story of some Ashkenazi Jews whose families originally came from Eastern Europe and who live in the US.
- It is very important to make it clear to the students that although many Jews followed these tracks, these are just two of many examples. Many Jews followed different routes: Yemenite Jews migrated to Israel, Russian Jews migrated to Germany, some Jews from Eastern Europe migrated to Australia or Latin America, Jews from Algeria migrated to France, and so forth. With this in mind, it is important during the study of the forum conversation on pages 24-25 to make sure the students take note of the comments by Jérémie (France), Rafaelo (Argentina) and Miep (Holland).

**Forum conversation on page 24 (two students)**
- **Life in Morocco:**
  Based on Hadas’s explanation, what is the Mellah? What was life like in the Mellah?
- **Leaving Morocco:**
  What made Hadas’s great-grandfather and Jérémie’s great-grandfather decide to leave Morocco?
  Note the irony: the establishment of the State of Israel led to deterioration in the condition of the Jews in Morocco, and the same state was a refuge they could flee to.
  **NB:** Not all the Moroccan Jews reached this conclusion. Many decided to stay in Morocco, relying on the king’s protection. However, Hadas’s great-grandfather and Jérémie’s great-grandfather both reached the same conclusion – that they should leave Morocco.

Where did Jérémie’s great-grandfather emigrate to? Where did Hadas’s grandfather choose to settle?

- **Emigration to Israel (Aliyah):**
  Hadas’s great-grandfather decided to leave Morocco before the situation of the Jews there deteriorated.
  According to Hadas, why did he decide to emigrate to Israel rather than any other country?
  As we read, Hadas’s great-grandfather came to Israel during the early years after the establishment of the state.
  Where did Hadas’s great-grandfather live during his first few years in Israel?
  Why was it easier for Eliahu’s children to adapt to life in Israel?
♦ Forum conversation on page 25 (the first conversation on the page)
- Living in Poland and leaving Poland:
Jonathan’s great-grandmother left Poland before the beginning of the Second World War. What made her leave? Why did that turn out to be the right decision?
- Similarities and differences:
Jonathan and Rafaelo’s families come from the same background, but they chose different “tracks.” Where did Rafaelo’s great-grandfather migrate to? Where did Jonathan’s great-grandmother go?
What similarities can we see in the stories of Miep’s family and Jonathan’s family? All the children who mentioned stories of migration commented that this process was far from easy. Give some examples of the difficulties involved.

♦ Forum conversation on page 25 (the second conversation on the page)
The children in the forum reiterate that migration is a typical characteristic of the Jewish people. As we saw in the first section, the Jewish people is scattered around almost the entire world.

Unit 4
Further Activities and Summary

Method
Writing assignments
Composing a short essay
Interviewing relatives and completing a questionnaire
Family evening

Means
Student textbook (pages 26-29)

Course of Activities
Stage 1: Summary – writing assignments about the families of Hadas and Jonathan (pages 26-27)
Stage 2: Further activities – migration, Zionism, the Shoah and assimilation: their impact on Jews around the world (pages 28-29)
Stage 3: Investigating the Jewish world
Extra activity: My family
Stage 1: Summary – writing assignments (pages 26-27), work in pairs
Half the students in the class will concentrate on Hadas’s family (page 26) and half on Jonathan’s (page 27).
The students will work in pairs.

Question 1B
- In the forum conversation, Hadas mentioned six relatives:
  Aunt Pnina, Great-Grandfather (Saba Raba) Eliahu, his two brothers (who both died when they were young from an epidemic), and her grandparents (Hadas also mentions various aunts, uncles and cousins, but doesn’t give their names or even how many of them there were.)

- In the forum conversation, Jonathan mentioned 19 relatives (as he says when he introduces himself – he likes to talk!):
  Uncle Josh, Aunt Diane and Uncle Bruce, his three cousins Avi, Tali and Leah, his Great-Grandmother Beila (he also mentioned his parents and his great-grandmother’s two sisters, as well as her three older brothers, one of whom, Yosef, died in the Shoah with his wife and three of their four children).

Questions 2D and 2E
Hadas:
According to her family tree, Hadas did not have any relatives who died in the Shoah (as far as she knows).
Hadas noted in her family tree that today (in her parents’ generation and her own), she has –
One relative in Morocco, 20 relatives in Israel, seven in France and two in Canada (though this information may not be updated).
One relative is married to a non-Jewish man.
Jonathan:
According to his family tree, five of Jonathan’s relatives died in the Shoah (including Yosef’s wife and children, as Jonathan said in the conversation).
In his family tree, Jonathan showed that he does not have any relatives in Poland, but he has one relative in Russia, nine in Israel (including his Aunt Diane and her husband Bruce, as we know from the conversation), two in Australia, two in Argentina, nine in the US and one in South Africa.
Note that the relatively large number of Jonathan’s relatives who live in Israel is due to the fact that five of these nine relatives form a single nuclear family. Three of Jonathan’s relatives have married non-Jews.
From the perspective of their ancestors – writing assignment (this can also be given as a homework assignment).

The questions in the textbook will guide the students to discuss in their essays the establishment of the State of Israel, the Shoah, intermarriage, the dispersion of the family in distant countries, the hope that they will stay in touch and that their descendants will keep their identity, etc.

Stage 2: Migration, Zionism, Shoah, and integration and assimilation – impact on Jews around the world (pages 28-29)

Course of Activity
Stage 1: From the personal to the collective – explain the rationale of the activity to the students.
Stage 2: Work in pairs – the impact of migration, Zionism, the Shoah and assimilation on a “typical” Sephardic Jewish family from Morocco and on a “typical” Ashkenazi Jewish family from Poland.
Stage 3: Class discussion
Suggestion for additional activity

Stage 1. From the personal to the collective – explain the rationale of the activity to the students

After reading the introduction section at the top of page 28, you can emphasize that every family has its own unique story. However, we can also speak of “typical” stories, that is – stories that have similar features to the stories of many other families. The stories of Hadas’s and Jonathan’s families are typical of their respective backgrounds, so we can use them to draw broad conclusions about the story of the Jewish people. At the same time, it is important to emphasize that unusual stories are also important and form part of the great story of the Jewish people.

Stage 2. Work in pairs – questions on pages 28-29

These questions help the students to examine the impact of key phenomena on many Jewish families over the past 130 years.
The students will work in pairs. Ideally, each pair should include one student who answered the questions about Hadas’s family (on page 26) and another who answered the questions about Jonathan’s family (page 27).
<table>
<thead>
<tr>
<th>Phenomenon</th>
<th>Hadas’s relatives</th>
<th>Jonathan’s relatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Migration</td>
<td>Left Morocco due to anti-Semitism (which increased after the establishment of the State of Israel). Some made Aliyah, others emigrated to France and Canada. The absorption of the first generation of immigrants was not easy.</td>
<td>Left Poland due to anti-Semitism (before the Second World War). Some migrated to the US, Canada, Australia and Argentina. One fled to Russia. In the last generation, several have made Aliyah. The absorption of the first generation of immigrants in the US was not always easy.</td>
</tr>
<tr>
<td></td>
<td>Migration is a significant phenomenon in both families.</td>
<td></td>
</tr>
<tr>
<td>Zionism</td>
<td>Many relatives made Aliyah.</td>
<td>A few relatives made Aliyah.</td>
</tr>
<tr>
<td>Shoah</td>
<td>The Shoah had a stronger influence on Jonathan’s family, because many of his relatives were living in Europe when it occurred (remember – most of the victims of the Shoah were European Jews). At the time of the Shoah, Hadas’s family was living in Morocco, not in Europe.</td>
<td></td>
</tr>
<tr>
<td>Integration and assimilation</td>
<td>Both families have experienced intermarriage (though more so in the case of Jonathan’s family). In both families, intermarriage has occurred in the last generation.</td>
<td>Three relatives intermarried (Bruce in the US, Miriam in Australia and Yelena in Russia).</td>
</tr>
<tr>
<td></td>
<td>One woman (Sarah) married a non-Jewish man and lives in Canada.</td>
<td></td>
</tr>
</tbody>
</table>

The students are then asked to assess to what extent, in their opinion, each of the four phenomena (migration, Zionism, the Shoah and integration and assimilation) have affected Hadas’s family and Jonathan’s family (major impact, minor impact or no impact).

**Stage 3: Class discussion**

In the discussion on the Shoah, it is important to emphasize that although the Shoah had a particularly strong effect on the Jews of Europe, it affected the entire Jewish people. The Shoah has become part of the identity of all Jews, regardless of their own family history. This is also true of the other phenomena – they have all shaped the development of the Jewish people as a whole.

In the discussion on migration, the students can consider the dramatic consequences of individual decisions to move from one country to another or to stay
put. For example, compare the fate of Jonathan’s relatives who stayed in Poland with that of those who migrated to the United States.

The discussion on Zionism offers an opportunity to make sure that the students are familiar with this term. “Zion” is an ancient name for Jerusalem that appears in several books of the Bible (including the Psalms and the Song of Songs), and it has also come to be used to refer to the Land of Israel as a whole. The Zionist movement encourages Jews to emigrate (make Aliyah) to the Land of Israel.

The discussion on integration and assimilation discusses processes whereby Jews become distanced from the minority Jewish culture and from the Jewish people, and move closer to the non-Jewish culture of the majority.

Stage 3: Summary – investigating the Jewish world (the comments of the cartoon character)

Our study up to this point has been based on some very different sources of information. Some of these sources (maps, tables and diagrams) show us what happened to the Jewish people as a whole. We have also learned about the history of the Jewish people in recent generations by investigating family stories (using family trees and the personal stories of adult members of the family).

Class discussion:
Look at the illustration at the top of page 29. What kinds of sources that we have not already mentioned is Hadas using to investigate her family story? (photographs and letters)
We can also mention other sources that can be used to investigate the history of a given period (objects, newspapers, diaries, folk stories, as well as literature, works of art, and so forth). Ask the students if they have read any stories or books that take place in a different place or period.

Concluding questions
In conclusion, we can return to the two questions the students were asked to consider when they compared the map of 1880 with the map of where Jews live today (page 13 in the textbook):
A. Where was there the greatest decrease in the number of Jews?
B. Where was there the greatest increase in the number of Jews?
After reading the stories of Hadas and Jonathan, ask the students to try to explain the figures presented in the maps.

Summary of the stories
Anyone who lived a century ago would be amazed by the way his or her descendants are living today. In the case of the Jewish people, though, the changes are particularly profound. Very few Jewish families are living in the same country now as they were in 1880. Communities of millions of Jews were virtually annihilated, and communities of hundreds of thousands of Jews emerged in other places. Today, a large proportion of the Jews in the world live in the State of Israel, which did not even exist as an independent country a century ago!
The past 130 years have brought amazing and even revolutionary changes for the Jewish people.
It’s fascinating to imagine what kind of changes the Jewish people will experience over the next century…

Additional activity: My family
You may choose to ask the students to complete one of the following two assignments: to prepare their own family tree, or to interview their relatives about their family history.

Making a family tree:
Lead a class discussion about the information that should be included in the family tree: names, dates of birth and death, profession, place of residence, etc. It is important to recognize that it is very difficult to collect much of this information. Even if the family tree is not complete, it is still a valuable document.

Interviewing family members:
You can work with the students to prepare a questionnaire for the interview (the students can work in small groups and think of questions, and then the class as a whole can agree on a common list).
Suggestions of questions:
► Where were you born? Where did your parents live? What is your profession? What did your parents do?
Who in your family decided to move from one place to another? When did this happen and why? Did your relative move here alone? Did many of his/her friends do the same?
► Did any of your relatives move to a different country? Why did this happen and when? Was this an unusual decision, or did many people move to that country at the time?
► Did the Shoah affect our family? If so – in what way?
Have members of our family assimilated? If so, where are they living now? Are we still in touch with them?

**Exhibition:**
After the students complete their assignments, the class can prepare an exhibition of their projects.

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**Suggested Joint Activities for Students from “Here” and “There”**

**Activity 1: Let’s Talk**

On page 30 in the textbook, there is a list of questions that will help the students to engage in meaningful discussions with Jewish students living in Israel who are also studying the Friends Across the Sea program. There is also a list of questions the students can expect to be asked by their Israeli peers. Even if your students are not in contact with Israeli students, you can still discuss these questions.

**Activity 2: Where did my family come from?**

**Working on a common map**

- One of the classes marks on the map the country of residence of the students and their families’ countries of origin (of the generation that immigrated / made Aliyah). You can use the call--out tool in the PDF (see example).
- The students add their names alongside each dot marking the country of region of origin of the families.
- When the map is ready, send it by email to the other class. The students in the other class add their names to the same map and send it back to you.
- Instead of working on the map, or in addition, you could also prepare a graph. Each class prepares a bar graph summarizing the data for the class. The y axis should state the number of students in the class. The x axis details the families’ countries of origin.

Here is an example of a graph comparing the data for two classes that each have 32 students. The red columns show the results for a typical class of Jewish students in the US. The blue columns show the results for a typical class of Jewish students in Israel.
The classes send their graphs to each other, compare them and hold discussions in their classes:

Discussion:
- Did many families come from the same countries?
- Where did large numbers of families come from? Where did smaller numbers come from?
- Are there significant differences between the data for the Israeli and the overseas class? What is the reason for these differences?
- What do the data show us about the migration patterns of the Jewish people over the past century?

Activity 3: Transitions – preparing a joint album of stories

Ask each student to write a short story about someone in their family who migrated or made Aliyah to their present country of residence. The idea is to write an anecdote, a story about some particular incident, not a whole description of the individual or their migration. Each student prepares a “card” on the computer detailing their name, the anecdote about their family, and a drawing or photograph by way of illustration (see the model format below).

Collate all the “cards” in an “album” and send it to your twin class.

Distribute the stories you receive from the twin class to your students – each pair of students reads one or two stories.

Use the following questions as the basis for a class discussion (ask the students to answer the questions briefly):
• Who read a story that discusses someone getting used to life in their new country? What difficulties do the stories reveal in the process of adaptation? Who sent a story about someone dealing with these difficulties?
• Who read a story involving children?
• Who read a story that mentions particular objects?
• Who read a sad story? Who read a funny story?

You could ask the students to prepare short skits based on some of the stories.

After the students have shared the stories they read (with the help of the questions above), it is worth taking a few minutes to focus on these points:
• What common challenges were faced by Olim who arrived in Israel and immigrants who arrived in other countries?
• Did you identify common emotions, aspirations or thoughts in the different stories?
• It’s also worth asking a more general question: What can we learn from these stories about the history of the Jewish people over the past century?
Coming up in the next chapter:

Note:
In the next chapter (Chapter 2), we will study a local Jewish newspaper from France ("The Jewish Lens," pages 33-40 in the textbook). Tell the students to make sure to read these pages before the next lesson, particularly the sections marked with a star 🌟.
Chapter 2

The Jewish Lens

In this chapter, we discuss Jewish life in countries where Jews are a minority. We consider the goals and activities of the institution of the Jewish community and the issues it faces.

In Chapter 1, we looked mainly at the US and France – the two largest Jewish centers. This chapter focuses on the Jewish minority in France – the third-largest Jewish community in the world – and compares it with Jewish life in other major centers.

Goals of the chapter

1. The students will learn about the institution of the Jewish community in the Diaspora.
2. The students will consider the role of the Jewish community in their own lives.
3. The students will discuss the complex relations between the Jewish minorities in many countries and their non-Jewish surroundings.
4. The students will get to know the French Jewish community.
5. The students will also get to know the Jewish community in the Commonwealth of Independent States (CIS), the country that includes Russia and some of the other republics of the Former Soviet Union.
6. The students will feel a sense of affinity and empathy for other parts of the Jewish world.

The Jewish Lens
The Institution of the Jewish Community

Method
We use a fictional newspaper, “The Jewish Lens”, set in France, in order to spark reflection, discussion, and internalization about Jewish community life and its institutions around the world.

Means
- Selection of Israeli newspapers (children’s newspapers, women’s newspapers, sports, TV guide, etc.)
- Student textbook, pages 31-46.

Course of activity
Stage 1: Introduction – clarifying the method
Stage 2: Critical reading of “The Jewish Lens” and assignments based on the questions in the student textbook (pages 41-43).
Stage 3: Checking and discussing the students’ answers.
Extra activity: Focus on the Jewish community in Russia and Ukraine (use the worksheet in the appendix to this file).
Stage 4: Conclusion: Concluding assignments and discussion based on the Friends Across the Sea forum. Discussion of the similarities and differences between Jewish communities in different countries.

Let’s Talk.

Note:
Reading the newspaper takes some time. Ask the students to skim through the newspaper, and to read carefully the items marked with a star several days before the lesson.

Stage 1: Introduction – clarifying the method
The content of a newspaper can teach us a lot about its readers. The teacher can illustrate this point by using the example of a children’s newspaper (or any other type of newspaper – women’s, local, etc.)
Examples:
• Articles and letters to the editor highlight issues that interest and concern the target audience.
• Advertisements show which products or services may interest or tempt the readers, which can help us understand what they like and need.

The information we can gain from a newspaper can be very specific. The sports column in an Israeli newspaper will usually concentrate on soccer, while its American counterpart will have more reports about baseball.
Similarly, we can obtain information about the Jewish community in Paris by reading “The Jewish Lens” (student textbook, pages 33–40).

Stage 2: The Jewish community in the Diaspora
In Chapter 1, the students learned about the Jewish community in the United States – the largest Diaspora community. In this chapter, we focus on Jewish life in France – the second-largest community in the Diaspora. We will also learn about the Jewish Community in the Commonwealth of Independent States (CIS) (the country that includes Russia and some of the other republics of the Former Soviet Union) – the third-largest Diaspora community. We will do this by means of the advertisement for the trip to Russia and Ukraine on the last page of the newspaper.

The community newspaper “The Jewish Lens”
“The Jewish Lens” is a fictional newspaper, but it is similar in style to Jewish newspapers published in communities around the world. Accordingly, the questions on pages 41–43 are relevant to all the Diaspora communities, and not only to France. At the end of the chapter, we will discuss some of the differences between the various Diaspora communities (see the Friends Across the Sea forum discussion on page 44).

Classroom activity
The students will work in pairs. After reading the articles marked with a star ‡, the students can look through the newspaper and complete the assignments on pages 41-43 in the textbook. Look at question 4 together with the students to help them understand how to deal with the questions.

Stage 3: Checking and discussing the answers – classroom discussion
Throughout this section, it is important to begin by asking questions that relate to the students’ own lives (these questions are marked with a square •). Then summarize the students’ answers, using specific examples to make conceptual points (these examples and comments are marked ▶).

1 Jewish community centers and synagogue
• Do you know of a synagogue close to where you live?
Have you ever been there? In what circumstances? (prayer service, other activities)
A synagogue is naturally a house of prayer, but it often also serves as a **meeting place** for Jews, whether they are religious or secular. Many examples of this can be found in “The Jewish Lens.” In addition to prayers, activities held in the synagogue include:

- Jewish studies (weekly Torah portion and Talmud class – see the advertisements)
- Hebrew class (see the advertisements)
- Purim party (see the advertisements)
- Movies (see the advertisements)
- Hebrew school classes are often held in the synagogue (see the column Apples and Dates).

The goal of the diverse activities in the synagogue is to strengthen the connection between Jews, Judaism and the Jewish world… and simply to provide a meeting place.

### 2 Jewish stores

- Do you (or your parents) ever buy products at “Jewish” stores? If so – what items? Why do you buy these products at a Jewish store rather than elsewhere?

Jewish stores were opened to meet the need for **products** that are unavailable (or rare) in regular stores. Most regular shops don’t carry products specifically for Jews, because Jews are a minority, and it wouldn’t be economically worthwhile for stores to carry these items. This, of course, differs in a neighborhood where many Jews live. In these neighborhoods general stores might well carry some products specifically catering to Jewish needs.

“Jewish stores” carry products such as:

- Kosher meat (see the advertisement for “The Red Cow”)
- Jewish books (see the mention of the “Book of Books” bookstore in the advertisement for the store “The Jewish Home”)
- Judaica – e.g. talitot and hanukiot (see the advertisement for “The Jewish Home”)

Jews establish companies and organizations to provide important **services** that they cannot get elsewhere. For example:

- Kosher restaurants (see the advertisements for the kosher Chinese restaurant Metsouyan) and kosher caterers
- Jewish educational institutions (see question 3 for more about this)
- Travel to Israel for the Jewish holidays (see the advertisement “Passover in Eilat”)
- Community radio stations and newspapers providing information about the local Jewish community and events around the Jewish world, particularly in Israel.
- Organizations such as The Shabbat Bureau, which helps Jews who don’t
want to work on Shabbat to find suitable jobs.

3 It’s all about the children…

- What kind of school do you go to? What kinds of schools do your cousins and friends go to? What kinds of Jewish schools have you heard about? What are the differences between them?

► Jewish day schools
As the advertisement for Gamliel High School shows, Jewish day schools provide a general education as well as Jewish cultural themes – Jewish customs and traditions, Torah and Talmud, Jewish history, Hebrew and so forth.

In Jewish day schools, all (or almost all) of the students are Jewish, as are most of the teachers. Students in these schools mix less with non-Jewish children (neighbors, children who go to activity groups with them etc.)

In addition to the national holidays and vacation days (Sundays and Christian holidays), Jewish schools in France are also closed on Shabbat and Jewish holidays, as opposed to general schools which are open on Saturdays and Jewish holidays.

Not every neighborhood has a Jewish day school, and some children travel many hours to attend one. Distance from home is an important factor in choosing a school, and the result is that some parents who would like to send their children to a Jewish day school decide not to do so. In other cases, parents may deliberately choose to live in an area served by a Jewish school.

Hebrew School
Hebrew School (or “Cheder”) is intended for Jewish children who do not attend a Jewish day school. In France, elementary schools are closed on Wednesday and Sunday, and on these mornings Jewish children can attend Hebrew schools, where they study Jewish subjects: Bible, prayer, Jewish history, and sometimes modern spoken Hebrew.

In the article Apples and Dates, the principal of a Hebrew school emphasizes how hard it is for children to give up their free time. Students at Hebrew school attend only once or twice a week, so that the number of hours of study is less than in Jewish day schools. On other days, these children attend neighborhood schools (close to their homes) and are often the only Jewish children in their class.

In most countries, public schools do not take the Jewish calendar into account. In France, for example, schools are open on Saturday morning, and Jewish students are required to attend lessons just like their classmates.

4 Jewish camps and youth groups
- Do you belong to a Jewish youth group?
Have you ever been to a Jewish summer camp? What was it like?
The Jewish scout movement described in the article “A Camp for Everyone” is a full-fledged youth movement, with counselors and kids who meet every week and go to camp in the vacations. The article emphasizes the movement’s desire to enable Jewish children from different backgrounds to spend time together, make connections and see Jewish culture as something that binds them together. You might ask the students why this kind of youth movement is important, and whether they would like to be involved in this kind of activity.

5 Jewish culture and tradition
► “The Jewish Lens” provides numerous examples of the interest shown by Diaspora Jews in all fields of Jewish culture. Examples include:
• Monthly screenings of Jewish films; the screening of “Fiddler on the Roof” followed by a discussion about Jewish life in Russia 100 years ago (see the advertisement for the Jewish Film Club)
• The article on the Book of Esther
• An exhibition of paintings on Biblical themes (see the advertisement for the exhibition “All the Colors of the Bible”).

Interim summary
► Jews tend to choose to live near other Jews and to organize themselves in communities. Geographical proximity enables them to meet their special cultural, religious and social needs
► Affiliation to a Jewish community is, of course, voluntary. Many Jews choose not to be involved

6 Bonds with the Jewish world
• Do you attach importance to what happens to Jews in other countries? If so – why? Have you been to Israel yet? Do you have relatives in Israel? Do you know people who have visited Israel? Are your parents interested in what happens in Israel? Do you have special feelings about the State of Israel, or is it just like any other country – like Australia, for example (or like Italy, if you are teaching in Australia)? Is the existence of the State of Israel important to you?

Note
Although one of the goals of this curriculum is to strengthen the students’ affinity with the Jewish people and the State of Israel, it is quite possible that this may not be where some of them are now… and they may never be. It is very important to accept and legitimize any response.

► Contacts with other Diaspora communities
Some sections in the newspaper reflect an interest in other Jewish communities and, in particular, a desire to help communities facing difficulties.
• The article “Daughters of the Revolution” about developments in the Jewish community in the United States
• The advertisement by B’nai B’rith about a discussion on “The Jewish Community in Germany Today”
• The advertisement about the organized tour to Russia and Ukraine, including visits to Jewish sites and meetings with the representatives of Jewish communities

 ► The complex attitudes of Diaspora Jews toward Israel
Many Diaspora Jews love Israel and are interested in what happens there. For example, see:
  • The advertisement for Hebrew classes
  • The article “Project Aladdin” reflects interest in developments in Israel
  • The advertisement about “Kol Yisrael News” reflects an interest to hear news from Israel

 ► Many Diaspora Jews support Israel's right to exist and try to support the state in various ways
See:
  • The advertisement about sending pizzas to IDF soldiers
  • The interview with the candidate for mayor, where the interviewer asks the candidate about his positions regarding Israel, and it is mentioned that the rival candidate is working to strengthen ties between France and Iraq
  • The advertisement of the Jewish National Fund about planting trees in Israel

 ► Diaspora Jews often function as “unofficial ambassadors” of the State of Israel
• The “Kol Yisrael News” advertisement of the Community Radio station: Many people around the world learn about Israel and the Israeli-Palestinian conflict from the local media. In France and other European countries, the media present themselves as “objective,” but are often hostile toward Israel (the situation in the US is different in this respect). Accordingly, Jews in many countries are interested in receiving information from an Israeli – or, at least, a Jewish – source. Many Jews feel that they are “unofficial ambassadors” for Israel in their surroundings (among non-Jewish friends, colleagues, etc.) In many cases, this is not an easy role to play, and they have a real need for information from an Israeli-Jewish perspective.

• The article about the book “The Right to Speak Up”
Like Israelis, Diaspora Jews disagree among themselves regarding the policies Israel should adopt. This article raises the question as to whether Jews who are not Israelis, but who care about Israel, should express their disagreements with the actions of the Israeli government, or whether they should refrain from “speaking up.” This is a very important issue, and one worth discussing in depth. The students should be
encouraged to see both sides of the argument (those who support criticism by Diaspora Jews and those who oppose it). Is it more suitable to express criticism in some frameworks than in others? Examples could include letters to a “general” newspaper as opposed to a Jewish newspaper, or to a serious newspaper as opposed to a tabloid.

▶ Attitudes to Aliyah among Diaspora Jews vary, and are sometimes equivocal:
See:
• The letter in the Letters to the Editor section from a mother whose daughter made Aliyah.
• The advertisement from the Jewish Agency for Israel about a meeting for dentists planning to make Aliyah.

▶ Mutual ties between Diaspora Jewry and the State of Israel
Many Jews around the world donate money to the State of Israel, and thereby become partners in activities in Israel (for example, see the advertisement for planting trees in Israel through the JNF).
The State of Israel also gives something to Diaspora Jewry:
• **Pride** – see the comment by the mother whose daughter made Aliyah in the Letters to the Editor column
• **Education** – note the name of the teacher who gives Hebrew classes in the community – Shai Golani, which suggests that he is Israeli.
• **Security** – note the emphasis on the place of origin of the guards at Gamliel School.
• **Refuge in time of need** – see the advertisement of B’nai B’rith on the lecture about “The Law of Return and Israel as a Country of Refuge.”

7 Relations with the non-Jewish world
• Do you have friends who aren’t Jewish? If yes, where did you meet them?

▶ In every country apart from Israel, Jews form a small **minority**.

▶ Sections of the newspaper reflecting friendly relations between Jews and non-Jews:
• The advertisement for the exhibition “All the Colors of the Bible” reflects interfaith cooperation.
• The candidate for mayor of Boulogne has developed ties with Raanana, and is an opponent of anti-Semitism.
• References to assimilation show that friendly and even intimate relations are common between Jews and non-Jews (see further discussion in question 8 on assimilation).

▶ Sections of the newspaper reflecting hostile attitudes toward Jews:
Students who live in the US may be surprised to learn that in many countries Jews encounter considerable and active hostility.

- At the end of the interview with Mr. Picon, he mentions that the Jewish community has suffered anti-Semitic attacks.
- The advertisement for the Gamliel School emphasizes that the school has guards – clearly there is a need for such security.
- Comments about the need not to be seen to be Jewish (the rabbi’s instruction to wear a hat over the kipa in the Purim column) and Michelle’s mother’s advice to the visiting girl from Israel (in the column Long Distance Kisses).

Today, hatred of Jews can be encountered in France and most European countries, but it is a relatively minor problem. However, hostility to Jews because of their support for Israel has become a growing problem in many countries in recent years. In France (and in other countries, such as Belgium, Great Britain and Turkey), hostility to Israel has sometimes led to verbal or even physical attacks on the local Jewish community.

8 Assimilation

About assimilation

Assimilation refers to a situation where Jews are apathetic about their Jewish identity and have no involvement in the Jewish community. A key solution to this challenge is Jewish education, which can strengthen the bond between the individual Jew and the Jewish people, and stimulate a desire to learn more.

See:

- The article Emergency Conference in Jerusalem
- The article about the youth movements A Camp for Everyone
- The advertisement for the Film Club
- The advertisement for the Purim party
- The advertisements about classes and lectures provided by synagogues or other organizations, such as B’nai B’rith

Interrightage

In a society where the majority of people are not Jewish, and where Jews are not exposed to Judaism (in the widest sense of the word) through the natural absorption of the dominant culture, active steps are needed in order to give the younger generation a sense of belonging to the Jewish people. When only one of the parents is Jewish, this challenge is even harder, and sometimes depends on the willingness of the Jewish parent to devote time and energy to this subject. Due to this reality:

- The Jewish community tends to encourage Jews to marry within the faith.
• See the advertisement for the Singles Weekend on page 35 in the student textbook.

- The way the extended Jewish family (grandparents, cousins, etc.) responds to intermarriage can be very important. See the second letter in the Letters to the Editor column on page 36 of the student textbook.

*Note*

Due to the young age of the students, we do not recommend raising the fact that, according to the Halacha, there is a difference between the status of children born to a Jewish mother (who are considered full-fledged Jews) and those born to a Jewish father (who are not considered Jews).

9 Jewish Tourism, and further study about the former Soviet Union

► Assignment: What is Jewish tourism?

Jewish tourism is a special way in which Jews can choose to visit other countries. Many Jewish tourists are interested in seeing Jewish sites and meeting other Jews in the countries they visit. NB: Some Jewish sites attract all tourists, including non-Jewish visitors. An example of this is the Maharal Synagogue in Prague, in the Czech Republic. In most cases, however, “Jewish sites” attract mainly Jewish visitors and members of the local Jewish community. Accordingly, they serve as natural meeting places for Jews from across the world.

You can ask the students to identify the activities relating to Judaism and Jews in the Russia and Ukraine trip advertised in the newspaper, and to define what constitutes “Jewish tourism.”

Then write the different activities on the board and classify them in three categories:

- Visits to Jewish sites out of interest in Jewish history or culture
- A desire to meet the local Jewish community
- Visits to Jewish sites for religious reasons

NB: Jews with different levels of observance can enjoy Jewish tours together. The meals are kosher, there is no traveling on Shabbat, and visits are arranged to synagogues for services. However, participants who are not observant are free to spend their time on Shabbat as they choose.

► Work sheet: The appendix to this file includes a work sheet that can help the students extract information about the history of the Jewish community in the CIS. The students will fill in the blanks in the work sheet by reading the advertisement for the trip to Russia and Ukraine.
Answers:
1. Kiev
2. puppet theater
3. Kosher restaurant
4. Club
5. theater
6. Shalom
7. Kiev
8. Senior Citizen’s Home
9. Senior Citizen’s Home

Additional information about the history of the Jewish community in Russia and Ukraine

The Jews of Russia and Ukraine

Today, some 280,000 Jews live in Russia and Ukraine. Most of the Jews live in the main cities. Today, Russia and Ukraine are separate countries, but until 1991 they both formed part of the Soviet Union.

The Soviet Union was governed by a totalitarian regime. Like other Soviet citizens, the Jews could not receive permits to travel abroad, and certainly not to emigrate to another country. In addition to the natural desire to leave a totalitarian country, Jews also had special reasons for wanting to leave the Soviet Union. The universities restricted the number of Jewish students. It was very difficult for Jews to lead a Jewish life: there was no kosher food; only a few synagogues were allowed to hold prayers; and Jews were not allowed to study Hebrew or to hold Jewish cultural events. Jews who insisted on living a Jewish lifestyle lived in fear. Aliyah activists were even imprisoned or exiled to Siberia, one of the coldest areas on Earth, and thus became known as “Prisoners of Zion.”

World Jewry did not remain indifferent to the fate of the Soviet Jews and worked hard to secure their release. We will discuss this subject in depth in Chapter 4 (page 74 of the student textbook).

In the late 1980s and early 1990s, the Soviet regime became more liberal. Jews and their relatives were allowed to leave the Soviet Union. Many came to Israel with their families. Some preferred to migrate to other countries, such as Germany and the United States, and others stayed in the Soviet Union.

In 1999, as the Soviet Union collapsed, the Jewish communities began to rebuild themselves, with the help of other Diaspora communities. This help was vital in the rebirth of the Jewish communities: Although Soviet Jews had a very high level of secular education, almost all of them had no financial resources (just like their non-Jewish neighbors). Moreover, they had been disconnected from Judaism for many decades. The rebuilding of the community began with the establishment of the communal institutions that are found in every Jewish community.

Additional discussion: American Jewry and the Jewish streams

The article Daughters of the Revolution focuses on women who have been ordained and are working as rabbis. Do you know any women rabbis? Were you surprised by the article? For classes in North America: Were you surprised to learn that women rabbis are much more unusual in other countries?
Note: Reading the article Daughters of the Revolution

The students might be surprised by the word “revolution” in the headline of this article. In the US, where the non-Orthodox streams are very strong, women rabbis are no longer considered something surprising or revolutionary. You can encourage the students to ask their parents whether there were any women rabbis when they were children. This is a good opportunity to see that revolutionary changes can become social norms over the course of time.

Consider how much time to devote to this article and this subject. Your students may take the concept of women rabbis completely for granted. Even if you do not spend much time on this subject, it is worth emphasizing two points:
- In most of the world, women rabbis are still the exception rather than the norm.
- Remember that the same textbook is being used in Israel. The writers of the textbook felt it was very important to introduce Israeli students to the different streams of Judaism, since they are often unfamiliar with these forms of Judaism and may even have heard negative comments about them.

The Jewish streams

Modern Judaism includes several streams. Each stream has its own approach to questions of belief, to the Halacha, and to social and cultural issues of concern to the Jewish world.

The three main streams are Orthodox Judaism, Conservative (Masorti) Judaism, and Reform (Progressive) Judaism. In Israel (which is home to 43 percent of the Jews in the world), Orthodox Judaism is the strongest and most dominant stream. In the US (where 39 percent of world Jewry live), the non-Orthodox movements are stronger – particularly the Reform and Conservative movements. It is important to mention that there are also other Jewish streams, such as Reconstructionist Judaism.

Stage 4: Conclusion

> Concluding/summarizing questions

- Why did the editors of the newspaper choose to call it “The Jewish Lens?” What other names can you suggest for this kind of community newspaper?
- What is the role of the synagogue in Jewish communal life?
- Why do Jews establish and join Jewish communities?
- In Israel, many Jews do not feel the need to join a specific Jewish congregation. Can you suggest why?
The students may find it difficult to answer the last question. Explain that many Jews in Israel do not feel that they need to join a Jewish congregation in order to feel or affirm their Jewish identity. The State of Israel itself is a Jewish framework that operates according to the Hebrew calendar, and for some Israeli Jews, this is sufficient. Obviously, Israeli Jews do not need to join a Jewish congregation in order to meet other Jews.

**Final assignments (homework)**
You could ask the students to choose one of the following assignments:
- Write a short article or advertisement that would be suitable for publication in “The Jewish Lens”
- Write a letter to the editor
- Write a reply to one of the letters in the Letters to the Editor column
- Write an advertisement for Jewish or Israeli products
- Write a personal article for “The Jewish Lens”

**Friends Across the Sea Forum (pages 44-45)**
After reading the forum discussion, emphasize the many points of similarity between Jewish communities around the world (e.g. their concerns, such as education, assimilation, charity, and the kind of activities they offer).

We now move on to a discussion of the differences between the Jewish communities:

**On the basis of Miep’s comments (Holland)**
There is a difference between large communities and small communities (the latter cannot provide their members with as many services)

**On the basis of Jonathan’s comments (US)**
In most places in the US, hostility to Jews (whether inherent or due to their support of Israel) is a marginal phenomenon. Relations between Jews and non-Jews are more harmonious. One result of this is the high rate of intermarriage. Another is the willingness of American Jews to help needy non-Jews – something that may be less common in other communities, such as France (see Jérémie's response to Jonathan’s comments).

**On the basis of Hadas’s comments (Israel)**
Hadas emphasizes that the top priority of the Jewish scout movement in France is Jewish unity. It realizes this value by attracting religious and non-religious youngsters and by integrating them in all the activities.
Suggested Joint Activities for Students from “Here” and “There”

Activity 1: Let’s Talk

The questions on page 46 may help the students to engage in meaningful discussions with Jewish students living in Israel who are also studying the Friends Across the Sea program. There is also a list of questions the students can expect to be asked by their Israeli peers.

Even if your students are not in contact with Israeli students, you can still discuss these questions.

Activity 2: Making a newspaper focusing on Jewish life

Each class prepares two pages of a newspaper presenting Jewish life in the place where it lives.

Before starting to work on the project, the students should consider which aspects they think it is important to show to the readers, and plan how the newspaper will look and what it will contain.

Guide the students to refer to the list of subject on pp. 41-43 of the Friends Across the Sea textbook: Synagogue, Jewish stores, the children of the community, Jewish culture and tradition, connections with the rest of the Jewish world, relations with non-Jews, integration and assimilation, Jewish tourism and interest in other Jewish communities around the world.

You can suggest that the students include articles, advertisements, illustrations, photographs, etc.

After completing the work on the newspaper, send your newspaper to your twin class.

Each class will analyze the newspaper sent by the other class:

What can we learn from the newspaper about Jewish life there? What is similar to our reality? In what way is life “there” different from our life “here”?

Share your conclusions with the twin class, and then examine to what extent your students understood the messages that the students in your twin class sought to convey about their community. And to what extent did the students in the twin class understand the messages your students sought to convey?
Appendix

The following page provides a worksheet on the subject of Jewish tourism and the Jews of the former Soviet Union. The students can complete the worksheet as a homework assignment, or it can be used as a test to summarize this chapter of the curriculum.

A group of Jewish tourists from France visited the synagogue in Kiev and listened to a talk by the rabbi of the community. Some words are missing from his talk: can you fill them in?

You can find the answers in the advertisement for the tour of Russia and Ukraine on the last page of the newspaper (page 40 in your textbook).

Dear friends and guests – welcome to our community!

As I’m sure you know, Russia and Ukraine are independent countries today. They are both part of the Commonwealth of Independent States. But this wasn’t always the situation!

Until 1989, Russia and Ukraine were both part of a huge country, the Soviet Union. The Soviet authorities were hostile to the Jews. They closed our community centers and almost all the synagogues. For example, the synagogue in the city of 1________ _____ was closed, and the building was used as a 2__________________!

The authorities did not allow Jews to learn Hebrew, Yiddish and Judaism. It was very difficult to be Jewish, but in the late 1980s the situation changed completely. The authorities changed their policy and the prohibitions were removed. Jewish communities could act freely and without fear. Most of the synagogues that were closed reopened their doors. Today, Jews can buy kosher meat in most of the main cities, something that was almost impossible in the past. We can even go out to eat in a 3___________________, as you have done during your visit.

At Kiev University, the Hillel Student 4________________ is very active. In Moscow, it is possible to watch a play at a Jewish 5__________ called 6_____ ______. Jewish culture has come alive again!

We are not cut off from the rest of the world. We can meet Jewish tourists from other countries – Americans, French, Israelis, etc., without having to worry that the police will suspect, interrogate or threaten us. Actually, almost all the visitors to the Jewish communities are Jewish tourists, but this is really important to us. We are delighted to renew the connection with other Jews.

I almost forgot to tell you about the most important thing of all – our children! In Russia and Ukraine, Jewish schools have opened again, such as the Jewish School in the city of 7_________________. The children at the school learn Hebrew, Torah and Jewish history.
I must mention that when the Jewish communities around the CIS began to rebuild themselves, Jews from across the world helped us out of a real sense of solidarity*, without expecting anything in return. In Kiev, for example, we received donations from the US that enabled us to open the Jewish 8_________________________ where you ate dinner during your visit to St. Petersburg.

Everything has changed, that’s for sure! Who would have dreamed just thirty years ago that things would turn out like this…

My friends, in recent years Jews have been free to leave. Many made Aliyah to 9 ______. Others chose to begin a new life in the US or Germany. But many also preferred to stay here, as I have done. After all, today we can live a full and free Jewish life here.

Who would have believed it? Indeed, who would have believed it?!

* Solidarity: Identification with the condition or attitudes of others due to a sense of involvement and connection.
Chapter 3

Juggling Identities

In this chapter, we consider the dilemmas we sometimes face as Jews living in a mainly non-Jewish society. We also discuss the similarities and differences between the dilemmas we face and those encountered by Jews living in other countries.

Goals of the chapter

1. The students will recognize the challenges involved in maintaining Jewish identity while integrating in a broader society that is mainly non-Jewish.
2. The students will consider the similarities and differences between the dilemmas they may face in their own lives and those encountered by Jews around the world.
The Dilemmas: What Should I Do?

Method
The characters in the dilemmas we will present the students with situations in which they have to define their Jewish identity for themselves and in their contacts with others. The dilemmas force them to face serious questions, such as “To what extent do I belong to the Jewish community and to what extent do I belong to society as a whole?”

Means
Student textbook, pages 47-60

Course of activity
Stage 1: Introduction – clarifying the concept of a “dilemma”
Stage 2: Reading and presenting the dilemmas (in groups)
Stage 3: Discussion following the presentation of the dilemmas
Conclusion: Let’s Talk.

Stage 1: Introduction – Clarifying the Concept of a “Dilemma”
The teacher will clarify the concepts of a value, a conflict and a dilemma.

Value
A principle to which someone attaches importance and in accordance with which they strive to act.
You could ask the students what values seem important to them and what behavior they think is derived from these values.
For example, if the students mention the value of friendship, you could ask them how they think a good friend should behave.

Conflict
Each individual does not adopt just one value, but many values. For example, someone may adopt the values of friendship, telling the truth, avoiding slander, justice, understanding others, honesty, and so on. Sometimes these values clash.
For example, telling the truth might clash with avoiding slander.

Dilemma
A dilemma is a situation in which two values clash and the individual has to choose how to act.

An example of a dilemma:
The owner of a grocery store shortchanged a customer. Should that customer warn his friend not to buy things at the grocery store, or should he remain silent in order to avoid slandering the owner?
Sometimes, Jews living in different countries face dilemmas that require them to decide whether to maintain certain aspects of their Jewish identity (one value) and/or to integrate in society at large (another value). We will now discuss some other dilemmas where Jews have to juggle with conflicting values.

Stage 2: Reading and Presenting the Dilemmas

In this stage, the students work in groups of approximately six. Each group reads one of the dilemmas. After briefly discussing the dilemma, the group then prepares a short skit lasting about 7 minutes presenting the dilemma and the solution the group chose.

Stage 3: Discussion following the Presentation of the Dilemmas

After each skit, the teacher begins a discussion. The following are some guiding questions that can be used after each dilemma is presented.

Questions after the presentation of each dilemma:

- What was the dilemma in this case? What needed thinking about?
- What conflicting values are involved?
- What solution was proposed? Is this solution a compromise or not?
- Did all the members of the group agree on the solution to the dilemma, or were there differences of opinion?
- What do the other students in the class think about the proposed solution? Would they prefer a different solution?
- How do you think each character would feel after making the decision (proud, doubtful, bitter, lonely, frustrated, etc.)?
- What is the significance of the decision taken by each character in terms of their Jewish identity?
- How can we understand Jews whose decision differs from that chosen by the group of students?
1. Sasha’s dilemma: The soccer game and the problem of dual loyalty (pages 48-49 in the student textbook)

This dilemma highlights a significant tension in the lives of many Jews living in various countries around the world. On the one hand, we consider ourselves equal citizens of the countries we live in, and we demand to be treated as such. On the other hand, we feel a deep sense of belonging to the Jewish people, to Judaism in the broad sense of the word, and to the State of Israel.

Sometimes, non-Jewish people do not know many Jews. As a result, Jews may feel that they represent all Jews – anything we do will be perceived by non-Jews as an acceptable or typical action of all Jews. Sasha is not only afraid that his support for the Israeli team might spoil his own chances of being accepted to the team, but he also fears that it might make his teammates and their coach believe that Jews cannot be trusted. He fears that his choice could create a negative image of Jews, and this complicates the dilemma he faces.

Many Jews identify strongly with the State of Israel. In this case, many members of the Jewish community choose to sit together with the Israeli fans and to cheer the Israeli team. But as we have seen, this choice is not clear to everyone, including Sasha.

After the students present the way they would choose to cope with Sasha’s dilemma, it is worth emphasizing that some Jews would certainly decide not to come to watch the game in this case. It is also worth discussing this “solution” in class (What can we learn from this? How would Sasha feel if he took this course of action? etc.)

Discussion of the dilemma – see the guiding questions on page 3.

Reactions of the children on the forum: Make sure the students understand the expression “dual loyalty.”

The actions of the individual Jew and the actions of all Jews
The Scroll of Megillat Esther relates that Mordechai refused to bow down before Haman, the deputy of King Xerxes Achashverosh (Xerxes). Hamas saw Mordechai as representing all the Jews:

“When Haman saw that Mordecai would not kneel down or pay him honor, he was enraged. Yet having learned who Mordecai’s people were, he scorned the idea of killing only Mordecai. Instead Haman looked for a way to destroy all Mordecai’s
people, the Jews, throughout the whole kingdom of Xerxes Achashverosh.” (Esther 3:5-6)

A story about an Israeli sportsman
Oded Kattash is an Israeli basketball player who played for the Greek team Panathinaikos. In the Euroleague final for the 1999-2000 season, Kattash had to play for Panathinaikos against his former team, Maccabi Tel Aviv. Kattash scored many points for Panathinaikos, thereby ensuring that it won the game and became the Euroleague champion. At the same time, he expressed regret that Maccabi Tel Aviv lost the game and that he played a part in its defeat.

2. The dilemma presented by Sharon: A homecoming party on Yom Kippur (pages 50-51 in the student textbook)

Clashes between the Hebrew calendar and the civil calendar often lead to dilemmas, such as those between the desire to maintain a Jewish lifestyle and the desire to secure professional or academic promotion. (Your students may know Jewish adults who work on Shabbat and the festivals Jewish holidays even though they would prefer not to).

In the case of children, one factor that leads many parents to register their children at a Jewish day school is so that they do not have to go to school on the Jewish holidays. In many countries, Jewish students attending non-Jewish schools must come to class on these days just like their classmates.

In this case, the dilemma takes place in the US. Many American Jews do not feel that they have to “juggle” with their Jewish and American identities. American society favors religious tolerance, and in a multicultural society Jews manage quite well and can maintain their Jewish and American identities simultaneously. Even in America, however, dilemmas can sometimes arise, such as the one described here (based on a real incident).

This story relates to a clash between a party and Yom Kippur. The principal is very sorry that the party was unknowingly scheduled for Yom Kippur. Even so, the date of the party will not be changed and the dilemma remains.

Discussion of the dilemma – see the guiding questions on page 3.

Reactions of the children on the forum
It is important to emphasize the difference between the approach in France (as presented by Jérémie) and the approach in the US. According to Sharon’s story, the principal was sorry about the incident and will make sure that it
does not happen again. Jérémie claims that at his school, the principal would not have been as considerate of the special needs of Jewish children – not because she is anti-Semitic, but because of an approach that all the students should observe the same common timetable. The dilemma shows that even when there is awareness and tolerance of different religions, there can still be clashes between Jewish identity and life in society at large.

Hadas – the Israeli girl – then presents the students will a similar dilemma based on a real case that happened in Israel – see page 57 of the student textbook.

3. David’s dilemma: To react or to remain silent?
(pages 52-53 in the student textbook)

The students’ response to this dilemma may vary considerably depending on whether you are in the US, for example, or in Europe. If you are teaching in the US, the students may wonder how such a dilemma could even arise. It is important to explain the background: In many countries, there is a prevailing attitude toward Israel that is unfriendly or biased. The person who wrote the questions probably had no intention of provoking debate about Israel, but simply wrote what she saw as “innocent” sentences reflecting what she perceived as not uncommon views in that society (just as she wouldn’t have thought twice about writing that racism is an appalling phenomenon). The fact that David was the only student who was concerned about the statements against Israel shows that the other students considered these opinions to be unremarkable.

Like many Diaspora Jews, David feels that to some extent he has to serve as a kind of “ambassador for Israel.” Like Israeli citizens, even if he does not agree with everything that Israel does, he does not want Israel to be presented solely in a negative way, while ignoring the difficulties that the country faces.

When we studied the newspaper The Jewish Lens, we saw an advertisement for a Jewish radio station that broadcasts “Kol Yisrael News.” Some Diaspora Jews want to hear news from an Israeli source because of the problematic way in which news is sometimes presented in their local media.

Obviously, David cannot change this reality all by himself. At the same time, he doesn’t want to see injustice go unchallenged. He is also concerned that if he remains silent, his classmates will not hear a different point of view and may assume that the anti-Israeli accusations are correct. After all, they also see David as a kind of ambassador for Israel, and they may interpret his silence as agreement with the criticism of Israel.

On the other hand, David is just a school student, not an expert on Middle Eastern affairs. He might not be able to give a proper response to the sentences, so he may prefer to just let it go. As a student, he is also concerned that if he criticizes the teacher, she may hold this against him.

This is a very complex dilemma. Apart from the confronting values it raises, it also highlights the need to consider the most effective way of solving the dilemma: Head-
on opposition, a quiet protest, remaining silent, or going to his parents, to the principal or even to the school board.

The textbook suggests several ways of coping with this problem. Encourage the students to make their own suggestions. For example, perhaps David could prepare a presentation about Israel.

**Discussion of the dilemma** – see the guiding questions on page 3.

**Reactions of the children on the forum:**
In most cases, American Jews do not feel hostility from their non-Jewish surroundings. In Chapter 2 (after reading the newspaper), we learned that the situation facing French Jews is more complex. In France, Israel is very often depicted as the aggressor – something that is much less common in the US.

You can encourage the students to explain the differences between the responses of Jérémie and Jonathan to this case. Jérémie may recommend that David does not react because his own experience has taught him to be wary of his classmates’ reactions. Jonathan, who lives in an environment that is more friendly to Israel, may be less concerned about the classmates’ reactions. Of course, it is also possible that the different approaches have more to do with the individual personalities of the two boys, rather than their place of residence.

4. **Debbie’s dilemma: Passover, Easter and a ski vacation**

This dilemma (like Sharon’s) revolves around the clash between the Hebrew calendar and the civil calendar. Debbie wants to celebrate Passover with her family, but she also wants to go on vacation with her friend, who will be celebrating Easter. Mrs. Spencer, the mother of Debbie’s non-Jewish friend Jane, has promised to make sure that Debbie does not feel left out. Her intentions are good, but it is clear that she does not really understand Debbie’s dilemma.

Although it is not easy to be different, we are sometimes unwilling to mask over our differences when this relates to our identity. Debbie must address two issues and ask herself two questions: Is she willing to do without the Jewish holiday and participation in Seder night, to miss out on the family reunion and to eat bread during Passover?

Is she willing to participate in a Christian festival?

**Discussion of the dilemma** – see the guiding questions on page 3.
Reactions of the children on the forum:
The emphasis here is on the search for compromise, which could be seen as reflecting the strong desire to take part in both worlds (and both identifies), and the difficulty in letting go of either one.

5. The dilemma presented by Hadas: An Israeli dilemma
(pages 56-59 of the student textbook)

Introduction: The forum discussion
Samuel’s comments bring us back to one of the main reasons why Jewish parents send their children to Jewish day school: To prevent (at least as far as possible) the problems raised in the dilemmas we have discussed above. The situation in Mexico is different to that in most Diaspora communities, since, as Samuel notes, almost all Jewish students attend Jewish schools. We will now focus on the dilemma presented by Hadas.

This dilemma is based on a real incident that occurred in Israel in October 2008. This dilemma once again relates to the clash between the Hebrew calendar and the general civil calendar. However, the fact that it takes place in Israel – a country with a Jewish majority, run by a “Jewish” government – may lead the students (like the children on the forum) to ask questions about the Jewish character of Israel.

We felt it was important to present this dilemma in order to show that although there are fewer clashes between Jewish identity and general identity in Israel than in the Diaspora, issues raising similar dilemmas can sometimes arise.

Background: The situation in Israel
Israeli law guarantees the right of Jewish workers not to work on Shabbat and holidays, just as it protects the right of Muslim workers not to work on Friday and Muslim festivals, or the right of Christian workers not to work on Sunday and Christian festivals. However, many Jews in Israel do work on Shabbat and the holidays.. Workers in vital fields (such as doctors and nurses, police officers, the army and security forces, hotel staff, etc.) are all required to work on Shabbat and the holidays.

Israelis who work on Shabbat and the holidays usually receive a higher wage for their work on these days. You might ask your students whether it is right that people be “compensated” for working on Shabbat (working on Shabbat means that workers miss their day off, cannot spend time with their families, and so on).
Some Israeli Jews who do not work in “vital” fields also work on Shabbat.

**After the children’s skits**
In the task on page 58, the children are asked to prepare a skit describing the response of Yuval Froehlich, an Israeli fencing champion who observes Shabbat, to the court order. After the skit, open up a discussion in class and encourage the students to express their opinions freely.

During the discussion, it is worth emphasizing that Yuval was able to bring his case before the Supreme Court, which listens to claims by citizens who feel that their rights have been violated or deserve special protection.

You may also provide further information about the case:

Yuval Froehlich was unhappy about the Supreme Court ruling, which instructed the fencing association to award him a technical win on the basis of his past achievements. Yuval’s father declared that his son would not use the decision in order to secure a place in the competition overseas. He commented: “The case was not about a flight to Europe, but about a principled struggle for equal opportunities. Yuval will not win a place in the competition at the expense of others just because he refused to compete on Shabbat. We will fight for him to have an opportunity to prove himself the way he knows how, and to reach the next stages of the competition on his own merits and not thanks to charity.”

Today (November 2011), three years after the case, the problem remains unresolved. At the end of October 2011, the fencing association set the schedule for numerous competitions in the Israeli fencing championship, and many of the events are scheduled for Shabbat. Dr. Vladimir Shkaler, a member of the board and one of the heads of the association, explained: “The vast majority of the sportspeople are students, soldiers and people who work during the week for their living. They cannot compete on weekdays because they are working, studying or serving in the IDF. This is why competitions have been held on Shabbat for decades.”

**Discussion of the dilemma** – see the guiding questions on page 3.

**Reactions of the children on the forum**

It could be worth highlighting Hadas’s comments about secular Jewish identity, and Jonathan’s remarks concerning the basic principle in a democracy that minority rights must be protected.
Suggested Joint Activities for Students from “Here” and “There”

Activity 1: Let’s Talk

The questions on page 60 may help the students to engage in meaningful discussions with Jewish students living in Israel who are also studying the Friends Across the Sea program. There is also a list of questions the students can expect to be asked by their Israeli peers.

Even if your students are not in contact with Israeli students, you can still discuss these questions.

Activity 2: Discussing a dilemma

After each class has studied the unit and discussed the dilemmas, choose one dilemma for the two classes to discuss together.

•Hold a vote and ask each student to decide which dilemma they want to discuss. The dilemma that gets the most votes (in both classes) “wins” and is discussed by the two classes together.

•Each class summarizes the different opinions raised during its discussion and sends the summary to the twin class. If possible, open a Wikispace to upload the different opinions. You could also work on a joint Google Doc.

•After reading the different opinions, hold a discussion: Were the opinions of the Israeli and Diaspora students similar or different? Did any of the comments surprise you?
Chapter 4

“All Jews Are Responsible for One Another”

In this chapter, we will become familiar with the concept of “Jewish solidarity” through a discussion of various stories of mutual aid presented through original historical documents. These stories show that Jewish solidarity has been practiced throughout Jewish history, regardless of geographical boundaries.

Goals of the chapter
1. The students will recognize that throughout Jewish history, Jewish communities have practiced mutual aid, regardless of geographical boundaries.
2. The students will recognize Jewish solidarity as a value rooted in Jewish tradition.
3. The students will feel a sense of partnership with Jews living around the world.
Method
In this unit, we study historical documents from various periods, all of which reflect Jewish solidarity. This examination will enrich our understanding of the many faces of Jewish solidarity.

Means
Pages 61-87 in the student textbook, appendix page 138.
A large laminated map of the world and a marker

Course of activity - Part 1: Studying various historical documents

Introduction: Read the title page of the chapter
Stage 1: Illustrate the method by studying one document together
Stage 2: Work in pairs on one or two of the historical documents on pages 62-77.
Stage 3: Concluding discussion for part 1 and quiz based on additional sources in the appendix (see page 71).

Introduction: The Principle of Jewish Solidarity in Judaism
After reading the text on the title page, it is worth taking time to consider the saying “All Jews are responsible for one another.”
It is important to emphasize that this saying appears in the Talmud. The principle of mutual responsibility is an ancient one in Jewish tradition, and is also reflected in the Torah itself. For example, see the verses commanding us to help someone in danger, and the prohibition on lending money for interest to another Jew:
“Do not stand by the blood of your fellow” (Leviticus 19:18)
“If you lend money to any of my people with you that is poor, you shall not be to him as a creditor; neither shall you impose interest upon him.” (Exodus 22:25)
As well as appearing in the sacred texts, this principle has also been applied in practice throughout Jewish history. We will now examine just a few examples of thousands of instances down through history when Jews have helped fellow Jews, although they did not know them and had never met them.

Part 1: Studying historical documents which reflect Jewish solidarity

Stage 1: Illustrating the method through the first document • Class study

“Together We Will Rescue Our Brothers in Captivity” (1472) • Level of difficulty: high
This text describes an instance when Jews from one community (Portugal) raised money to free Jews from another community (Arzila in Morocco) that they didn’t know personally.

**Reading Abarbanel’s letter – class activity**

After reading the letter, ask the class to summarize it.

In the older classes, you can emphasize that although Abarbanel does not state this explicitly, his letter to Yechiel, a rich Jew who lives in Pisa, Italy, is intended as a request for financial assistance and not only as a report of events.

Comments in the letter that create this impression:

- The comment that many Jews from the Portuguese communities, including Abarbanel himself, have already raised a significant sum – ten thousand gold coins (thus Yechiel is invited to join in the commandment of *pidyon shvuyim* – the ransom of prisoners).
- Abarbanel emphasizes that the crisis has not yet been resolved, and ends his letter by expressing the hope that “On hearing this, all Jews will be outraged and profoundly moved.”

### The commandment to ransom prisoners

The commandment to pay ransoms in order to free prisoners is considered one of the most important precepts in Jewish tradition. The Talmud refers to this as a “great commandment” (Babylonian Talmud, Baba Batra, 8b), and even claims that imprisonment is worse than death by sword or hunger. Maimonides (Rabbi Moshe Ben Maimon, who lived and worked in Spain and Egypt in the 11th century) also emphasizes the importance of this commandment: “You have no greater commandment than the ransoming of prisoners.” He argues that someone who ignores the fate of captives “violates… ‘Do not stand by the blood of your fellow’ [Leviticus 19:18]… and ‘Love your neighbor as yourself’ [Deuteronomy 19:18]” (Maimonides, Laws of Giving to the Poor, Chapter 8, Halacha 10).

Throughout Jewish history, the leaders of Jewish communities around the world have collected donations in order to ransom prisoners.

### The price of a captive

“Since the earliest times, it has been known that Jewish communities will spare no effort to redeem their captives. The concern arose that evil people would abuse this willingness and demand excessive sums to free captives… As the Mishna states: ‘One does not ransom captives for more than their value because of Tikkun Olam’ (Mishna, Gittin, 4:6) (in this instance, Tikkun Olam means ‘the greater good.’)

“The Talmud (Gittin 45a) discusses the question of what the Mishna means here by ‘the greater good.’ Is the problem an economic one – the desire to prevent ransoms become a financial burden on the community? Or is this a matter of security – does this provision seek to avoid a situation where Jews will become ideals targets for
kidnappers, if criminals realize that they are particularly ‘profitable’ victims, since their fellows are willing to pay any price for their release?

“Most of the Halachic authorities, including Maimonides, argued that the basic basis? of this restriction is the security consideration.”

(From an article by Michael Vigoda, weekly Torah portion sheet, Ministry of Justice, Department of Hebrew Law, issue 60, for the Torah portion Beshalach).

In practice, however, during the Talmudic period and in the Middle Ages, the rabbis encouraged the ransom of prisoners even when the price demanded was excessive. For details, see the article by Rabbi Golinkin: “How Far Should Israel Go in Order to Redeem Captives from Terrorist Organizations?”

www.us-israel.org/jsource/Judaism/captives

Who was Don Yitzhak Abarbanel

Don Yitzhak Abarbanel was born in Lisbon, the capital of Portugal, in 1437. He was one of the greatest commentators on the Torah, and he was also an important politician who served in the court of the king of Portugal and the kings of Spain. After the Jews were expelled from Spain, he served in several Italian city states.

In class

After explaining the commandment to ransom prisoners, refer the students to the questions on page 63.

Stage 2: Work in pairs on the historical documents on pages 64-77

Note:

The eight documents vary in terms of difficulty, as noted in the explanation about each document. In general, students will obviously find it easier to deal with shorter texts than with longer pieces. The documents on page 64 (Doña Gracia) and page 68 (Baron Maurice de Hirsch) are slightly harder than the other documents. Allocate these sections to stronger students, and help them as necessary.

The students will now work independently, in pairs, on one document and the related pieces of information. Ask the students to prepare a summary of the document they studied and the related information for the rest of class.

You could ask the three pairs of students that finish the assignment first to prepare a presentation of their information in the form of a newscast, with a newsreader and a report from the field.
A Woman of Valor (1552) • Level of difficulty: high

► Historical background
Historical information about the Anusim (forced converts) and additional information are provided on page 64 in the student textbook.

► The testimony of Samuel Usque and discussion of questions 1-3
- Samuel Usque was a contemporary of Doña Gracia.
- Portugal’s only land border is with Spain, and the Anusim could not escape there, since Jews had not been allowed on Spanish soil since 1492. The only other way to leave Portugal is by sea, so the Anusim had to begin their journeys on boats. Accordingly, Doña Gracia bribed ship owners and port officials to take the risk involved in allowing Anusim to board ships and leave the ports. She also helped cover the cost of the journey and provide food for them during their escape.
To the Jews, Doña Gracia seemed almost like God taking them from slavery to freedom. Samuel Usque also compared her to an eagle. The eagle is a powerful bird that carries its young on its wings. This comparison also alludes to a verse in Exodus in which God reminds the Children of Israel that he took them out of Egypt: “You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself” (Exodus 19:4).

► Doña Gracia and the Jewish settlement in Tiberias
Doña Gracia also financed the settlement of Jews in Tiberias, as explained in the textbook.

Enrichment activity (photocopied page).
In the appendix on page 71 of this file, you will find a page with a photograph of a medal issued by the Tiberias municipality in honor of Doña Gracia. You can photocopy this page and give a copy to each student.
The medal shows a portrait of Doña Gracia, with a copy of the translation of the Bible into Ladino, which she financed. This was known as the Ferrara Bible, after the city of Ferrara in Italy, where the translation was prepared. The medal also shows a ship carrying Jews (who might be escaping from Portugal or heading for Tiberias), the city walls of Tiberias, and a quote from Proverbs: “Many women do noble things, but you surpass them all” (Proverbs 31:29)
Make sure that the students understand the expression Eshet chayil (= heroine).

Well done, Sir! (1860) • Level of difficulty: medium

The story of Sir Moses Montefiore is an example of a person who not only provided financial support, but also used his contacts and status to help improve the conditions of Jews around the world. He also
helped to save Jews who were victimized by hostile non-Jewish governments or populations.

**Who was Sir Moses Montefiore?**
Sir Moses Montefiore (1784-1885) was a very rich English Jew, although he was born in Italy (which explains his family name). He donated large sums of money to establish new Jewish neighborhoods in Jerusalem and found hospitals in the Land of Israel. He also provided financial support for numerous Jewish communities in the Land of Israel and around the world. Travel was difficult in his time – there were few hotels, and sometimes he was forced to sleep in a tent. Yet even in old age, he continued to visit communities that required his help.

**The Damascus blood libel**
See the information about this incident on page 67. It is worth putting this incident in its broader context. The first blood libel occurred in England in 1144. Over 150 blood libels against the Jews have since been recorded.

**The song “Sir Moses Montefiore”**
The student textbook quotes the second verse of this song, which refers to Montefiore’s political activities. The song emphasizes that Sir Moses Montefiore did not hesitate to use money to advance his goals – after all, the “large gift” mentioned in the song is actually a bribe. It is important to explain that, in the 19th century, giving bribes to doormen or junior officials was essential in order to reach their superiors. In some countries, this kind of bribery is still common practice today. Montefiore also intervened to help the Jews who faced blood libels in Morocco and Hungary.

**Comments on questions 2 and 3**
Question 2: The Ten Commandments includes the prohibition against murder. It could also be noted that the laws of Kashrut prohibit the consumption of blood. Accordingly, meat must be soaked in salt and water (or grilled) in order to remove the blood before it is cooked.
Question 3: Queen Esther also took advantage of her relationship with the king to save the Jews in the Kingdom of Xerxes.

Enrichment activity: You can show the following clip, which features Israeli singer/actor Yehoram Gaon singing the song in its entirety.

**Did you know?**
Sir Moses Montefiore enjoyed a long life and passed away at the age of 101. On his 100th and 101st birthdays, he received so many gifts from Jews around the world that the British postal service had to recruit additional staff to handle the congratulatory letters, telegrams and parcels. Special trains brought thousands of well-wishers to congratulate him. For Montefiore, these birthdays provided an opportunity to host impoverished local Jews for dinner and to make donations to six settlements in the Land of Israel.
Baron Maurice de Hirsch lived in France in the 19th century. He was born into a rich family with a tradition of philanthropy, and he was himself an important philanthropist who initiated and funded numerous projects in the Jewish world. In his letter, he describes his shock on seeing the poverty and ignorance that were rife among the Jews of Turkey. De Hirsch saw the connection between ignorance and poverty, and viewed education of the young as the cure. For him, education was not only a goal in its own right, but also a means of breaking the cycle of poverty.

Baron de Hirsch also helped poor Jews in Eastern Europe. At the end of the 19th century, for example, thousands of Jews in Vilna were left homeless after severe floods. De Hirsch provided substantial sums of money to build new homes.

An interesting story is De Hirsch’s support for the settlement of Jews in Argentina, which he saw as a potential solution for the problems facing European Jewry. However, the number of Jews willing to move to Argentina was relatively small.

**The Alliance Israélite Universelle**

During the 19th century, the harsh living conditions of the Jews of Turkey led the organization Alliance Israélite Universelle (French for “World Jewish Alliance”) to establish Jewish schools in the country, as it had done in many other Jewish communities, particularly in Western Europe, Morocco and the Land of Israel. The “Alliance” was founded in France in 1860 with the goal of promoting Jewish and secular education. During this period, students in “Alliance” schools in many different countries studied in French.

**From East to West (1881) • Level of difficulty - easy**

**Discussion of the poster and questions 1-7**

**Questions 1-2:** Page 70 shows a poster that offers an idyllic description of the way American Jews welcomed the waves of
Jewish immigration from Eastern Europe (mainly Russia and Poland) that began to arrive in the US in 1881.

On the right-hand side of the poster (the East), we see the immigrants. Their clothing shows them to be poor, traditional Jews. On the other side (the West) stand American Jews. Their Western clothing shows that they are less traditional and more modern. Their outstretched arms suggest that they are ready to welcome and help the Jewish newcomers.

**Question 3** invites the students to imagine how they might have helped the immigrants. Examples might include help finding work and housing, financial aid, and so forth. See the further details below on this aspect.

**Question 4:** It is reasonable to assume that the fact that the American Jews were themselves immigrants, or the children of immigrants, increased their willingness to help the new arrivals. They could identify with them and were familiar with the experience of migration, and so better placed to understanding the difficulties and provide appropriate and effective help.

**Question 5:** Despite this empathy, some American Jews were less than enthusiastic about the newcomers. Perhaps the new immigrants made them feel uncomfortable. After all, they had just settled in the country and become accustomed to its way of life, and now Jews from the “Old World” came along, reminding them (and reminding non-Jewish Americans) just how different the Jewish immigrants were from modern, Western American society.

**Question 6:** The sea in the poster represents not only the Atlantic Ocean, which the immigrants crossed to reach America, but also the obstacles they faced during their journey. The sea could also be considered a symbol of the cultural and mental gulf between the immigrants and their fellow Jews who had already integrated in American society.

**Question 7:** The Hebrew legend is a quote from the prayers: “And hide us in the shadow of Your wings.” This banner is held by an eagle – the emblem of the United States. Thus the slogan conveys the hope that the immigrants will enjoy the protection and patronage of their new home.

**Historical background: Mass Jewish immigration to the United States**

In 1880, there were approximately 250,000 Jews in the United States. Forty years later, the Jewish population was sixteen times higher – four million! Five out of every six Jews in the US were of Eastern European origin. The Jews of Eastern Europe left their countries of birth due to poverty, persecution and the anti-Semitic policies of the authorities. Small numbers migrated to the Land of Israel and other countries, but during this period the vast majority (around 90 percent) headed for the United States.

Most of the Jewish newcomers settled in the major commercial, industrial and cultural centers in the north of the US and in the Midwest (e.g. New York and Chicago). The immigrants worked hard to make a living, sometimes in intolerable conditions. Most of them were employed in the textile industry; many others engaged in petty
commerce. American Jews established organizations and tried to meet the immigrants’ needs.

As already noted, some “old-timers” were embarrassed by the new immigrants, who were more traditional and old-fashioned. On the whole, though, the American Jewish community showed solidarity with the Jewish new immigrants. One of the most important organizations they established was the Hebrew Immigrant Aid Society (HIAS), which was founded in 1889. The HIAS established shelters, soup kitchens and centers to distribute clothes to the needy. The organization helped the immigrants during their first steps in their new home – translating documents, guiding them through the medical examinations they were required to undergo, and even helping other relatives to come to America. Locating relatives was important, because potential immigrants had to show that someone in the US would help them, in order to prevent their becoming a burden on the state.

(Sources – Historical Atlas – History of the Jewish People and the HIAS website – www.hias.org)

L’chaim! Cheers! Rishon LeZion Winery • Level of difficulty - medium

Like Baron de Hirsch, Baron de Rothschild was also a rich Jew from France who helped Jews in need. Baron de Rothschild established wineries in Rishon LeZion and Zichron Yaacov to provide a livelihood for Jews in the Land of Israel. Although he made his donations anonymously, many people knew the identity of the generous philanthropist, and Baron de Rothschild indeed became known as “the Well-Known Benefactor.”

The rabbis detailed the best ways to give charity. Maimonides proposed eight levels of charity. He believed that the highest level is to provide work for the poor, so that they no longer need to depend on handouts.

This may well have been Baron de Rothschild’s intention. He sent agents to the Land of Israel, including experts in growing vines and making wine, in order to help the settlers manage the vineyards and wineries. However, these agents acted “with a sour face” (to use Maimonides' expression). They controlled the flow of money, and often gave the settlers the feeling that they were dependent on their mercy.
Let My People Go! (1979) • Level of difficulty - easy

Note:
In Chapter 2, when we examined the program for the Russia and Ukraine trip, we discussed the life of the Jewish communities today in these countries. Now we will take a look at these communities, and others, during the period when they were part of the Soviet Union (USSR).
The Soviet Union was dissolved in 1991, and the different countries it once included are now independent.

Historical background
The Soviet Union imposed a totalitarian regime that denied all its citizens basic liberties, including the freedom to leave the country. In addition to the obvious reasons why anyone would prefer to leave a totalitarian state, the Jews had their own reasons. Their social status was fragile; the universities imposed restrictions on the number of Jewish students; and, above all, Jews were prevented from living a Jewish lifestyle.
Unlike other Soviet citizens, Jews could apply to emigrate to Israel on the grounds of “family unification.” They knew that Israel would welcome them if they managed to get out, and that they would not face the legal hurdles that are usually encountered by refugees who wish to settle in a new country. However, their applications were almost always rejected. The “Refuseniks” – the name used for Jews whose applications to emigrate to Israel had been rejected – were treated as potential traitors by the authorities and by the people. They found themselves without friends, and many of them also lost their jobs.
Aliyah activists were subjected to sham trials, after which they were imprisoned or sent to concentration camps in Siberia, in some of the coldest places on Earth. Accordingly, they became known as “Prisoners of Zion”
As a result, most Jews did not dare to apply for exit permits, despite their desire to leave the Soviet Union.

The photograph of the demonstration and discussions of questions 1-2
Jews around the world were moved by the distress of their fellows in the Soviet Union. Jews in free Western countries campaigned as equal citizens of the countries where they live to convince world opinion of the justice of the demand to let Soviet Jews leave. They applied political pressure on their governments to introduce political and economic sanctions against the Soviet Union until it allowed those Jews who wished to leave to do so.

Activities on behalf of Soviet Jews began in the 1960s, on the initiative of Yaakov (Jacob) Birnbaum, a Jewish activist from the United States. During the late 1960s and
early 1970s, the campaign secured its first successes. However, the gates of the Soviet Union then closed again, and remained closed to the departure of Jews until 1989—twenty years later.

The photograph shows demonstrators in Durban, South Africa demanding the release of Soviet Jews. The demonstration was organized by the Jewish community in Durban in 1979. Many other demonstrations were held in the United States, France, Britain and other countries, particularly when reports were received describing the harsh condition in which Prisoners of Zion were being held. Demonstrations were also held when senior Soviet political figures visited Western countries.

Naturally, the photograph does not reveal the secret activities organized by Western Jews to help Soviet Jewry. Jews from Western countries visited the Soviet Union as tourists and visited Refuseniks in order to raise their spirits, tell them about the efforts being made to secure their release, bring them Matzot for Passover, Hebrew calendars, Jewish books and other Judaica they might find helpful. The visits helped remind the activists that they were not on their own. Soviet law did not officially prohibit citizens from meeting with visitors from the West, but such contacts raised suspicions of treason, and accordingly entailed dangers. If the KGB (the Soviet secret service) learned of the meeting, they might arrest and interrogate the Refusenik, and even prosecute him or her for all kinds of offenses (see the Enrichment activities below).

As we have learned, the Iron Curtain fell during the 1980s, and the borders of the Soviet Union were opened. Since then, approximately one million Jews from the Soviet Union have migrated to Israel. According to Israel’s Law of Return (see Chapter 6), these immigrants immediately received Israeli citizenship. Some Jews from the Former Soviet Union have preferred to settle in other countries, including Germany and the United States, where the local Jewish communities have helped them settle in their new homes.

Did you know?
One demonstrator in the photograph is carrying a picture of Anatoly Sharansky, one of the best-known Prisoners of Zion. Sharansky later became a minister in the Israeli government.

Enrichment activity: (page to be photocopied)
The appendix on page 71 of this file shows the testimony of a French Jew who, like others, was sent to visit Soviet Jews during the period when they lived behind the Iron Curtain.
The Rescue of Ethiopian Jews • Level of difficulty - easy

Historical background about Operation Shlomo (1991)
In 1991, the Israeli government received permission from the Ethiopian government for Ethiopian Jews to emigrate to Israel, in return for a payment of $35 million. The approval was granted just two days before the Ethiopian government was overthrown, and it was clear that the rebels who were about to come to power would not honor the agreement. Accordingly, an urgent operation was launched to rescue the Jews. Approximately 14,000 Ethiopian Jews were flown to Israel in a single day!

The photograph on page 76 and discussion of questions 1-4
As explained, it was vital to bring as many Ethiopian Jews as possible to Israel before the rebels took power. The immigrants had to crowd onto planes. In order to fit in as many passengers as possible, the seats were removed from the airplanes and the immigrants were not allowed to bring bags with them. They arrived in Israel empty-handed, sometimes even without a change of clothes.

The State of Israel had to meet all their needs: housing, learning Hebrew and looking for work. Since Ethiopia was a relatively undeveloped country, the newcomers also had to adapt to life in a Western society with different technology, a different mentality, and so forth.

The operation in 1991 to bring Ethiopian Jews to Israel was called Operation Shlomo (Solomon) because according to one tradition, the Ethiopian Jews are the descendants of King Solomon and the Queen of Sheba.

This was the second operation to bring Ethiopian Jews to Israel. The first, Operation Moses, took place in 1984. Its name was based on an analogy with the exodus of the Children of Israel from slavery in Egypt to freedom, and the Aliyah of the Ethiopian Jews from a hostile country to liberty in the State of Israel.

Historical background about Operation Moses (1984)
In 1984, Israel did not receive permission from the Ethiopian government to fly out Ethiopian Jews. However, the neighboring country of Sudan allowed Israel to send planes (for payment, and on condition that the operation remained secret) in order to fly 15,000 Ethiopian Jews to Israel. The immigrants had to walk thousands of miles to Sudan in order to board the planes. Many died on the way.
The operation was halted after six weeks when it was reported in the media around the world.
Thanks to these two operations (Moses and Shlomo), Israel succeeded in bringing almost the entire Ethiopian Jewish community to Israel.

**Enrichment activity** (page to photocopy)
In the appendix on page 71 of this file, you can see a photocopy of a medal issued by the State of Israel to commemorate the exhausting march by Ethiopian Jews in order to reach the airplanes that took them to Israel during Operation Moses.

**Stage 3: Concluding discussion about the first part of the chapter**
You could summarize the first part of this chapter by pointing out that although the Jewish people is scattered around the world, Jews have always felt a sense of solidarity toward all the Jewish communities, wherever they are. This support continues to be seen to the present day.

**Part 2 : Spotlight – Assisting Jews during the Shoah**

**Part 2: Spotlight – an example of Jewish solidarity during the Shoah**
In this part, the class will study in depth one example of Jewish solidarity during the Shoah using several historical documents.
Introduction: The Shoah – historical background
Stage 1: Class study led by the teacher, followed by work in small groups.
Stage 2: Concluding discussion about the case study and the whole chapter.
Conclusion: Let’s Talk

**Introduction – the Shoah, historical background**
**Children’s Forum (pages 78-79 in the student textbook)**
In the first part of Chapter 4, we saw several examples (many more could be given) of instances when Jews helped other Jews in distress in various parts of the world.

A question that naturally arises is what happened during the Shoah, when the Jewish people lost six million of its members. Did Jews in the countries that were not subject to Nazi rule help those who were persecuted by the Nazis and their allies? This is the question Meep raises in the children’s forum.
Jonathan’s reply highlights the sense of solidarity among Jews in the countries that faced Nazi persecution, but does not answer Meep’s question. Hadas addresses this point. Her answer focuses on events that occurred in the US during the period when
Jews (mainly in Europe) were being persecuted by the Nazis. If you are teaching in the US, your students may find this section particularly relevant.

**N.B.**
The story Hadas tells her friends is true. Evyatar is also a real person (although, of course, he could not have known Hadas, since she is a fictional character!) We have already met Itamar (see the letter dedicating this book to the memory of his grandfather, the late Alexander Raphaeli).

**The map**
Before we examine the documents presented in this part of the chapter, we should review some basic facts about the Shoah.
As the map shows, almost the entire continent of Europe became a death trap for Jews. The Germans set up checkpoints on the borders between the countries they controlled and the neutral countries, so that it was very difficult to escape. For example, Jews who tried to escape to Switzerland or Spain had to receive help from smugglers who took them across the border, usually at night and using secret paths known only to the locals. In most cases, the smugglers demanded large sums of money in return for helping the Jews, given the danger this entailed to all those involved. Some smugglers took the money and then handed the Jews over to German soldiers.
Since Britain is an island, it was also difficult to Jews to escape there.
The Land of Israel was ruled by the British at the time. As Hadas mentions, although the British fought the Germans, they were very reluctant to let Jews find refuge there.
The map does not show the continent of America (North, Central and South America). These countries were reluctant to allow Jews to enter, and persecuted Jews could not board ships to these countries (in some cases, Jews who managed to reach America were sent back to Europe).
In a nutshell – the Jews were trapped.
Stage 1: Class study led by the teacher, followed by work in small groups (pages 80-87)

Save the Jews Now: The Etzel delegation to the United States establishes the Emergency Committee (pages 80-81)

The document (advertisement on page 80)

HELP Prevent 4,000,000 People from Becoming Ghosts

Six million Jews were murdered in the Shoah. This advertisement was published in November 1943, by the Emergency Committee to Save the Jewish People in Europe after the world learned that some two million Jews had already been murdered. The advertisement emphasizes that it was still possible to save millions of Jews in Europe facing persecution by the Nazis.

Question 4 is preceded by a mention of the rescue of the Danish Jews. After it became known that the Germans were planning to arrest all the Jews in Denmark, some 7,500 Jews were smuggled across the sea to nearby Sweden in boats in just one night (the night between October 1 and 2, 1943). This impressive rescue occurred a few weeks before the advertisement appeared.

Background information - The Emergency Committee to Save the Jewish People in Europe

After reading the information about the committee, it is worth explaining the process that led to its establishment.

At first, just before the Second World War, the Etzel sent young people from the Land of Israel to Europe, where they worked to smuggle Jews to safety. The young people saw what was happening with their own eyes and realized how serious the situation was. They were later sent (again by the Etzel) to the United States on various missions. One of their tasks was to act to help the Jews of Europe, but this was not their main purpose. For example, they also worked to raise funds and to secure political support for the establishment of a Jewish army to fight the Nazis alongside the Allies.

In November 1942, when the mass murder of Jews in Europe became known (and remember that the young people had seen Nazi brutality for themselves a few years earlier), they decided to disobey their orders from the Etzel and abandon their other tasks in order to devote all their time to what they saw as the most urgent need: to
work immediately to save the Jews still alive in Europe. This was the motivation behind the establishment of the committee. It is important to note the difference between the approach of the US Administration and that of the Emergency Committee regarding the Jews in Nazi Europe. The US Administration did not believe that special action should be taken to save the Jews, but that all efforts should focus on the war against the Nazis. The committee argued that immediate action must be taken to save the Jews.

- How could help have been provided for the Jews in the countries controlled by the Nazis?
  - The Emergency Committee suggested various ideas, such as “buying” the release of Jews in exchange for money or equipment. One of the reasons why the US Administration opposed such deals was their fear that this would merely strengthen the Nazi enemy. However, the refusal to adopt this plan also prevented the rescue of many Jews.
  - The Emergency Committee also suggested persuading free countries to provide temporary shelter for the Jews, but the countries involved agreed only to accept a limited number of Jews.

- Discussion of the questions on page 81
  Questions 1 and 2 check that the students have understood the content of the advertisement.
  - Emphasize to the class why, in a democracy, it is important secure broad public support when attempting to influence government policy. Emphasize that the Emergency Committee directed its appeal to all Americans, not only Jews.
  Questions 3 and 4 should help the students recognize the understanding of the media shown by the members of the Emergency Committee. The advertisement on page 80, like the other advertisements it published, appeared in newspapers with wide circulations (the New York Times). It was very large and prominent, and it emphasized facts supporting its approach. The title had the style of a slogan. On page 82, we note that, like the other advertisements published by the Emergency Committee, this text addresses the reader directly.

Do something! Yes, you! (page 82)

- The headlines of the advertisements published by the Emergency Committee
  In order to reach different sections of the public, the Emergency Committee published a very large number of advertisements.
  However, it wasn’t enough that people read the content of the advertisements. They had to be convinced that it was still possible to save Jews in Europe, and that they could do something to help.

- Discussion of question 4
The headlines of the advertisements tried to “capture” the readers’ attention and prevent them looking away. They appealed to a sense of caring, and encouraged the reader to look at the rest of the advertisement, where the members of the Emergency Committee could present their case more fully.

Like the headlines of the advertisement on page 80 (“Help prevent 4,000,000 people from becoming ghosts,”) the titles of the advertisements on page 82 turn directly to the reader’s conscience and encourage immediately action.

► Additional points
  ▪ In addition to written advertisements and articles, the members of the Emergency Committee also gave lectures in an effort to persuade the public.
  ▪ You could discuss the following questions in class: What are the advantages of a lecture as opposed to a newspaper advertisement? And vice versa.

The advantage of lectures is that they create direct contact with the audience. Those present can ask questions that would otherwise go unanswered, and there is a chance to overcome obstacles that might prevent people agreeing with the cause and taking action. A charismatic lecturer may be able to influence the audience more powerfully than a newspaper advertisement.

On the other hand, it is difficult to persuade people to come to a lecture, and those who come are usually already convinced (“preaching to the converted.”) Newspaper advertisements offered a chance to reach people in their own home and to persuade a broader public than those who were willing to come and sit in a lecture hall.
  ▪ As noted, the members of the Emergency Committee spared no effort, and worked in both these fields. We will now examine further initiatives they launched.
A Huge Performance (page 83)

► About the performance “We Shall Never Die”
Once again, the members of the Emergency Committee tried to decide on the best media strategy. How could they bring large audiences to the performance? How could they produce an effective show that would move and persuade the public?
- In class: Before asking the above questions, we first ask: what makes you want to go and see a particular show?
First you need to hear that a performance is being held. You are more likely to hear about the performance if it is held in a famous location. Next, the show needs to be good. What makes you expect that a show will be good? The participation of well-known actors, the name of the show, reviews from those who have already seen it and report that it is interesting / moving / includes songs, etc.
- Let’s look at the photograph (a scene from the show We Shall Never Die).
First ask the students to describe what they see in the photograph. Then you can ask them why it seems that this show was particularly impressive.

► Discussion of questions 5-8
- These questions will help the students to summarize the class discussion. They focus mainly on the effectiveness of ways for conveying messages. In the final scene (particularly if it is impressive), the audience is left with a powerful memory that should be strong and moving. In the show, this was achieved by having the performers recite the Kaddish prayer for the dead against a background of enormous Tablets of the Law.

Political Activities (page 84)

► Demonstrations
In order to influence US policy, the members of the Emergency Committee organized demonstrations.
- Look at the photograph from the Rabbis’ March.
It is important to involve public figures in demonstrations. The committee worked hard to bring rabbis, who can be identified by their traditional appearance (hat, beard, etc.) Some of the demonstrators chose to attend in US army uniform (presumably they had served in the army in earlier times). Why did they decide to do this?
The demonstration in the photograph was held in Washington, DC, the capital of the United States, and the home of the White House, the official residence of the president. Why did the organizers choose to hold the demonstration there? (For example – who were they demanding to meet?)

► Discussion of question 9
It was important to hold the demonstration, even if the president of the US refused to meet the demonstrators, because this was a media event that also sought to raise the subject of European Jewry on the public agenda.
In order to help the students with this question, you could give them the following clue: What can you see in the top left-hand corner of the photograph? (a journalist with a camera). Why is it important that the media report on the demonstration? (This is how a demonstration is transformed from a local event to one everyone hears about).

► Political contacts
- Of course, some politicians agreed with the position of the Emergency Committee that action must be taken to save Jews in Europe and were willing to do so (some of these politicians were probably convinced by discussions with the members of the committee and by their advertisements in the press).
- The photograph shows Senator Guy Gillette, who was one of the politicians who actively supported an American initiative to help those persecuted by the Nazis (Jews and non-Jews).

► The efforts of the Emergency Committee bear fruit
- The War Refugee Board was established on 22 January 1944, just fourteen months after the world learned (at the end of November 1942) that the Nazis were slaughtering Jews in mass numbers. The board helped transfer tens of thousands of Jews to refugee camps in neutral countries (Spain, Switzerland and Turkey), where it helped meet their needs (food, clothing and housing, etc.).
One of the board’s most important activities was its success in stopping the transfer of Jews from Hungary to Auschwitz (the board convinced the American army to bomb Budapest, the capital of Hungary, in July 1944, thus leading the Hungarian leader Miklos Horthy to declare an end to the deportation of Jews).
- The last sentence on page 84 summarizes the achievements of the War Refugee Board. The “good” news is that in a short period of time, the board managed to rescue some 200,000 Jews. But this is also a sad statement. How many more Jews could have been saved if the board had been formed earlier. (Remember that the members of the Emergency Committee had been asking the US to intervene from as early as November 1942).

A comment in the margin of the page mentions two Jewish lobbies active in the US today – AIPAC and J-Street.
**Enrichment**: You could ask some of the more capable students to investigate these organizations over the internet and tell the class about their current activities. In countries other than the US, you can examine whether there is an active Jewish lobby, and what issues it addresses.

The next unit, on page 95 of the student textbook, includes the logo of AIPAC. If the class discusses this organization at this stage, you can analyze the logo with the students (see page 76 of this teachers’ guide).

**A Very Special Group** (pages 86-87)

**Summary and overview**

Write a summary of this special group’s activities on the board (see the column below, “what did they do?”) Then ask the students to suggest what we can learn from this about the members of the group and about effective action in general.

<table>
<thead>
<tr>
<th>What did they do? (teacher summarizes)</th>
<th>What can we learn from this? (students respond)</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the early period, when the Nazis rose to power (before World War II), these young men were chosen to travel to Europe (including Nazi Germany) in order to smuggle Jews to safer locations.</td>
<td>You don’t send just anyone on this kind of mission. The six men chosen were brave, devoted to the Jewish people, and capable of engaging in practical action.</td>
</tr>
<tr>
<td>The Etzel sent the six men to the US to perform several important functions (including securing political and financial support for the establishment of a Jewish army to fight the Nazis alongside the Allied powers, and the establishment of a Jewish state in the Land of Israel. They were also expected to secure the assistance of the US Administration for European Jews subject to Nazi persecution).</td>
<td>The fact that the Etzel sent these men to perform these functions shows that they clearly had diplomatic skills.</td>
</tr>
<tr>
<td>In the US, the men realized that one task was more urgent than the others. They decided by themselves to concentrate on this issue and to at least temporarily put their other tasks to the side (despite the objections of their commanders in the Etzel).</td>
<td>These men had their own opinions and had a strong ability to analyze the situation. They were not just pawns to be moved around a chess board – they could look at things for themselves and make their own decisions.</td>
</tr>
<tr>
<td>They realized that in order to succeed, they had to secure mass support and not</td>
<td>They were smart and understood the rules of the political “game.”</td>
</tr>
</tbody>
</table>

72
try to achieve their mission by themselves.

They established the Emergency Committee. They knew how to organize things.

They worked on two fronts:
- Media
- Politics
In both these fields, they contacted leading figures who could help them achieve their goals.

They were smart and understood how to influence public opinion as well as the government.

The six men managed to make the most of their unique talents. They were effective.

At the same time, each one did everything possible to help the other members of the group. They were united.

They did not give up hope, despite the opposition they encountered. They worked day and night. They were determined.

**Discussion of question 11**
The activities of the six men meets the high moral demands presented in the Bible.

- **Verse 1 “Time to act”** (Psalms 119, 126). This relates to the group’s demand to act immediately to meet an urgent need (in order to save lives), even if this meant putting aside other principles (for example, they suggested swapping Jews for military equipment, even though this would have strengthened the German army).
- **Verse 2 “We are brothers”** (Genesis 13:8). In the Torah, Abraham says these words when he tries to separate from Lot in order to end the fighting between the two men’s shepherds. However, this verse is often quoted out of context to convey the value of solidarity.
- **Verse 3: “You shall not stand aside when your brother’s blood is shed”** (Leviticus 19:18). This verse comes from the Torah portion Kedoshim tihiyu (“You shall be holy,”) which includes moral commandments. This verse relates to the refusal of the Emergency Committee to overlook the murder of Jews by the Nazis, and their insistence on immediate action to rescue Jews.
- **Verse 4: “Two are better than one”** (Ecclesiastes 4:9). This verse from Ecclesiastes presents a pragmatic lesson learned through life: “Two are better than one, because they have a good return for their labor. If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up. Also, if two lie down together, they will
keep warm. But how can one keep warm alone? While one may be overpowered, two can defend themselves…” (Ecclesiastes 4:9-12). The end of verse 9 and verses 10 and 12 touch on the question of effectiveness; the six men indeed worked hard to secure mass support, recognizing that this was the key to achieving their goal.

- **Verse 5:** “I seek my brothers” (Genesis 37:18). In the Bible, Joseph says these words as he sets out to search for his brothers. In Jewish tradition, this phrase has become a call for brotherhood. This verse could serve as a summary of the activities of the Emergency Committee.

### Stage 2: General conclusion

- **Discussion of the Friends Across the Sea forum** (page 87).
- **Meep’s comments:** Meep sums up briefly a key point studied in the Spotlight section.
- **Hadas’s comments:** Hadas exposes the students to one of the greatest scandals of World War II – the refusal to bomb the railroad lines leading to the death camps.
- **Hadas’s last sentence:**
  This sentence (“…it’s very hard to influence others, but the story of these six men shows that it can be done!”) can encourage the students to discuss the general message of the whole chapter:
  - In the first part (pages 62-77), we saw numerous examples of instances in history when Jews have helped their fellow Jews.
  - In the second part (pages 78-87), we focused on the attempts to help the Jewish victims of Nazi persecution during the Shoah.

### Suggested Joint Activities for Students from “Here” and “There”

#### Activity 1: Let’s Talk

The questions on page 88 may help the students to engage in meaningful discussions with Jewish students living in Israel who are also studying the Friends Across the Sea program. There is also a list of questions the students can expect to be asked by their Israeli peers.

Even if your students are not in contact with Israeli students, you can still discuss these questions.
Activity 2: Holding a survey

You should focus on the last question in the Let’s Talk section (p. 88 of the textbook): “To what extent do you feel that Jews should help other Jews they do not know (e.g. Jews who live in other countries)?”

- The students answer this question on a scale from 1 to 10 (1=not at all, 10=to a very great extent).
- The students ask the same question of three or four people outside the classroom.
- Collect the figures for the class and display them in a bar graph.
- Send your graph to your twin class, which will also send its graph. Compare the two graphs.
- Hold a discussion in your class: Are there any significant differences between the breakdown of answers between the Israeli class and the Diaspora class? If so, how can you explain these differences?

Activity 3: Joint creative writing project

The students from both classes will write a joint imaginary story. The whole story will consist of four short chapters, and will relate to one of the three events in Jewish history that reflect mutual assistance among Jews:

- The story of Doña Gracia (“A Woman of Valor,” pp. 64-65 in the textbook)
- The demand to allow Soviet Jews to leave the USSR (Let My People Go, pp. 74-75)
- The rescue of Ethiopian Jews (pp. 76-77)

We recommend that the students write the story in the first person.

You can suggest that the students use a predetermined structure to write the story:

- Each class divides into six groups.
- Each group reads the material in the textbook relating to “its” topic, as well as additional information they research on the subject.

On the basis of this information –

- In the first class, the students prepare the first chapter of the story.
- The second class prepares the second chapter.
- The first class adds the third chapter.
- The second class writes the fourth chapter, completing the story.
Examples of the structure of the stories:

**The story of a child from a family of Anusim:**
A. The life of the Anusim in Portugal.
B. The efforts of Doña Gracia to help the Jews board a ship heading for a free country (e.g. the Ottoman – Turkish – empire).
C. The sea journey.
D. Arriving in the free country, in a city with a Jewish community (e.g. Istanbul)

**The story of a child in the USSR whose parents requested permission to make Aliyah in 1980:**
A. The everyday life of a Jewish family in the USSR.
B. The request to emigrate to Israel for “family reunion” and the authorities’ refusal.
C. The struggle by Jews around the world to help Soviet Jewry.
D. Receiving permission to leave Moscow.

**The story of a girl who made Aliyah from Ethiopia to Israel:**
A. The Jews in the villages of Ethiopia here about the possibility to make Aliyah.
B. Gathering in Addis Ababa and waiting for the plane to Israel.
C. The Flight to Israel.
D. Arrival and first days in Israel

You could also let the students work in a freer and less structured style – encourage them to read the background material about their chosen historical event. Then, students from one class can start the story off, and the students from the twin class can continue the story without determining the order or the number of chapters in advance.

You can upload the stories on Google Docs or Wikispace.
Appendix

Jewish Solidarity
In this unit we learned about many examples of Jewish solidarity throughout history. Near each item or document, write a few lines that explain which story the item or document is connected, and how they are connected.
“I was sent to Russia by a Jewish organization that campaigned for the rights of Jews in the Soviet Union. I joined a group of (non-Jewish) French tourists who went to visit Moscow (the capital of Russia). But I skipped as many of the tourist trips as possible. I told our group’s guide that I wasn’t feeling well, and while the rest of the group visited museums, I met with Jewish Refuseniks whose addresses had been given to me in France. I updated them on the campaigns on their behalf and encouraged them to remain strong. Some other Jews who were sent by the organization brought Passover Haggadot and books for learning Hebrew. I didn’t do that, but even so I was scared. I was afraid of being arrested by the Russian police, and I knew that it would be very unpleasant to undergo interrogation and refuse to give names.

Despite this, I told myself that it was important to take this opportunity. After all, I was a French citizen and in the end the Russians would have to release me. I knew that the Refuseniks were taking a much greater risk than I was, because they were not supposed to meet with Western citizens (from France, the US, Britain, etc.) If they were arrested, it would be very difficult to secure their release. But they still wanted these meetings, which strengthened their spirits. So how could I not take the risk of meeting them?”

(Testimony of Alain Rosenthal)
Chapter 5

Together Hand in Hand

In this chapter, we will become familiar with some organizations that work for the Jewish people and for the State of Israel. We will discuss the concept of Jewish solidarity, and we will look in more depth at the work of the Jewish Agency for Israel.

Goals of the chapter
1. The students will understand the situations that lead modern-day Diaspora Jewish communities to seek help.
2. The students will experience the dilemma of financial assistance – which request deserves to be prioritized?
3. The students will feel a desire to help Jewish communities around the world.

This chapter includes three units:
1. Help – examples of instances when Jewish communities may ask for help from Jewish organizations.
2. Together Hand in Hand – examining the principles and goals of some important Jewish organizations.
3. The Jewish Agency for Israel – a review of its activities in different fields.

Conclusion: Let’s Talk
Unit 1 – Help!
Examples of instances when Jewish communities may ask for help from Jewish organizations

Method
Students will learn about organizations that help Jewish communities through a simulation game.

Means
Student textbook, pages 90-93.

Course of activity

Stage 1: Introduction to the exercise, students work in small groups examining the requests for help
Stage 2: “Voting with your Feet” – groups show their choice by standing on different sides of the room, then individuals are given the opportunity to choose for themselves.

Stage 1: Simulation exercise in small groups
Ask the students to imagine that they are the directors of a fund managed by an organization that helps Jewish communities around the world. The fund has just received two requests, but it only has enough money to help one community. The students must decide which community will receive the funds, and explain their decision.

The teacher divides the class into groups of six to eight students. Each group examines two letters presenting the requests. Half of the members of each group will read one letter and present its content to the other members of their group, and the other half of the group will do the same with the second letter.

Discussion in small groups:
All the students in the group consider both requests and answer the following questions (it is worth writing the questions on the board):
What will the money be used for?
What will happen to each community if it does not receive the money?
Which community needs the help more urgently?

Voting – each group decides which community should receive the money.
Recommendation form (see appendix, page 85) The students will then complete a form explaining the reasons for their decision and presenting their expectations of how the donation will improve the situation of the recipient community. Regarding question 3 on the form: It may be worth guiding the students by giving examples of outcomes the financial donation could secure. The students should consider what they will consider success or failure. For example: if one in ten of the graduates of the school come to Israel and serve in the army, is that a success or a failure? Another example: if one-third of the graduates of the school state that they do not feel any connection to the Jewish people or to the State of Israel (while two-thirds do feel such a connection), is that a success or a failure?

Stage 2: “Voting with your feet”
After completing the form, each group of students will go to one corner of the classroom if it decided to give the money to one community, and to another corner if it decided in favor of the other community. The students will now be divided into two larger groups. A representative of each large group will explain its choice. You can also ask the students questions at this stage: was it difficult for you to reject one of the requests for help? How were you able to decide between the two communities? Then, each individual student makes their own decision and moves to the corner representing the request they now support. It is important to explain that, at this stage, the students can change their mind on the basis of the arguments raised by the different groups.

Unit 2 – Together Hand in Hand
Examples of instances when Jewish communities may ask for help from Jewish organizations

Goals of the activity
1. The students will become familiar with the main activities of Jewish organizations working to promote mutual assistance among the Jewish people.
2. The students will discuss the Jewish and universal character of Jewish aid organizations.

Method
Class discussion
Completing written assignments

Means
Work sheets on pages 94-97 in the student textbook.
Course of activity

Stage 1: Introduction to subject via the forum discussion
Stage 2: Learning about different Jewish organizations and their areas of work, examination of different logos and their meaning
Stage 3: The roots of Jewish solidarity, discussion of the Jewish and universal character of Jewish aid organizations

Stage 1: Forum discussion

Stage 2: Different Jewish organizations and their areas of work

Read the text on page 95, and make sure that the students understand the practical areas in which the organizations are involved.

• Examine the logos of major Jewish organizations.

It is important to explain to the students that page 95 only shows the icons of some of the main Jewish organizations; there are many others.

Discussion:

• Are the students familiar with any of these organizations? What areas are they involved in? Which of the four areas outlined at the top of the page do these organizations address in their activities?

• Which of the logos can immediately be recognized as the logos of Jewish organizations? (How did the students recognize them as such?)

• Which elements appear in most of the logos (Magen David, menorah, globe)

• Which logos include Hebrew text or text in other languages? What message does this combination convey?

• In chapter 4 (page 85 of the student textbook), we mentioned two large organizations that seek to promote Israeli interest: AIPAC and J Street. Draw the students’ attention to the AIPAC logo (a Magen David in the colors of the American flag). AIPAC is an American organization that is involved in political activities. What is special about its logo? (The combination of a Jewish emblem and an American emblem). What is this combination intended to convey? (Loyalty to the Jewish people and to the US). AIPAC is the “American pro-Israel lobby.” It tries to influence the US Administration (government) to
support Israel. Remember the dilemma faced by Sasha from Russia regarding dual loyalty (page 48)? Why was it important to activists in a pro-Israel lobby to make sure that the organization’s logo includes the colors of the American flag? (So that they wouldn’t seem to be indifferent to American interests and interested only in advancing the interests of Israel, a foreign country). The combination emphasizes the friendship and joint interests of the US and Israel.

The following are the names of the organizations whose logos appear on page 95 in the student. In this table, the organizations are arranged in alphabetical order.

<table>
<thead>
<tr>
<th></th>
<th>Organization</th>
<th>Logo</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Alliance Israélite Universelle</td>
<td><img src="image1" alt="Alliance Israélite Universelle Logo" /></td>
</tr>
<tr>
<td>2</td>
<td>American Israel Public Affairs Committee (AIPAC)</td>
<td><img src="image2" alt="AIPAC Logo" /></td>
</tr>
<tr>
<td>3</td>
<td>American Jewish Committee</td>
<td><img src="image3" alt="AJC Logo" /></td>
</tr>
<tr>
<td>4</td>
<td>Anti-Defamation League</td>
<td><img src="image4" alt="ADL Logo" /></td>
</tr>
<tr>
<td>5</td>
<td>B'nai B'rith</td>
<td><img src="image5" alt="B'nai B'rith Logo" /></td>
</tr>
<tr>
<td>6</td>
<td>Hadassah</td>
<td><img src="image6" alt="Hadassah Logo" /></td>
</tr>
</tbody>
</table>
### Stage 3: The roots of Jewish solidarity and discussion of the Jewish and universal character of Jewish aid organizations

#### Question 1: Charity and justice

Obviously, the desire to help others stems from basic human kindness. However, since charity is considered a supreme social value in Judaism, Jewish tradition stated that it should not only depend on individual generosity. The Torah itself establishes the commandment to help the needy. Make the students aware of the similarity between the Hebrew words *Tzedakah* (charity) and *Tzedek* (justice). In Judaism, charity isn’t only about being kind; it is the just and proper thing to do in order to overcome social injustice. After all, it is not through any fault or merit of an individual that they happen to be born into a wealthy family or a poor one.
Question 2: Jewish solidarity or universal solidarity?
The strong emphasis on helping Jews may seem narrow minded – are Jews only concerned about their fellow Jews? Are they indifferent to others? The following points should be raised when discussing question 2:

- Over the centuries, in different parts of the world, Jews have had to defend themselves against a hostile non-Jewish society.
- The resources available to the Jewish community – both financial resources and others, such as manpower – are limited. In most cases, it can be assumed that only Jews will support “Jewish” projects, whereas the pool of potential support for universal projects is much broader.
- At the same time, the value of solidarity with any human in distress is an important Jewish value, and the Jewish people has realized this value. In many places, for example, the number of Jews active in organizations that seek to defend the human rights of all people is much greater than their proportion in the population. The State of Israel has often offered help to other countries following natural disasters (such as the earthquakes in Haiti and Japan). The Joint Distribution Committee (JDC) focuses on helping Jewish communities around the world, but it also includes an entire department that assists non-Jewish projects, reflecting the approach that “repairing the world” (Tikkun Olam) is a Jewish value. You could ask the students what they think the proper balance is between looking after the Jewish people and concern for all humanity.

• Hillel’s saying:

“If I am not for myself, then who will be for me?
But if I am only for myself, then what am I?
And if not now, when?”

This saying can be interpreted in two ways:

A. I must look after myself, but I must also look after others (ie other Jews) – this is the basis of Jewish solidarity.
B. I must look after myself and my own people, but I must also look after non-Jewish people – this is the basis of human solidarity.
Unit 3 – The Jewish Agency for Israel

Goals of the activity:
1. The students will become familiar with the diverse activities of the Jewish Agency for Israel (JAFI) in the main areas in which it is active.
2. The students will see JAFI as an example of a global Jewish organization that seeks to help Jews wherever they may be.

Method
Completing the assignments on pages 98-105.

Means
Pages 98-105 in the student textbook.

Course of the activity
Stage 1: Introduction – the goals of the Jewish Agency for Israel
Stage 2: Absorbing Aliyah
Stage 3: Teaching about Israel and Judaism
Stage 4: Partnerships

Stage 1: Introduction – The goals of the Jewish Agency for Israel
We chose to focus on the work of the Jewish Agency for Israel in this section because it is a global and broad-based Jewish organization. JAFI is involved in almost every aspect of Jewish life.

The screenshot and the comments of the cartoon character
The screenshot shows JAFI’s goals according to official documents published by the organization in 2011.
The first sentence connects the future of the Jewish people with the existence of a strong State of Israel that fills an important role in the conscience of Jews around the world.
With the help of the comments by the cartoon character, we can now consider the meaning of the second sentence (the sentence in bold in the cartoon character’s comments): JAFI works to encourage Jews around the world to deepen their bonds with their people [the Jewish people].…
their heritage [Jewish culture, including Jewish tradition, history and Zionism],… and their country… [the Land of Israel].

You could ask the students why JAFI believes that Israel is the country of all Jews, even those who do not live there.

We will now turn to describing the activities JAFI offers in order to secure this goal.

**Stage 2: Aliyah and social involvement in Israel**, pages 98-99
As we mentioned, JAFI encourages Aliyah – Jewish immigration to the Land of Israel. It helps immigrants to absorb in their new homeland.

* Claudia’s story (page 99 of the student textbook) Claudia’s story introduces the students to JAFI’s program At Home Together, in which native Israelis (or people who made Aliyah many years ago) volunteer to help new immigrants.

* Question 1 Like most new immigrants, Claudia finds herself in a new place and needs help dealing with essential “bureaucratic” chores – joining a health insurance program, opening a bank account, choosing a school for her children, finding an Ulpan so she can learn Hebrew, etc. Claudia does not know Hebrew, so she also needs an interpreter to help her. Claudia knows very few people in Israel, if any, who could help her and allow her to share her new experiences.

* Discussion of question 1 You could ask the students what enables Susie to help Claudia? (Susie has been in Israel for many years and speaks Spanish – perhaps she also made Aliyah, so she understands the difficulties immigrants face, although this is not certain from the text). You should add that JAFI provides training for “immigration coordinators” such as Susie to make sure that they will be sensitive when performing their tasks. They need to help the new immigrants and guide them in their first steps, but they mustn’t treat them like children.

**Question 2** Israeli school students can also help absorb new immigrants, particularly fellow students who may find it difficult to adjust to school in Israel. Just as importantly, Israeli school students can help welcome the newcomers by inviting them to their homes, involving them in games and outings, and so on.

You could ask students outside Israel how they welcome new students in class, whether they come from a different school, city or country. Have they ever helped a new student to cope with life in the school?
**Question 3**
This is an open-ended question that should help encourage discussion in the classroom.

**Stage 3: Teaching about Israel and Judaism** (page 100)

- **Experience Israel and question 1**
  As we mentioned, one of JAFI’s goals is to strengthen the bonds between Jews around the world and Israel. It organizes programs in Israel to promote this goal.
  Birthright is a special program, because it is intended for young Jews who have never visited Israel before. It offers the participants a chance to visit Israel for free, reflecting the importance JAFI attaches to such visits.
  You could discuss the meaning of the word “birthright” with the students. Why was this name chosen? What message does it seek to convey?

**Question 1**
The students are asked to choose where they would like to visit in Israel. These programs seek to introduce Israel to the participants and to encourage them to feel positively about the country and feel a sense of belonging to the Jewish people, fellowship with the Israeli people, and a desire to support the State of Israel (by making Aliyah or through activities wherever they live). The program includes:
- Visits to important Jewish sites (the Western Wall, Massada) or sites of importance in Zionist history; to beauty spots (the Dead Sea), and to modern Israeli cities (Jerusalem, Tel Aviv, Haifa, Eilat) and kibbutzim.
- Meetings with young Israelis, and sometimes with public figures. These meetings offer a chance to hear about life in Israel and about issues facing the country.
- After completing their assignment, you can ask the students: Which of these experiences could help them feel a bond with the Land of Israel? Which ones could help them feel closer to Israelis? Do you think you have chosen activities that are important as well as appealing? Explain your answers.

- **Experience Israel and question 2**
  JAFI’s interest in strengthening **Jewish education** in Jewish communities around the world (including in Israel) reflects the belief that a strong Jewish identity reinforces the sense of Jewish peoplehood and is an important factor in ensuring Jewish continuity. Teachers are sent to Jewish communities around the world to work in the communities and in Jewish schools, and counselors help run Jewish summer camps.

**Stage 4: Partnerships** (pages 101-105)
What are the partnerships?
Read together the explanations in the textbook on page 101.
The comments of the cartoon character emphasize that unlike twin cities, partnerships create connections specifically among Jews.
NB: As we will see below, the number of partnerships involving North American cities is particularly high. Accordingly, this unit will be particularly relevant for students from the US and Canada.

What do partnerships do? Jonathan’s comments, activity 1 and question 1
Partnerships aim to create connections between Jews around the world – emotional connections (through ties of friendship) and practical connections (through involvement in joint projects). The aim is that this will strengthen the sense of Jewish peoplehood.
There are partnerships between various Jewish communities around the world, but the vast majority of partnerships are between Jews living outside Israel and Israeli communities. This reflects the perception of Israel as a central country for the Jewish people.
As Jonathan notes, the parallel study (and, in some classes, the joint study) of the Friends Across the Sea curriculum is an example of a project in which the partnerships are involved.

Question 1 (page 101)
As we will see, the list of partnerships involved in JAFI’s Partnership2Gether program is very long (and there are also additional partnerships that do not participate in this particular program). It is worth explaining to the students the pages 102-103 provide just a few typical examples to illustrate the wide range of activities undertaken by the partnerships.

Question 2 (page 103)
The sense of Jewish peoplehood is both a cause and a goal of the partnerships. It is a cause in that the sense of peoplehood encouraged the founders of the program to launch the initiative, and this is the basis for the participation of Jewish communities around the world and Israeli communities.
Peoplehood is also a goal: The sense of Jewish peoplehood is one the partnership projects seek to encourage and reinforce.

Who participates in the partnerships?
The student textbook presents a list of 43 partnerships that are involved in JAFI’s Partnership2Gether program (the list is correct as of April 2012). Additional, independent partnerships exist between Jewish communities that are not affiliated to Partnership2Gether, as explained on page 105, after the chart. This is important to note especially with students who are participating in a partnership program which doesn't appear on the chart, so that they don't feel left out.
Questions 1 through 3 are intended to help the students extract information from the tables on pages 104-105.

Question 1 (page 105)
Jewish communities in various parts of the world are involved in partnerships (Russia, Britain, South Africa, Canada, Switzerland, Australia).

Question 2
An examination of the list shows that most of the partnerships are between Israel and American Jewish communities. Participation in the partnerships reflects an emotional bond with Israel. The American Jewish community accounts for almost half the Jews in the world. This is one reason that may explain the involvement of American communities in so many partnerships.

Question 3
This research assignment will enable the students to discover what initiatives have been launched by the partnership active in their area.
If your community doesn’t appear on the list, you could look for the name of a nearby community or area.
NB: the table lists the partnerships that participate in the Partnership2Gether project. As explained earlier, there are also independent partnerships between cities and communities that are not part of this project; these are not included in the table.

Question 4
The goal of this question is to convey the message that the list is not closed. Partnership activities can be initiated at any time. The students could discuss this idea with teachers, rabbis, parents, youth movement counselors, etc.

Suggested Joint Activities for Students from “Here” and “There”

Activity 1: Let’s Talk
The questions on page 106 may help the students to engage in meaningful discussions with Jewish students living in Israel who are also studying the Friends Across the Sea program. There is also a list of questions the students can expect to be asked by their Israeli peers.
Even if your students are not in contact with Israeli students, you can still discuss these questions.

Activity 2: Partnership Project
According to the guidelines on page 106, the students will suggest a **joint project for both classes.**

For example:

**Photo exhibition on the theme “Our Lives:”** Photographs under categories such as our classroom, our hobbies, our Purim costumes, our city/community, etc.

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**Appendix**

Recommendation form

To: Members of the committee

After examination and discussion of the requests sent to us we recommend funding the request sent by ....................

From the community in .........................

1. We chose this request over the other, because ........
2. We expect that funding this request will help the community in the following ways:
3. We hope this contribution will strengthen the community, and we will consider it to have been a success if in another twenty years ............

Sincerely,

The committee members:
(add group members’ signatures)
Chapter 6

Only in Israel

In this chapter, we will discuss the unique role the State of Israel plays in the lives of Jews around the world.

This chapter includes three units:

1. Longing for the Land of Israel
2. Aliyah to Israel
3. Israel – a sovereign state

Conclusion: Let’s Talk
Unit 1: Longing for the Land

Goals of the activity
1. The students will examine the unique role Israel has played as the object of longing of the Jewish people over the centuries.
2. The students will learn about the love of Israel shared by many Jews from around the world.
3. The students will feel a greater sense of affinity to the Land of Israel.

Means
Pages 108-113 of the student textbook.

Course of activity
Stage 1: Introduction – reading the Friends Across the Sea forum and analyzing the story Meeting at Last
Stage 2: Analyzing the picture by Ephraim Moshe Lilien
Stage 3: Learning famous expressions of longing for Israel, including by means of various quizzes

During many periods of history, the majority of the Jewish people has lived outside the Land of Israel. Despite this, Jews always longed for the Land. This longing was expressed in the daily prayers and in holiday services, as well as in Jewish stories, legends and art. We will now examine some examples of this phenomenon.

Stage 1: Discussion of the story Meeting at Last
• The forum discussion on page 108 serves as an introduction to the story of the meeting between Jonathan and Hadas (pages 109-110)
• The story Meeting at Last
Jonathan and Hadas meet for the first time. They are both excited about the meeting, but in different ways. Hadas is excited to meet Jonathan as an individual. Jonathan is also excited to meet Hadas, but in addition he is excited about his visit to Israel.
In the story, Jonathan seems surprised by the strength of his own emotions. On the airplane, he feels that he is only excited about meeting Hadas, but when he arrives in Israel, he is immediately captivated by the country.
In class, you can ask:

- What seems normal to Hadas but excited Jonathan? What is Hebrew for Hadas (her everyday language), and what does it mean for Jonathan? (A mysterious language that he doesn’t know very well; the language of Jewish tradition that suddenly comes alive on billboards and in conversation).
- What is Jerusalem for Hadas? (Her home city). What is Jerusalem for Jonathan? (The city of the ancestors, a dream city that he suddenly encounters in real life).
- Why is Jonathan quiet during the journey?
- What did Hadas gain from the first conversation with Jonathan on the way to Jerusalem? What did Jonathan gain from her?
- You can add that Jewish visitors to Israel are often amazed by the fact that most people in Israel are Jews. They may also be surprised to see Jews in certain roles, such as border guards, taxi drivers, and so forth. You could ask your students whether they would also be surprised by this, and why / why not.

### Stage 2: Analysis of the drawing by Ephraim Moshe Lilien

**Question 1**
The drawing shows an elderly Jew longing for the Land of Israel. His hands are outstretched, as if he is asking for something. The Land of Israel is depicted as an enchanted place that illuminates the entire world. A path winds its way up to Jerusalem. Jerusalem seems small compared to the character of the Jew, emphasizing the great distance between the two. Barbed wire and snakes block his path to the Land, and he cannot realize his desire to reach Israel.

**Discussion:** In class, the students discuss the barbed wire fence and the snakes. What do they symbolize? What prevented Jews from reaching the Land of Israel? Are the obstacles always external, or are there also sometimes internal obstacles? Do the external obstacles still exist?

### Non-Zionist ideological movements

Lilien’s drawing describes the longing Jews have felt for Israel over the centuries. In class, emphasize that this is a widespread feeling. However, throughout history, despite this widespread longing, only a few Jews actually packed their bags and headed for the Land of Israel until the emergence of the Zionist movement in the 19th century. Even after the emergence of Zionism, the number of those coming to the Land remained small for many years.
Alongside the emergence of the Zionist movement in the 19th century, other Jewish groups also developed that did not attach the same importance to Jerusalem and the Land of Israel in modern Jewish life.

- **The Bund**
The Bund was a Jewish Socialist movement in Eastern Europe (it was founded in 1897, and was active until the Holocaust). The Bund was very popular among East European Jews. The Bundists (the supporters of the Bund) believed that a Socialist revolution would ensure that Jews enjoyed equality with other workers and other ethnic groups. They believed that after the revolution, Jewish culture could develop in Yiddish; this became a key component of their ideology. The Bundists did not long for the Land of Israel, and believed that revolution would enable them to feel at home in the countries where they lived.

- **The Territorialists**
The Territorialists encouraged Jews to settle in underpopulated parts of the world, such as Argentina, Birobidzhan (in the former Soviet Union), and Madagascar. They did not have any particular preference for the Land of Israel.

- **The Reform movement**
In its early stage, the Reform movement argued that Jews should live in the Gentile countries in order to be a “light unto the Nations,” spreading the universal values of the Torah to the entire world. Due to this sense of mission, they abandoned the dream of returning to Zion.

History – particularly the pogroms in Eastern Europe, and later the Holocaust – dealt a severe blow to the ideologies of the Bundists and the Territorialists. The Reform movement changed its attitude toward Israel, recognizing the importance of the Land of Israel (particularly after the establishment of the State of Israel). Historical developments led to the strengthening of Zionist ideals and of longing for Israel, leading tens of thousands of Jews to make Aliyah.

**Stage 3: Famous expressions of longing for the Land of Israel**
Sayings and expressions reflecting a longing for Israel show that this phenomenon has existed since the Jews first went into Exile.

- **Answers to the quizzes**

**Question 2: Crossword**

1 Babylon 2 wept 3 Jerusalem 4 Zion 5 hand

“By the rivers of Babylon we sat and wept, when we remembered Zion.” This verse comes from Psalm 137, one of the best-known psalms. In many communities, this psalm is sung before Birkat Hamazon (the Grace after Meals) on weekdays. The psalm describes the period of Exile in Babylon following the destruction of the First
Temple. However, it has come to be seen as an expression of Jewish longing for the Land of Israel in all periods.

**Question 3: The riddle for “My heart is in the East and I am in the far West”**

This verse was written by Yehuda Halevy (1075-1145), one of the great Hebrew poets of the Golden Age in Spain. His finest poems are his “Songs of Zion,” which for many generations filled readers’ hearts with a fierce longing for the Land of Israel. In his old age, Yehuda Halevy decided to make Aliyah. His journey to the Land of Israel was long and arduous. He left his family, friends and students and set sail for Egypt. He was delayed for almost eighteen months in Alexandria, Egypt, where he eventually died without realizing his dream of reaching the Land of Israel (according to the Yavne Youth Encyclopedia). Recent historical studies have claimed that Halevy actually reached the port of Akko (Acre) in the Land of Israel, but that he did not manage to reach Jerusalem.

**Question 4: The riddle for “Everywhere I go I am going to Jerusalem”**

This saying was coined by Rabbi Nachman of Bratslav (1772-1810), who was born in Ukraine. On his mother’s side, he was related to the founder of the Hassidic movement, the Ba’al Shem Tov, and from a young age he was raised in the spirit of Hassidism. In 1798, he arrived in the Land of Israel and spent several months touring the country, before later returning to Ukraine. In 1800, he moved to the city of Bratslav, and since then he has been known as Rabbi Nachman of Bratslav. This phrase implies that wherever I am going now is merely a stepping stone on my way to Israel; wherever I am heading, I am thinking of the Land. Rabbi Nachman died of tuberculosis in the city of Oman in Ukraine when he was just 39 years old.

**Question 5: The Israeli national anthem Hatikva (The Hope)**

Hatikva was written by Naftali Herz Imber in 1878, and was adopted as the anthem of the Zionist movement at the Sixth Zionist Congress, which met in Basel, Switzerland in 1903. The questions focus on the name Hatikva, and emphasize that forms of the word “hope” appear twice in the anthem. This anthem expresses the powerful bond between the Jewish people and its Land over the centuries, and the desire to be a free people in the Land of Israel.

You can ask the students:

- Do they think that the words of this anthem should be revised to reflect changing realities since it was composed (particularly the establishment of the State of Israel)?
- Do people sing Hatikva at your school or synagogue? At what events?
- Do you remember any particularly moving examples when people sung Hatikva? (You could show the students the singing of Hatikva in honor of the Israeli surfer Gal Friedman after he won a gold medal at the 2004 Olympics in Athens, Greece, or in honor of Noam Gershuni, who won a gold medal at the Paralympics in England in 2012).
• Some Israeli children might be surprised to learn that Jews who do not live in Israel also sing Hatikva. How would you explain this to them?

• You could show the students a clip of a special project held in 2008, when 50,000 Jews in seven locations around the world sang Hatikva in honor of Israel’s 50th anniversary.

After watching the clip, ask the students: How did you feel when you watched the clip? The producers of the clip wanted to show all kinds of Jews – what different “kinds” of Jews did you notice? Why do you think they wanted to show such a diverse range of people? What message do you think they were trying to convey?

6. The song Next Year in Jerusalem

Ever year, at the end of the prayers on Yom Kippur and at the end of the Passover Seder, we say “Next year in Jerusalem!” – even if we don’t really intend to go to the Jerusalem over the following year. Given this, what can these words mean? What feeling do they express?

Conclusion

We will summarize this unit by emphasizing that, for Jews, the Land of Israel is different from any other place in the world because of the way Jews have always longed for Israel.

Unit 2: Aliyah to Israel

Goals of the activity

1. The students will discuss the unique character of Israel as a home for all Jews, a refuge in times of need, and a place for the Ingathering of the Exiles.

2. The students will become familiar with the waves of Aliyah that have come to Israel in recent years.

3. The students will understand and support Jews who decide to make Aliyah.

Means

The story and work sheets on pages 114-121 of the student textbook.

Course of activity

Stage 1: Introduction – analysis of the story Aliyah to Israel

Stage 2: Study of the sources on the subject of Aliyah

Stage 1: Introduction – Analyzing the story Aliyah to Israel

This story discusses two important aspects of Aliyah: the reasons why people make Aliyah, and the difficulties encountered by new immigrants.
**Reasons for making Aliyah:**

- The story mentions the Zionist motivation: the desire to take part in building Israeli society.
- The story also mentions reasons relating to difficulties or areas of dissatisfaction with life in the immigrants’ country of origin: The desire to increase the chances that their children will marry Jews; the clash between the Jewish calendar and the general calendar, which determines public holidays in other countries (this issue is also relevant to non-observant Jews). In some countries, Jews sometimes feel a certain amount of hostility from general society.

In class, it is worth considering the two different kinds of motives. You can emphasize the difference between the feelings of American and French Jews. Most American Jews feel **completely** that they are part of American society, whereas many French Jews do not share this feeling.

**The challenge of “absorbing” new immigrants**

Before discussing the challenges facing new immigrants, it is worth emphasizing what immigrants gain by making Aliyah.

- Technical difficulties:
  It is hard to learn a new language and find work. Sometimes, as in the case of Jonathan’s uncle, immigrants have to undergo a long period of retraining.
- Emotional difficulties:
  It is difficult to get used to a new life and to leave behind relatives and friends.

You could tell the students about special programs such as Nefesh B’Nefesh, which help immigrants through the Aliyah process.

**Financial assistance**

The State of Israel is aware of the financial difficulties that can face new immigrants. During their first years in the country, it provides special benefits, such as a free plane ticket to Israel, free Hebrew studies in Ulpanim, help toward paying rent, exemption...
on purchase tax for items such as cars and electric goods, loans to purchase an
apartment in Israel, etc.
Immigrants from poorer countries also receive an “absorption basket” – a monthly
payment during their first few months in Israel.

<table>
<thead>
<tr>
<th>Changes in family dynamics – another challenge some Olim face</th>
</tr>
</thead>
<tbody>
<tr>
<td>Because of the young age of the students, we did not mention some other difficulties that are sometimes experienced by immigrants. Like other major events in life, immigration can sometimes cause tension between partners.</td>
</tr>
<tr>
<td>Parental authority can also sometimes be threatened following Aliyah. The children quickly realize that they can speak Hebrew more fluently and correctly than their parents. Sometimes they may even mock their parents or feel embarrassed by their accent and their mistakes in Hebrew.</td>
</tr>
<tr>
<td>Similarly, many children recognize that their parents are unfamiliar with aspects of life in Israel. They do not know the Israeli education system (after all, they went to school in another country), and they are not familiar with the army, since (in most cases) they did not perform regular military service. They may not recognize popular public figures and television personalities, and sometimes Israeli culture remains alien to them for many years. The children’s recognition of this reality can also impair parental authority.</td>
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Stage 2: Studying sources on the subject of Aliyah

The sources in this section are presented in chronological order.

The “Ingathering of the Exiles” blessing in the Amidah prayer (page 116 in the student textbook)
This blessing is recited three times a day, emphasizing the importance Jews have always attached to the Land of Israel as the site of the “ingathering of the exiles.”
You can ask the students: how do these words enhance our special bond with the Land of Israel?

Once Upon a Time… Today, any Jew who wishes to come to Israel may do so. It is worth reading this section, on page 116 of the student textbook, so that the students understand that this was not always the case. The section presents the story of the SS Exodus.

- Studying the photograph
In class, you can ask: Where did the immigrants on this ship come from? (See the words on the left of the photograph – Exodus 5707, i.e. 1947). Why were these words written on the ship in Hebrew? (After all – many of the Jews of Europe did not speak Hebrew).
While the Land of Israel was under foreign rule, Jewish immigration was restricted. During the Second World War, when the Jews of Europe faced the Holocaust, the British authorities (who ruled Palestine / the Land of Israel at the time) restricted the number of immigrants. Even after the war, when the world learned of the full horrors of the Holocaust, the British authorities did not change their policy regarding Jewish immigration.

The story of the Exodus is just one example of many ships and boats that carried Jews hoping to reach the shores of Israel. The SS Exodus was the largest such ship, carrying 4,554 men, women and children. The British did not allow the passengers to reach the Land of Israel. France offered to accept them, but the passengers refused to return to Europe, where six million of their fellow Jews had been cruelly murdered within a few years. They were determined to reach the Land of Israel, and the British were determined to prevent their doing so. Eventually, the ship was forced to return to Hamburg, Germany.

Question 2:
This shocking story became a symbol for the cause of Jewish immigration, and reinforced the argument for establishing a Jewish state in the Land of Israel that would be open to all Jews seeking refuge.

The Law of Return (pages 118-199 in the student textbook)
The purpose of studying the Law of Return is to enable the students to understand the meaning, unique character and emotional importance of this law. Note: Due to the students’ young age and the complexity of the issue, it is probably not appropriate that they discuss the issue of “Who is a Jew,” which forms the basis for the Law of Return.

Discussion after reading the law: “Every Jew has the right to immigrate to Israel” (page 118)
You can explain to the students that this law was passed in 1950, just five years after the end of the Second World War.

You can ask the students: Who does the law address? Does it distinguish between Jews living in places of distress and Jews living happily in wealthy countries? Between Jews living in the free world and those living in countries that do not allow them to leave? (Such as the Ethiopian Jews at the time they made Aliyah).

Map (page 118)
The map provides a visual tool showing the students some of the many different countries from which Jews have made Aliyah.
Discussion of Article 4a of the Law of Return

Questions 4-6 will enable to understand that without this section in the law, many Jews would not make Aliyah, because they would not want to abandon their non-Jewish relatives. Accordingly, this article reflects the desire of the State of Israel to remove the obstacles facing Jews who wish to make Aliyah, and the importance it attaches to this field. The family tree explains this article in pictorial terms. In this family, only the grandfather is Jewish (this is what is meant by the menorah), but all his descendants are entitled to make Aliyah (this is what is meant by the small Israeli flags alongside each character). Note that each of the grandchildren is entitled to make Aliyah even if he or she is not accompanied by the grandfather (for example, if the grandfather stays in his country of origin, or if he has died).

What about converts?

Conversions to Judaism by Reform and Conservative rabbis, conducted outside the State of Israel, are generally accepted for purposes of immigration to Israel by the Israeli civil authorities. This means that non-Orthodox converts (and children of non-Orthodox women converts) will be considered Israeli citizens, and will enjoy the rights to settle, work, vote, and to benefit from medical and national insurance. However, the Israeli Orthodox Rabbinate does not recognize or accept the authority of non-Orthodox rabbis (Reform, Conservative, Renewal, Reconstructionist, etc.) In practice, this means that non-Orthodox converts will not be accepted as Jewish for religious purposes and personal matters, which in Israel are subject to the Orthodox rabbinate’s jurisdiction. As a result, these Jews will not be able to marry in Israel with fellow Jews. They will be requested to undergo an Orthodox conversion, or they may choose to marry outside of Israel.

Question 7 discusses the name of the law – the Law of Return. The underlying idea is that the State of Israel sees itself as the home of the entire Jewish people, including Jews who do not live in Israel. Accordingly, any Jew who chooses to make Aliyah is “returning home.” This is further evidence that Jewish immigration to Israel is unlike ordinary migration between other countries.

Recent waves of Aliyah

As we saw on the map on page 118, and as explained on page 120, Jews made Aliyah from many different countries.

If you have time, you could discuss in greater depth two recent waves of large-scale Aliyah. Remind the students about the Aliyah of the Ethiopian Jews (which we studied in chapter 4, pages 77-76), and provide some more information about the Aliyah of Jews from the Former Soviet Union.
**Historical background: Aliyah from the Former Soviet Union**

In May 1985, Mikhail Gorbachev was appointed General Secretary of the Communist Party of the Soviet Union. He introduced a period of Glasnost (openness) and Perestroika (reconstruction), and revolutionized the lives of Soviet citizens in general, and of the Jews of the Soviet Union, in particular. The Jewish community could now act openly, something that was almost impossible in earlier years. Jewish life was rebuilt, and many Jews who had been alienated from Judaism began to study Jewish history and tradition. The bonds between Soviet Jews and the State of Israel were enhanced. All the restrictions on Jews leaving the Soviet Union were removed. Many Soviet Jews chose to leave, for diverse reasons: the economic hardships in the Soviet Union, anti-Semitism and uncertainty regarding the future. Many of those who left chose to make Aliyah.

Since 1989, approximately one million Jews have come to Israel from the Former Soviet Union.

**Question 8** invites the students to take an interest in the experiences of people they know who have made Aliyah, if they know anyone who has. Ask students who know people who moved to Israel to share their stories.

**Question 9**: In the story, Hadas mentions several examples of the benefits Aliyah brings to Israel (enriching Israeli society with diverse ideas and cultures). The students could also look again at the information in chapter 4, at the bottom of page 75. You could also discuss the demographic contribution the immigrants make to strengthening the State of Israel.

**Questions 10 and 11** raise the question whether the Jewish people bears an obligation to help Jewish communities in distress to make Aliyah. If so – is this the responsibility of the State of Israel, or of the entire Jewish people?

**Conclusion**

- You can emphasize that Aliyah strengthens the State of Israel, but at the same time demands considerable efforts on the part of the state and the immigrants themselves.
- The State of Israel welcomes Aliyah. Its Declaration of Independence promised that the state would be “open to Jewish immigration.” In addition to the benefits the State of Israel derives from immigration, this willingness can also be seen as a modern political version of the ancient principle of Jewish solidarity, as we discussed in chapters 4 and 5.
- The right of Jews to make Aliyah is secured by the fact that the State of Israel is a sovereign Jewish state. This brings us to the next part of this unit.
Unit 3: The State of Israel – A Sovereign Jewish State

Goals
1. The students will discuss the unique character of the State of Israel – a sovereign Jewish state that allows its Jewish citizens to shape their lives according to Jewish values.
2. The students will recognize the Jewish principles and values that define the purpose of the State of Israel.
3. The students will be proud of Israel’s impressive achievements.
4. The students will recognize some of the challenges facing the State of Israel as a sovereign state.

Method
Study of classical verses and up-to-date statistics.

Means
Pages 122-127 in the student textbook.

Course of activity
Stage 1: Introduction – Analysis of the story A Tour of the Knesset
Stage 2: “As Envisioned by the Prophets of Israel”
Stage 3: Conclusion

Theoretical background: Israel as a sovereign state
Over the centuries, the Jewish people struggled to maintain its own culture (including Shabbat and the holidays, the unique Jewish way of life and customs, and the use of the Hebrew language, at least in prayers…) The Jews drew on values and principles from Jewish tradition, such as the aspiration to build a just, moral society. However, since the Jews almost always formed a small minority in the countries in which they lived, their ability to shape society around them was limited. In 1948, the State of Israel was formed, finally affording Jews the opportunity to build the society they had dreamed of.
The achievement of sovereignty in Israel inspired Jews to dream of an ideal society based on the spirit of Judaism. Israel’s Declaration of Independence promised that the new state “will be based on the precepts of liberty, justice and peace as envisioned by the Prophets of Israel.” The sovereignty enjoyed by the Jewish people in Israel indeed means that the tools of state can be used to try to build a decent society with a Jewish character. This task would be challenging in any circumstances. The state of war Israel has faced makes this work even more difficult.
Stage 1: Introduction – Discussion of the story A Tour of the Knesset
This chapter (Chapter 6) is long. It is worth reminding the students of the structure of the chapter (which was detailed in the introduction on page 107), and which is summarized in the filmstrip titles along the top of each page:
• In the first sections, we discussed the generally positive attitude that Jews have had toward the Land of Israel throughout history (the longing for the Land and Aliyah).
• In this section, we will discuss another positive aspect of the Land of Israel: the fact that the Land of Israel is home to a sovereign Jewish state.

Note
Just as in the unit on Aliyah we discussed the challenges that face immigrants, as well as the positive aspects of the phenomenon, here, too, we will discuss the benefits and opportunities that come from Jewish sovereignty, but we will also touch on some of the challenges it presents.

• The comments by Hadas’s uncle, a Member of Knesset, highlight the aspiration of building the State of Israel as a country based on Jewish values, the difficulties this entails, and the means used to this end (see the story on pages 122-124 in the student textbook).

• The issue of the rights of foreign workers in Israel is an example of the challenges that face the sovereign Jewish people in Israel. Hadas’s uncle mentions Jewish history, and argues that a people that has been a persecuted minority throughout history should be particularly sensitive to the needs of its own minorities. In Israel, the Jews are the majority and hold power. This presents Israeli society with a test: when Jews are in power, will they continue to support and protect minority rights, for example the rights of foreign workers, as described in the story? Another topical issue that is related to the subject of foreign workers involves the large number of African refugees arriving in Israel.

In the story A Tour of the Knesset, Hadas’s uncle draws inspiration from the Jewish sources (he quotes verses from the Bible), and sees the Knesset as a tool for realizing Jewish values. Despite the many problems he encounters, he does not give up, and sees his work in the Knesset as a wonderful opportunity to help shape the face of Israeli society.

Stage 2: “As envisioned by the Prophets of Israel”
• It is worth emphasizing to the students that the State of Israel seeks to be a Jewish and democratic state based both on the values of Jewish tradition and on democratic values. This activity focuses on the values that stem from Jewish tradition.
At the beginning of the activity, the students are referred to page 125 in the textbook. They will read a section from Israel’s Declaration of Independence, concentrating on the sentence: “The State of Israel […] will be based on the precepts of liberty, justice and peace as envisioned by the Prophets of Israel.” We will emphasize the values of liberty, justice and peace as examples of the vision of the Prophets of Israel.

We now turn to discussing their vision in greater detail. After reading the verse from Micah on page 126, refer the students to the activity on pages 126-127 of the student textbook, which presents the State of Israel as a home based on Jewish values and ideas in the spirit of Jewish tradition. The students must match the values and ideas with the Biblical verses.

**The Declaration of Independence**

Israel’s Declaration of Independence is a parchment scroll on which the declaration of independence of the state was written by hand in an attractive and ceremonial script. The wording of the declaration was agreed after protracted discussions between the leaders of the Jewish community in the Land of Israel during the days preceding the establishment of the state. David Ben Gurion, the first prime minister of the State of Israel, read the declaration from the scroll at a ceremony held in Tel Aviv on 5 Iyar 5708 – May 14th, 1948, as the British Mandate in Palestine came to an end. The first part of the declaration reviews Jewish history from ancient times, emphasizing the historical bonds between the Jewish people and the Land of Israel and the right of the Jewish people to a sovereign state in the Land.

The second part of the declaration includes instructions regarding the work of the institutions in the new state.

The third part details the foundations on which the state will be based. The declaration emphasizes that these foundations are based both on the vision of the Prophets of Israel and on democratic principles.

In order to ensure that the Declaration of Independence would be acceptable to all sections of the Jewish people, secular and religious, it does not explicitly mention God. However, there is an allusion to God in the phrase “the Rock of Israel,” although this can also be understood as “the strength of Israel.”


Stage 3: Conclusion

After completing the assignment, we emphasize that Israel is different to the other Jewish communities around the world, because it is a sovereign Jewish state, and not just a Jewish community, however central and important.

You can discuss with the students the ramifications of Israel’s status as an independent nation, including the advantages this brings (extensive possibilities) and the disadvantages (independence entails difficulties; sometimes there are disappointments and setbacks; we bear responsibility).

However, it is important to recall that Israel is a young state. The vision embodied in its Declaration of Independence has not yet been fully realized. Despite its problems, however, Israel has secured important and significant achievements. As always, it is important to look both at the empty half of the glass and at its full half. There is a long way to go to make the vision a reality, but this tiny nation has enormous potential.

In this spirit, we end with some comments on a Biblical verse. The comments were written by Rabbi Shmuel Avigdor Hacohen, a contemporary Israeli rabbi:

“Go to the summit of the peak and raise your eyes west and north and south and east. Look at the land with your own eyes, since you are not going to cross this Jordan” (Deuteronomy 3:27)

According to the Book of Deuteronomy, God said these words to Moses, who never entered the Land of Israel with the Children of Israel. Rabbi Shmuel Avigdor Hacohen comments:

“God allows Moses to see the Land. He commands him to climb up to the summit of Mt. Nevo [which is in the modern country of Jordan] and to view the entire Land […] “Go to the summit of the peak and raise your eyes.” Why does the Torah say “raise your eyes?” After all, someone who is standing on a summit must lower their gaze in order to see the country spread out below them. If Moses raises his eyes while standing on the summit, he will see the sky, not the Land!

“What God is telling Moses is that he must regard the Land of Israel from a perspective of ‘raise your eyes.’ The Land of Israel should not only be viewed with our eye of flesh [our physical eye]. We must also regard it while ‘raising our glance’ – while lifting up our eyes. We must see the possibilities inherent in it for our future. Someone who regards the Land of Israel with an ordinary glance, lacking in vision, will see a land like any other; perhaps it will even seem that there are other, more beautiful lands than this. The perspective of the Land of Israel must be one of ‘raise
your eyes.’ Only then can we begin to understand what this Land is, what it symbolizes, and what it says to those who regard it.”
(As Shabbat Approaches, Reshafim publishers, 1977, page 182)

We should see what the Land could be – the vision that can be realized.

Suggested Joint Activities for Students from “Here” and “There”

Activity 1: Let’s Talk

The questions on page 128 may help the students to engage in meaningful discussions with Jewish students living in Israel who are also studying the Friends Across the Sea program. There is also a list of questions the students can expect to be asked by their Israeli peers.

Even if your students are not in contact with Israeli students, you can still discuss these questions.

Activity 2: Preparing a program for a two-day visit to Israel

Both classes act as “travel agents” planning a visit to Israel for the Diaspora students.

► Begin with a class discussion: The Israeli students discuss what things in Israel it is important for them to show the visitors, and the Diaspora students discuss what they would like to see in Israel.

• In each class, the students are divided into six groups.

► Each group thinks of six activities and places the visitors should see in Israel.

If the students need help thinking of ideas for activities and visits, you could suggest some of the following:

• Meetings with the twin class in Israel
• Visiting the Western Wall and the Old City of Jerusalem
• Visiting the Knesset
• Visiting a kibbutz
• Visiting an army base and meeting with soldiers
• Visiting Tel Aviv (including time at the beach)
• Visiting places mentioned in the Bible
• Kayaking on the River Jordan
• Desert tour
• Spoken Hebrew lessons

After both classes have submitted their ideas, try to agree on a joint plan for the visit including some of the ideas raised by each class.
Prepare publicity for the tour: a brochure, radio and television advertisements, newspaper announcements, online publicity, etc. You can divide the tasks between the two classes, or allocate them to groups including students in both classes. For example, two Israeli students and two Diaspora students could prepare internet publicity.

When the assignments are completed, hold a class discussion: Did the students from both classes present the same “picture” of Israel? What was important to each “side” to show? Are there any differences between the two “pictures?” If so – why?
In this chapter, we will summarize the subjects we have examined so far, and discuss the desirable nature of the relations between Jews in Israel and Jews around the world.

This chapter includes two units:
1. **Tying Things Up** – short assignments summarizing the curriculum
2. **Taking a Stand** – discussion of the desirable nature of the relations between Jews in Israel and Jews around the world

Conclusion: *Let’s Talk*
Unit 1: Tying Things Up

Goal of the activity
The students will recall what they learned in the curriculum.

Means
Student textbook, pages 129-133.

Note
Much of the material in this curriculum was conveyed by means of discussions, conversations and activities. As a result, many students may not realize how much information they have acquired. This summary activity will help them recognize that they have gained a large amount of information that can provide a basis for independent and individual reflection. It will also help check what they remember.

Course of activity
Stage 1: Reading the Friends Across the Sea Forum.
Stage 2: Completing the various assignments (work as individuals or in pairs) and summarizing the conclusions in a class discussion

Stages 1 and 2: Summary activities

• Forum – pages 130-131
The forum discussion is intended to help the students remember five content chapters in a relaxed way (later, on page 134, Jonathan and Hadas discuss Chapter 6). The discussion can be used to ask the students which chapter interested them, touched them, or surprised them.

• Summary pages – pages 132-133
The students will complete the assignments on these pages alone or in pairs (they should be encouraged to look back through the textbook as they do so). Lastly, the teacher will lead a class discussion of three or four selected assignments.
Goals of the activity
The students will attempt to formulate their own opinions and values regarding the relations between Jews in Israel and Jews around the world, drawing on what they have learned from the curriculum (among other sources).

Means
Pages 134-137 in the student textbook.
Large cardboard sheets (light blue and purple), scissors and glue

Course of activity
Stage 1: Introduction – the Friends Across the Sea Forum
Friends Across the Sea Forum (page 134)
Jonathan asks the central question of this chapter: what is our attitude toward Israel? What do we think should be the nature of the relations between ourselves and the Jewish community in the Land of Israel (today – the State of Israel)?
On page 135, Hadas discusses these questions in greater detail. At this stage, it is worth emphasizing how Hadas’s own thoughts about Israel have been influenced by her encounter with Jonathan.

Stage 2: Taking a Stand on essential questions
Hadas’s questions (page 135)
Hadas’s questions invite the students to consider their attitude toward their Jewish identity and their connection with Israel.
There are several ways to explore these questions. The textbook directs the students to ask at least two people to respond to two questions, and then to add their own response. Alternatively, you can also have the students start by answering the questions (or some of them) individually in writing, in class, and then have them compare their answers with a classmate. Yet another option is to divide the class into small groups, and have each group relate to one of the questions. Any of these options should be followed by a class discussion.
The following points may help you to encourage discussion of the questions:
• How important do you think it is for Jews living outside of Israel to feel that they are Jewish?

You can help the students answer this question by beginning with another question: What would happen if Jews living outside Israel did not feel that they were Jewish? (There wouldn’t be any Jewish communities around the world, they wouldn’t show solidarity with other Jews in general, and with Israel in particular, etc.) The students can then move on to answer the question itself.

• How important is it to you that the State of Israel has a Jewish character? For example, that the day off is on Shabbat, that the Jewish holidays are vacation days, that the official first language is Hebrew, that Torah and Jewish history are taught in school, etc.

Points for discussion:
- It isn’t a matter of religion, but of culture. Public life in every country in the world reflects that country’s unique culture.
- It is important that no Jew in Israel should encounter problems because of his or her religious beliefs.
- When speaking of the “Jewish character” of Israel, it is important to avoid religious coercion and to allow all people (including those who are secular or are not Jewish) to live freely.

• Do you think that Jews living outside of Israel should celebrate Israel’s Independence Day even though they don’t live in Israel?

Yes:
To a certain extent, Israel is also the state of Jews around the world, even if they are not citizens.
Celebrating Independence Day strengthens our connection with Israel.

Yes, but in a modest way:
Outside Israel, in certain countries, celebrating Israel’s Independence Day could irritate non-Jewish citizens and raise questions about the Jews’ loyalty to their country.

• Do you think that Jews who don’t live in Israel should get involved in what happens in Israel?

Yes:
Everything that happens in the State of Israel affects Jews around the world.

No:
Jews who do not live in Israel do not really understand the situation in Israel in all its complexity, and do not have the right to interfere.

You could also ask:
- When discussing the right of Jews who don’t live in Israel to get involved in what happens there, some people make a distinction between everyday matters and issues relating to basic laws and the Jewish character of the state. How do you feel about this?
- If you feel that Jews outside Israel have the right to get involved, how do you think they should express criticism when they wish to do so? (In Israeli newspapers, by writing letters to the Israeli government, by writing a letter to their local newspaper (i.e. the New York Times, etc.)

* Do you think it is good that there are Jewish communities around the world, or would it be preferable that all Jews live in Israel?

**It’s good that there are Jewish communities outside Israel because:**
- Jews have the right to live wherever they wish; people should not be coerced into living in one particular place.
- Jews who live outside Israel have a meaningful Jewish lifestyle that is worth preserving.
- Jews who live outside Israel can offer Israelis fresh insights about their own country (see the impact Jonathan’s visit has on Hadas – page 134). Accordingly, even from the perspective of Israeli Jews, it is important that there are also Jewish communities abroad (provided they have a connection with Israel).
- A Jew who lives in the Diaspora and helps Israel (financially, through political support or in other ways) may lose this influence if they move to Israel. Accordingly, even for Israel’s sake, it is preferable that they remain outside Israel and help the country from where they are.
- There are many dangers in Israel. Perhaps it would be better not to have a situation where all the Jewish people lives in one place.

**It would be preferable for all the Jews in the world to live in Israel because:**
- We have our own country! Why should Jews live in other peoples’ countries?
- A Jew who lives in Israel contributes to the Jewish people. A Jew who lives in Australia contributes to the Australians.

**The pictorial models**

1. ![Diagram 1]
2. ![Diagram 2]
3. ![Diagram 3]
4. ![Diagram 4]

**Analysis:**
The pictorial models symbolize different types of relations between Israel and the other Jewish communities around the world. The blue triangle represents Israel, and the purple triangle represents Jews living around the world. Analyze the different models with the students. In each one, what is the relationship between the two triangles (do they face each other, complement each other, etc.)?
Activity:
Each student cuts two triangles from the sheets of cardboard – one blue and one purple. Ask them to arrange the triangles to reflect their opinion of the desirable nature of the relations between Israel and the other Jewish communities. Of course, the students are free to suggest their own models, as well as the suggestions shown on page 135.

Suggested Joint Activities for Students from “Here” and “There”

Activity 1: Let’s Talk
If the class is in contact with Israeli students, they can be expected to raise the kind of questions mentioned by Hadas. If not, the students can imagine how they would answer these questions if they were discussing these issues with young Israelis.

Activity 2: The desirable nature of the relations between Israel and the Diaspora – building a graphic model
► Divide the students into pairs. In each class, each pair will present what they feel is the ideal relationship between Jews in Israel and Jews in the Diaspora, using triangles in two colors (see page 135) or using other geometrical shapes.
► Hold a class discussion on the proposals raised and select a few examples to send to the twin class, together with an explanation.
► After looking at the models submitted by both classes, discuss the outcomes: Did the students present similar or different models? Do the models seem to represent different ways of looking at Israel-Diaspora relations? What can we learn from them?
You could suggest that the students prepare a graphic model or other object representing the desirable relations between Jews in Israel and Diaspora Jews. Examples could include a flower, train, field of flowers, stars in the sky, etc. Of course, make sure the students explain their proposed model.

Conclusion – Friends Across the Sea Forum
We have nearly reached the end of the curriculum. The students have learned a lot about the Jewish people.
We hope that teaching the curriculum was an enriching and exciting educational experience for you and your students.
Above all, we hope that the curriculum sparked or strengthened a sense of friendship between your students and our Friends Across the Sea. Accordingly, it is only natural that the final forum discussion emphasizes this atmosphere of friendship.

Au Revoir!  Добро пожаловать!