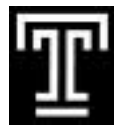


Challenge and Change

History of the Jews in America

Book 3: The Twentieth Century and Beyond

TEACHING GUIDE



The Myer and Rosaline Feinstein Center for American Jewish History, Temple University

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This teaching guide has been funded by Righteous Persons Foundation, the Farber Foundation, and private donors. Special thanks to Linda Carbo, Director of Publications, Temple University.

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ISBN: 0-87441-781-3

Manufactured in the United States of America

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INTRODUCTION

Book 3 of *Challenge and Change: History of the Jews in America*, titled *The Twentieth Century and Beyond*, is the final volume of the series. As in the first two volumes, students learn about the history of American Jewry while grappling with issues that continue to affect the American Jewish community today. As they examine the lives and deeds of their forebears, students are asked to consider Jewish thought, laws, customs, and traditions—and to relate all of these to their own lives. And especially in this third volume, because they are the future of the Jewish community in the United States, students are asked to contemplate this future and their roles in it.

Book 3 assumes that students have studied Books 1 and 2. It, too, is divided into three units, each consisting of three chapters. Some are organized chronologically, others topically. This approach has been carefully designed by a team of educators and historians to provide students with the most comprehensive and provocative material possible.

The *Challenge and Change* series has been written for seventh- through ninth-grade students who are developmentally ready to be thoughtful and critical readers. They also should have acquired a background of knowledge about American life and history in general, and Jewish life and history in particular. The book will appeal to students of varying ability levels: The language is accessible; the style and the material are challenging and thought provoking.

The series is written from a co-constructivist view of education. Through the activities and questions in the textbook and the strategies presented by teachers following this Teaching Guide, students are encouraged to actively engage the material in a variety of ways and to construct their own meaning. When students do, the material holds both challenge and reward and may actually guide their future actions.

OVERVIEW OF BOOK 3 The Twentieth Century and Beyond

Unit 1, “American Jews Enter the Twentieth Century,” examines American Jews’ responses to the two World Wars and the events of the period between the wars.

Chapter 1, “The Great War and Its Aftermath,” explains the challenges that World War I created for the American Jewish community. After the war, there was a period of contradictions—greater participation in American life as well as greater antisemitism.

Chapter 2, “Developments in the Movements,” discusses the developments in each of the movements as community leaders sought to bring Jews, who surrounded themselves with the outward trappings of Jewish life but paid little attention to its essence, back to Judaism.

Chapter 3, “America, American Jews, and World War II,” looks at the fateful years before and after the Second World War. It was a time when American Jews again endured antisemitism at home while fighting it abroad. It was also a time when American Jews were beginning to realize that they would have to become the leaders of worldwide Judaism.

Unit 2, “Jews in Postwar America and Beyond,” deals with the 1950s through the 1980s, as Jews strengthened the Jewish community at home, built a relationship with the new and developing State of Israel, and became involved in other issues in American life that needed solutions.

Chapter 4, “Building the American Jewish Community,” describes a period that has been called a “golden age” for American Jews. Despite a brief period of McCarthyism, religion in general, and Judaism specifically, enjoyed a revival, and Jews felt more comfortable and secure with their lives.

Chapter 5, “American Jews and Israel,” looks at the period after the birth of the state through the 1990s, and at the relationship of American Jews to their spiritual homeland.

Chapter 6, “Mending the World,” examines American Jewry’s involvement in the Civil Rights, interfaith, antiwar, and feminist movements. American Jews realized that they now had the money and power to make a difference, and many felt compelled to get involved.

Unit 3, “Being Jewish in America Today,” looks at how American Jews were able to help Jews in other parts of the world and continue to strengthen their own community in the waning days of the twentieth century and the beginning of the twenty-first.

Chapter 7, “Mending the Jewish World,” explores American Jewish involvement with the Soviet Jewry movement and the rescue of Jews from Ethiopia.

Chapter 8, “Strengthening the Community,” describes how Jews contributed to the good of the entire American community, as well as directing their energies to their own, local Jewish community.

Chapter 9, “Challenges in the Twenty-first Century,” encourages students to ask themselves how they would respond to some of the most pressing issues facing the Jewish community in America today and in the future.

TEACHING NOTES: THE STUDENT TEXTBOOK

The format of the student textbook—a central narrative interspersed with questions, definitions, facts, original documents, activities, and references to websites—is intended to stimulate critical reading and creative and critical thinking. The activities encourage students to go beyond the text by doing additional reading, writing, exploring, and questioning on their own. When a class begins using *Challenge and Change*, point out the additional material and indicate that while students will discuss some of it in class, they can explore much of it by themselves or with a classmate.

Learn It consists of English and Hebrew words and phrases that students need to know to understand the material.

Think About It consists of critical-thinking questions that should prompt students to stop reading and take stock of their reactions to and understanding of the material.

Do It activities invite students to respond in writing directly in the textbook or through active involvement with people, places, and things that will further their knowledge.

Click On It draws students’ attention to websites that will enhance their learning.

TEACHING NOTES: THE TEACHING GUIDE

The **Teaching Guide** is divided into three sections. Information in each section is arranged by chapter, the chapters corresponding to those in the student textbook.

The first section, **Teaching Guidelines**, consists of **Introducing the Chapter**, a summary of each chapter of the student textbook, followed by **Teaching the Chapter**,

a carefully constructed series of teaching activities.

The **Teaching the Chapter** section includes:

- **Learning Objectives**, a statement of the specific performance objectives for the chapter.
- **Get Ready!** a set-induction activity designed to introduce the chapter and motivate students to think about the ideas developed in it.
- **Use the Time Line**, suggestions for active involvement with the time line found at the end of each unit in the textbook.
- **Reflect On It**, which repeats the question or questions that appear at the beginning of each chapter in the textbook, alerts students to important ideas in the chapter, and suggests ways to encourage students to answer these questions as they read.
- **Read the Chapter**, an active reading technique designed to encourage students to think about and become involved in the text as they read, thereby enhancing their understanding.
- **Teaching Tips**, practical suggestions for completing the textbook.
- **Final Thoughts**, a closure activity that will help students summarize what they have learned.

The second section of the **Teaching Guide, Enhancing the Learning**, includes the following features for each chapter:

- **Beyond the Text**, additional critical-thinking questions.
- **Extend Your Learning**, supplemental activities that students may complete outside the classroom.

The third section of the **Teaching Guide** is **People, Places, Things to Know**, which consists of helpful background material for teachers.

Of course, you are encouraged to adapt the material to your own teaching style and class schedule and your students’ learning abilities. You are not expected to use all the questions and activities that accompany each lesson, and you may wish to create some of your own.

Finally, it is hoped that *Challenge and Change: History of the Jews in America* and its companion **Teaching Guide** will encourage both students and teachers to enjoy the study of the history of Jews in America, to stretch their minds and their imaginations, to go beyond the written page, and to become involved with their communities. When we truly understand where we have been, we may better know who we are and who we might become.

WEB RESOURCES

Teachers and students can access the following websites to obtain additional information:

www.challengeandchange.temple.edu

The *Challenge and Change* website contains links to many other sites with information about many of the topics discussed in the series. See *Links to Other Websites* for an annotated listing of websites on American Jewish history.

Other general websites include:

- **www.jewsinsports.org** by the American Jewish Historical Society includes articles on various sports, and it is possible to search by year and by athlete. (Actually, you can type in a specific year, not just a decade, as well as search by athlete.)
- **www.jewhoo.com** has articles on famous Jews, indexed by occupation.
- **www.myjewishlearning.com** contains articles on a variety of subjects.
- **www.loc.gov/exhibits/haventohome** is an online exhibit covering all American Jewish history with excellent pictures and some primary documents.
- **www.loc.gov/ammem** is an American memory site of the Library of Congress. A search under “Jews” and “Judaism” will turn up hundreds of items (many hundreds more are listed under separate headings—e.g., Brandeis).
- **www.americanjewisharchives.org** is the home page of the American Jewish Archives.
- **www.ajhs.org** is the homepage of the American Jewish Historical Society and <http://www.cjh.org/academic/findingaids/ajhs/> contains selected finding aids of the American Jewish Historical Society’s archival collections.
- **www.ajhs.org/research/adaje.cfm** contains the online edition of the Publications of the American Jewish Historical Society.
- **www.jwa.org** is the home page of the Jewish Women’s Archive.
- **www.hebrewbooks.org** is an excellent collection of American Hebraica, all digitized, including some English language Orthodox texts and magazines.
- **www.jtsa.edu/library/digitalcollections.shtml** are two excellent digital collections: 100 rare American Jewish pamphlets and images of Jews in American newspapers, which are excellent primary sources.

- **www.celebrate350.org** contains useful material bearing on American Jewish history and life, compiled for 350th anniversary of Jews in America. See especially the listing of “traveling and online exhibits.”
- **www.library.wisc.edu/libraries/WomensStudies/jewwom/jwmain.htm** is the Annotated Bibliography and Guide to Archival Resources on the History of Jewish Women in America, compiled by Phyllis Holman Weisbard. This takes viewers to the 2004 update to Weisbard’s 1997 bibliography which first appeared in *Jewish Women in America: An Historical Encyclopedia*.

For Unit 1:

- **www.onethousandchildren.org** documents the experiences of the only unaccompanied children rescued from the Holocaust and brought to the United States between 1934 and 1945.
- **www.nyu.edu/library/bobst/collections/exhibits/tam/JLC/opener.html** deals with the Jewish Labor Committee and the battle against Naziism. Brandeis has both microfilms and published primary sources from the Jewish Labor Committee fully documenting its activities.
- **www.fathom.com/course/21701756/index.html** is an illustrated online course based on Deborah Dash Moore’s *G.I. Jews*.
- **Jewish Museum in Cyberspace, Jewish American Hall of Fame**—(www.amuseum.org/jahf/virtour) Go to the Virtual Tour in the Jewish American Hall of Fame for articles on Louis Brandeis, Albert Einstein, George Gershwin, Hank Greenberg, Herbert Lehman, Judah Magnes, and Adolph Ochs.
- **Jewish Virtual Library**—(www.us-israel.org/jsource) Go to “Biography” for articles on Irving Berlin, Louis Brandeis, Fanny Brice, Albert Einstein, Judith Kaplan Eisenstein, Felix Frankfurter, George Gershwin, Hank Greenberg, Jennie Grossinger, Mordecai Kaplan, Meyer Lansky, Herbert Lehman, Irma Lindheim, Judah Magnes, Henry Morgenthau, Jr., Adolph Ochs, Julius Robert Oppenheimer, and Solomon Schechter.

For articles on the Holocaust, click on “The Holocaust,” and then go to “United States Holocaust Memorial Museum” and “The March of the Living” for articles. Click on “What We Knew and When We Knew It” and see articles on “The War Refugee Board Receives a Report” and “West Knew of Holocaust in

1942.” Also click on “U.S. Policy During WWII” to see a number of articles on that subject.

- **Jewish History Resource Center**—(www.dinur.org/resources/?rsID=219)
Type keywords in the searchable database or click on “Holocaust” to see a number of articles on that topic.

For Unit 2

- **Jewish Museum in Cyberspace, Jewish American Hall of Fame**—(www.amuseum.org/jahf/virtour)
There are articles on Golda Meir, Arthur Miller, Bess Myerson, David Sarnoff, Isaac Bashevis Singer, and Elie Wiesel.
- **Jewish Virtual Library**—(www.us-israel.org/jsource)
Go to “Biography” and click on articles on Yasser Arafat, Hannah Arendt, Saul Bellow, Adolph Eichmann, Edna Ferber, Al Jolson, Estee Lauder, Golda Meir, Arthur Miller, Martin Niemoeller, Jonathan Pollard, Chaim Potok, Helena Rubenstein, David Sarnoff, Menachem Schneerson, Isaac Bashevis Singer, and Elie Wiesel.

Go to “History” and then to “Myths and Facts Online—A Guide to the Arab-Israeli Conflict.” There are links to a variety of articles on that subject, ranging from its origins to present-day issues.

Go to “Israel,” and then to “U.S.-Israel Relations” for a number of articles on this topic.

- **www.ajlegacy.org** is a website with valuable items on the history of American Orthodoxy.

For Unit 3

- **Jewish Museum in Cyberspace, Jewish American Hall of Fame**—(www.amuseum.org)
Go to Leonard Bernstein, Irving Berlin, Jonas Salk, and Barbra Streisand.
- **Jewish Virtual Library**—(www.us-israel.org/jsource)
There are articles on Bella Abzug, Leonard Bernstein, Barbara Boxer, Shlomo Carlebach, Judy Chicago, Diane Feinstein, Ruth Bader Ginsburg, Oscar Hammerstein, Henry Kissinger, Edward Koch, Rabbi Bonnie Koppell, Sandy Koufax, Benjamin Netanyahu, Natan Sharansky, Beverly Sills, and Barbra Streisand.

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SECTION 1: TEACHING GUIDELINES

Unit 1, Chapter 1: The Great War and Its Aftermath

INTRODUCING THE CHAPTER

World War I, which broke out in 1914, was a tragedy for the Jews of the time, both in Europe and in the United States. European Jews were among the many people who suffered and died as war swept through their countries. American Jews, many of whom had their roots in these countries, were called on to fight and to die. They also had to watch the destruction of their old hometowns and the suffering of friends and relatives. Even before the United States entered the war in 1917, late in the struggle, American Jews were involved in raising funds for their brethren in Europe. The Joint Distribution Committee was formed to collect and disburse these funds.

American Jews had been hopeful at first that the United States would remain neutral. Some German Jews still had positive feelings for their former homeland, and some people felt that the war was a well-deserved punishment of Russia for its treatment of the Jews there. By the time the United States entered the war, however, most Jews supported it.

One of the challenges facing the Jewish community and the U.S. armed forces during the war was how to meet the diverse spiritual needs of Jewish soldiers. The Jewish Welfare Board was created to bring together Jews from each of the movements for religious services. It also created a unified military Jewish prayer book that was not actually satisfactory to anyone.

The end of the war in 1918 brought a period of contradictions. On the one hand, Jews had participated in the war and had become, and felt, much more “American.” On the other hand, both Jews and members of other minority groups faced rising prejudice and intolerance. Antisemitic feelings had begun to reemerge before the war; after it ended, the country was gripped with fear and hatred of everything foreign. People were investigated and some were deported. Henry Ford’s newspaper, *The Dearborn Independent*, published columns in ninety-one issues describing a supposed international Jewish conspiracy based on the antisemitic forgery *The Protocols of the Elders of Zion*. Jews faced restrictions in clubs, hotels, fraternities, colleges, and even

housing. The National Origins Immigration Act set a quota on immigration.

Despite all this, however, Jews managed to succeed. Their identities strengthened by antisemitism and violence, Jews in many cases created institutions of their own to parallel the ones that kept them out. Certain businesses became distinctly Jewish, as did some neighborhoods. Jews also succeeded in literature, arts, entertainment, sports, and—not what one would expect—the mob.

The Jewish vote had historically been divided, except when one or another candidate alienated Jews. Now this changed. Although many Jews had voted Socialist for years, a large number were drawn to the Democratic Party, first to Woodrow Wilson in 1912, and then to Alfred E. Smith, a Catholic, when he ran against Herbert Hoover in 1928. When Franklin Delano Roosevelt ran successfully for the presidency in 1932, he had strong Jewish support, which increased with each subsequent election. American Jews were having an important effect on American politics—and on other areas of American life—just as America was having an important effect on American Jews.

TEACHING THE CHAPTER

Learning Objectives

Students will be able to:

- Discuss the positive and negative effects of World War I on the American Jewish community.
- List some of the American Jews who made important contributions to the United States during this period.

Get Ready!

Tell the students that there was an increase in antisemitism in the country following World War I. Have students circulate around the room, talking with one another about any experiences with antisemitism they have had or observed. Ask students to share what happened and how they reacted. After approximately five to ten minutes, have the volunteers share an experience they have heard that particularly moved them. Share as many experiences as time allows. Ask the class what actions members might take to help prevent antisemitism or to respond to it.

Use the Time Line

Have students examine the time line found at the end of the unit. Ask them to find one or two events on the time line with which they are familiar. Next, have students find one or two events that come as a surprise or are new to them. Suggest that they refer to the time line as they read the unit.

Reflect On It

Point out the following question, which appears on the first page of Chapter 1. Encourage students to attempt to answer it as they read.

- **What was the effect of World War I on the American Jewish community?**

After students have read the chapter, ask them to write their response to the question in their notes, work with a partner to answer it, or discuss the question briefly in class.

Read the Chapter

Have students work with partners or in small groups. Have each group read a section of the chapter silently. Have members of the group decide together on two or three important points from their section that they would like to share with the class. Have them write this information on poster paper. Remind each group to label its poster with the title of the assigned section. Display the posters around the room in order. Students can then take a “museum walk” around the room, looking at the various posters and making notes in the margins of their books or in their notebooks.

TEACHING TIPS

What Is a “Just” War? (page 5)

Ask students to work individually to prepare a *d’var Torah* on Jewish viewpoints on war. Suggest that students start with the verses quoted in their text; they can do additional research by asking their rabbi or looking in books or on the Internet. To write a *d’var Torah*, students should ask themselves: “What excites me about the text? What do I find most interesting? What bothers me? What don’t I understand? What is left unanswered?” If students find more than one commentary about the verses, they may want to discuss whether the commentaries agree or disagree. Ask volunteers to present their *divrei Torah* to the class, first introducing the material they have prepared, and then asking the class to think about the relevance this issue has for students’ own lives.

Examine the Map (pages 6–7)

Suggest that students list the countries that fought with Germany (Central Powers) and those that fought against Germany (Allied Powers).

Quotas in Colleges (page 10)

Have students ask various adult relatives or friends whether their colleges had policies that limited the number of Jewish students or faculty at any time in the schools’ histories. Invite individuals to report what they learned.

Reaction to the Immigration Act of 1924 (page 11)

Ask students to imagine that they are the son or daughter of a Jewish immigrant to the United States and, in the space provided, write a letter to the editor of their local newspaper reacting to the Immigration Act of 1924. Request volunteers to read their letters aloud.

The Jazz Singer (page 12)

Suggest that students see the original version of *The Jazz Singer*. If possible, screen it for the class. Have students write a brief opinion of the dilemma it presents. Ask them what they would have done and what their opinions are of what the movie’s Jack Robin did. Have volunteers share their opinions with the class. If students are able to view later versions of the movie, ask them to discuss similarities and differences.

Successful Jews (page 12)

Have students work with a partner. Ask each pair to find out about one Jew who lived in the years just after World War I and was successful in the arts, sports, business, entertainment, or politics. Did that person’s Judaism influence his or her life? Invite the partners to make a poster that conveys what they learned about the person selected. Display the posters around the classroom.

“Hammerin’ Hank”: A Poem (page 13)

Have students work in small groups and discuss the following questions: Do you agree with Hank Greenberg’s compromise? What would you have done? Do you know of other Jews who had to make similar compromises between their careers and their Judaism? Have each group share the major points of its discussion with the class.

But They Were Good to Their Mothers (page 13)

Ask students to work in small groups to find out more about any of the Jewish gangsters discussed in the text or

on the websites mentioned. Then stage a debate over whether being good to their mothers and helping the Jewish people in any way mitigated the crimes the gangsters committed.

FINAL THOUGHTS

Give each student a self-stick note and have them write on it the name of someone they read about in the chapter or studied about independently that made an impression on them. Have them stick the note to their shirts and walk around the room, talking to one another about the person whose name is on their note and why they are impressed by the person. After students have had time to talk with several classmates, have volunteers share with the class what they learned from the person they are talking with at that time.

Unit 1, Chapter 2: Developments in the Movements

INTRODUCING THE CHAPTER

The interwar years were a time of great concern for the leaders of all segments of the Jewish community. Jews wanted to be as Americanized as possible. They believed in Jewishness but paid little attention to Judaism. That is, while they surrounded themselves with outward symbols of a Jewish life, few attended synagogue or sent their children to Jewish schools. The leaders of the community hoped to bring Jews back to Judaism.

Orthodox Judaism faced the greatest challenge. Fewer traditionally observant Jews were reaching America's shores, and those who had arrived earlier were tempted by the social environment of the "Roaring Twenties." Rabbi Bernard Revel was hired to lead the Rabbi Isaac Elchanan Theological Seminary, and he made changes that would allow students to combine both general academic training with traditional yeshiva training. While some people feared that this would weaken Torah study, most of the Orthodox community supported these innovations as well as the construction of a new building.

During this time, Orthodox leaders also tried to adapt their services to modern American sensibilities and to pay more attention to the needs of women. Services became less raucous, a new prayer book contained English translations, and women were provided with more comfortable accommodations. Also during this time, the Young Israel movement grew up. It, too, was designed to combine tradition with an appeal to younger men and women.

The Jewish Theological Seminary (JTS), founded in 1886, had by now welcomed Solomon Schechter to lead its rabbinical school. Sixteen congregations, headed by JTS graduates, united in 1913 to form the United Synagogue of America, a central organization for the movement. During the interwar years, what became known as the Conservative movement grew larger—and further away from Orthodoxy. Since 1992, it's been known as United Synagogue for Conservative Judaism.

During this time, one man—Rabbi Mordecai M. Kaplan—was behind the most radical changes of all. Although he was raised in the Orthodox tradition and taught at JTS, Kaplan called for a movement to revitalize

Judaism as a whole by adjusting ceremony and tradition to the needs of the day. He focused on Jewish civilization, which embraced everything about Jewish life, from food to literature to art. While most American Jews did not become Reconstructionists, Kaplan's ideas did influence the other movements as well as other areas of Jewish life. Two of his ideas that became widely accepted were the notion of Judaism as a civilization and the synagogue as a multipurpose center of Jewish life.

Reform Jews were, at the same time, discovering that their movement, too, needed to change. Some congregations began to introduce elements of the synagogue-center concept, and others reintroduced rituals they had previously discarded. Reform Jews were also beginning to show an interest in Zionism.

Just as the Orthodox movement was paying closer attention to women, so, too, were the other movements. Women were beginning to study at seminaries, although not yet for ordination as rabbis. Judith Kaplan, the daughter of Mordecai Kaplan, became the first bat mitzvah. And, sisterhoods expanded women's roles throughout their individual congregations, the various movements, and Jewish life as a whole.

Throughout this time, while struggling with commitments to both tradition and modern life, Jews in America found that feelings of *klal Yisra'el*—Jewish peoplehood—brought them together.

TEACHING THE CHAPTER

Learning Objectives

- Students will be able to:
- Explain how each of the movements changed during the interwar years in reaction to life in America.
 - Discuss changes in the role of women during the years between the World Wars.

Get Ready!

Invite a rabbi, cantor, teacher, or knowledgeable layperson from each of the movements to come to class for a panel discussion. Ask each one to briefly discuss the main points needed to understand his or her movement.

Afterward, have students write any questions they still have on index cards. Post the questions and try to answer them during the study of the chapter.

Use the Time Line

Suggest that students examine the time line carefully before starting to read. Have them enter in the appropriate place on the time line significant events that are discussed in the chapter but are not already noted.

Reflect on It

Point out the following questions, which appear on the first page of Chapter 2. Encourage students to attempt to answer them as they read.

- **How did each of the Jewish religious movements develop and change in response to the environment of America?**
- **How did the role of women in Judaism change?**

After students have read the chapter, ask them to write their responses to the questions in their notes, work with a partner to answer them, or discuss the questions briefly in class.

Read the Chapter

Pair up students and ask them to take turns reading the narrative sections of the chapter aloud to their partners. Instruct them to pause after each section and ask each other questions about what they have read, using the questions in the textbook or making up questions of their own.

TEACHING TIPS

Visiting Synagogues (page 16)

Suggest that students visit synagogues affiliated with each of the other movements of which they are not members. It might also be possible to take class trips. Ask students to keep notes about things that are similar to and different from the synagogue to which they belong. Tell them that they will need these notes for the chapter's final activity.

The Importance of Community (page 17)

Ask students to write a *d'var Torah* on *Pirkei Avot 2:4*: “Do not separate yourself from the community.” Have them reflect on what these words mean, considering especially the issues of conformity and nonconformity to community expectations. Collect these *divrei Torah* and publish them in a booklet to share with parents. Encourage students to present their *divrei Torah* to the class or at an assembly.

Reacting to Kaplan (page 18)

Have students work in pairs to prepare to debate the Kaplanian idea that “tradition should have a vote, but not a veto.” Ask students to think about which Jewish traditions are important to them and why, and how these traditions might be affected by Kaplan's ideas.

The Synagogue Center (page 19)

Have students find out, either independently or with a partner, whether any synagogues in their community were founded during this period and considered part of the synagogue-center movement. Have students answer the questions posed in their text and share the information with the class. Discuss how this model has influenced synagogues today. Invite students to design their own synagogue center, listing or drawing what it would include on chart paper. Post the papers around the class.

The Columbus Platform (page 20)

Ask students to list the main ideas of this segment of the Columbus Platform in the space provided in their texts. Have them read about the Reform movement today, or speak to a Reform rabbi or educator, to learn what has changed and what remains the same. This may occur during a visit to a Reform synagogue. Ask students to think about how Reform is similar to or different from the movement to which they belong. If students belong to a Reform synagogue, conduct a class discussion about whether they agree with their movement's positions on these issues.

The Bat Mitzvah (page 21)

Read Judith Kaplan Eisenstein's description of her bat mitzvah, the first in American Jewish history, with the class (Teaching Guide, pg. 47). Have students ask a woman who has become a bat mitzvah the questions listed in the text. Invite students to discuss what they have learned with the class. Discuss why this ceremony (or a bar mitzvah for boys) is so important to the participants and to the Jewish community.

FINAL THOUGHTS

Ask students to work in groups, one for each movement, and to share the notes they made during the panel discussion, their visits to various synagogues, and their discussions with rabbis and or educators from each movement. Have each group prepare for the class a handout listing the most important things members have learned. Ask each group to teach what it learned to the class.

Unit 1, Chapter 3: America, American Jews, and World War II

INTRODUCING THE CHAPTER

While the stock market crash of 1929 affected mainly the wealthiest people in the Jewish community, the Great Depression hurt many more. Although Jews suffered less unemployment than others, they were nonetheless hit hard. Thousands of small businesses that had been established by Jewish immigrants were forced to close. Larger companies laid off workers. Labor unions, many of which had large Jewish memberships, experienced sharp declines. Synagogues, Jewish educational institutions, and Jewish agencies were also severely affected. Even so, most Jews were able to survive by relying on the Jewish community. Jews took pride in helping other Jews, and few people had to do without necessities.

Although many second-generation Jews were college educated and had white-collar, professional jobs, existing antisemitism kept some occupations closed to Jews. People such as Father Charles Coughlin and Charles Lindbergh gained notoriety for their antisemitic stances. Some Jews, in turn, found themselves attracted to the Communist Party, which was a leader in campaigns for racial and economic justice. While most Jews never actually joined the Party, those who did were impressed by its political and social commitment to better the world. Jews also found themselves involved in social protest on the stage and as writers of some of America's first proletariat literature.

When Franklin Delano Roosevelt became president, he began an effort to help Americans cope with the hardships of the Depression—the New Deal. As governor of New York, he had already come to admire many progressive Jews, and he brought them with him to the White House. This led to charges of favoritism from some, which the President and his wife, Eleanor answered forthrightly. The problems of the Great Depression diverted the American Jewish community's attention from what was happening elsewhere in the world—even in Germany, where Adolf Hitler was rising to power. However, as things worsened, German Jews tried desperately to leave their homeland, and American Jews began to pay attention.

America's tough immigration laws, which set quotas on the number of immigrants accepted from individual nations, were still in effect. Jewish pressure for easing the quotas grew, but Congress was reluctant to change the laws because many Americans remained in favor of the quotas. Roosevelt responded to the Jewish refugees' plight by loudly voicing his sympathy, but doing relatively little. Even after the evidence of Germany's policy of genocide had begun to mount, the State Department was still reluctant to take aggressive action to help Jewish refugees. Some officials in the Department of the Treasury had been collecting data to show that the State Department was carrying out an intentional policy to keep Jewish immigrants out of the United States. This report was submitted to the White House, and in response, FDR relieved the State Department of control over refugee policy and established the War Refugee Board.

American Jews began to take steps to protest the treatment of Jews in Nazi Germany and to try to persuade the government to take action. Groups such as the Joint Distribution Committee worked closely with the War Refugee Board to save refugees. However, throughout the crisis, American Jews were unwilling to use their political clout to win approval of dramatic action.

Jews did play a significant role in the U.S. armed forces during the war. As it had with their participation in past wars, this brought up important questions for American Jews. Ironically, while fighting Nazi antisemitism, some American Jewish soldiers were forced to endure antisemitism from their fellow soldiers. In response, however, some liberal Christians and Jews joined forces to promote better understanding and goodwill among people.

When refugees were finally allowed to come to America, most had the help of relatives and friends. It was important that the newcomers not be seen as taking jobs away from non-Jewish Americans.

In response to the destruction of European Jewry and antisemitism at home, the American Jewish community began a process of reembracing Jewish life. American Jews were beginning to realize that they would have to become the leaders of worldwide Judaism.

TEACHING THE CHAPTER

Learning Objectives

Students will be able to:

- Reflect on the impact of the Great Depression on American Jews.
- Explain the effects of World War II on Jews in America.

Get Ready!

Read aloud the selection in the Teaching Guide (page 48) from Michael Gold's *Jews Without Money*. Ask students to discuss with a partner what they think of the neighbor's visit and Gold's reaction. Ask each pair to share its opinions with the class.

Use the Time Line

Have students work individually or in small groups to research the history of their own Jewish community during the Great Depression and World War II. Have them add relevant events to the time line. Ask students to share with the class what they discovered.

Reflect On It

Point out the following questions, which appear on the first page of Chapter 3. Encourage students to attempt to answer them as they read.

- **What was the effect of the Great Depression on American Jews?**
- **How did Jews in the United States respond to the crisis of World War II?**

After students have read the chapter, ask them to write their responses to the questions in their notes, work with a partner to answer them, or discuss the questions briefly in class.

Read the Chapter

Divide the class into pairs or small groups and assign each a section of the chapter. Instruct students to read their section silently. When they have finished reading, have them discuss the section they have read with their group. Then, have each group briefly teach what it has learned to the rest of the class.

TEACHING TIPS

The Jewish View on Helping the Poor (page 23)

Ask students to work with a partner and to respond to the quotes that express the Jewish view on giving and receiving help in times of need. Suggest that each pair write a *d'var Torah* and present it to the class.

Find Out About It (page 26)

Have students discuss with grandparents, parents, or teachers why Communism was considered evil and the Communist Party so dangerous, and why some Jews were attracted to the Communist Party. There is material on this subject in the Teaching Guide, Section 3, "Communism and McCarthyism," page 68 to assist you in leading a class discussion.

A Stamp of Understanding (page 32)

Have students work in the space provided to design a postage stamp promoting interfaith understanding. Then, have them copy their stamps onto poster board and display the stamps to the class or school.

A Prayer for Our Soldiers (page 32)

Have students work in small groups to find other examples of prayers for the military. Then, ask students to work individually to write their own prayers for Jewish military personnel who are serving our country today. Finally, compile their prayers into a booklet and find out how to send copies of it to American Jewish soldiers who are stationed overseas. Contact JWB Chaplaincy Council, 15 E. 26th Street, New York, NY 10010 for assistance.

Examine the Map (page 33)

Suggest that students use the map to create lists of the countries that fought with Germany (Axis) and those that fought against Germany (Allies).

Talk About Prejudice (page 34)

Suggest that students speak with a relative, teacher, or adult friend who has served in the U.S. armed forces. During that person's time in the military, did he or she encounter antisemitism or discrimination against any other minority? What effect did this have on the person? Suggest that students record or videotape their interviews if possible. Students should report what they learned to the class, perhaps playing particularly moving or interesting excerpts from the taped interviews.

Matching Game (page 34)

The answers are: 1–e; 2–c; 3–h; 4–a; 5–f; 6–i; 7–j; 8–g; 9–d; 10–b.

FINAL THOUGHTS

Hang three large pieces of poster paper on the board or on a wall. Write one of the following topics on each paper: Antisemitism, The Changing Role of Women, and Changes in the Movements.” Have markers available. Ask students to sit quietly and think about what they learned about these challenges and how what they learned has affected them. Do they have questions, comments, opinions, etc.? Whenever someone feels ready, that person can write a comment on the appropriate paper. No one should speak. They can respond to one another’s comments by writing near another comment or drawing a line to show the connection. Allow as much time as needed for everyone to write all the comments they want. When everyone is finished, if desired, the floor can be opened for a few concluding comments. Sometimes, it is more powerful to simply end by sitting in silence.

Unit 2, Chapter 4: Building the American Jewish Community

INTRODUCING THE CHAPTER

In the years following World War II, the United States became the center of world Judaism. Judaism was now recognized as one of the country's three major religions, and it was a time of prosperity and building new institutions in the Jewish community.

Immediately following the war, a lingering sense of foreboding remained, a sense that other dictators might follow Hitler's example and seek world domination. There was a great fear of the Soviet Union, which had previously been an ally but now joined the United States as a nuclear power. Official efforts to identify Communist spies and sympathizers, such as investigations by Congressman John Rankin and Senator Joseph McCarthy, affected many Jews involved in film and stage. The case of Julius and Ethel Rosenberg, convicted of conspiracy and executed for delivering secrets about the atomic bomb to the Soviets, drew unwelcome attention to some Jews' ties to the Soviet Union. However, despite some concern within the Jewish community, antisemitism was not considered central to the case.

Notwithstanding the brief period of McCarthyism, this was a golden age for American Jews. Religion in general was enjoying a revival, and although antisemitism had not completely disappeared, it was at a low ebb. Government initiatives and court rulings led to the elimination of quotas that had kept Jewish students from entering certain colleges and universities, and Jews enjoyed unprecedented prosperity as they entered professions, such as medicine and law, formerly closed to them. Jews also built on their previous success in fields where they had traditionally been strong, such as banking and marketing.

As they became more financially comfortable and socially secure, Jews began to follow other affluent Americans out of the East Coast cities to the warmer Sunbelt states of the South and West. They also moved to the suburbs, and some settled in communities where most of their neighbors were not Jewish and where they had once been unwelcome. As a result, synagogue membership was seen as an important symbol of Jewish identity. So, Jews

began to build large and luxurious synagogues or remodel older ones. The Reform and Conservative movements made changes that would appeal to these newly suburbanized Jews. Orthodox congregations maintaining traditional interpretations of Jewish law sprang up in areas where people could still walk to services.

The role of women in the synagogue was growing at this time, with women being called to the Torah in Conservative synagogues and the popularity of the bat mitzvah ritual increasing. New emphasis was placed on the importance of Jewish education. Both Orthodox and Conservative day schools were growing in number and popularity, as were youth groups and Jewish educational overnight camps.

The postwar period also saw a significant number of immigrants arrive in the United States, many of whom were refugees and survivors from communities destroyed by the Nazis. They included many of Judaism's most prominent scholars, including future leaders of the American Jewish community. The most visible of these immigrants were the Hasidim who settled in their own communities, mostly in New York.

Other Jews' individual achievements made their fellow Jews feel more a part of American life. It was a golden time for Jews who were building their American Jewish lives in the *goldeneh medinah*.

TEACHING THE CHAPTER

Learning Objectives

- Students will be able to:
- Discuss how and why Jews were able to move into mainstream America.
 - Reflect on the lingering fears that gave rise to McCarthyism and its effect on the Jews of the time.
 - Explain some of the changes that took place in the Jewish community, both religiously and socially, as Jews moved to the suburbs.

Get Ready!

Ask students to think about the answer to the question: What makes me feel Jewish? Suggest that they write several of their ideas on a piece of paper. Then, ask each student to turn to a partner and share these ideas. Finally, ask for volunteers to share their ideas with the class. Encourage students to note similarities in what they say. Discuss how they might enhance these ideas with class or school activities.

Use the Time Line

Have students examine the time line found at the end of the unit. Ask them to find one or two events on the time line with which they are familiar. Next, have students find one or two events that come as a surprise or are new to them. Suggest that they refer to the time line as they read the unit.

Reflect On It

Point out the following question, which appears on the first page of Chapter 4. Encourage students to attempt to answer it as they read.

- **What were some of the ways in which Jews moved into mainstream America in the postwar period?**

After students have read the chapter, ask them to write their response to the question in their notes, work with a partner to answer it, or discuss the question briefly in class.

Read the Chapter

Have students read the chapter at home or silently in class. Ask them to mark as they read key words, phrases, and sentences that help them answer the Reflect On It question. Suggest that they place a star next to important ideas; a question mark next to words or ideas they do not understand or would like to know more about; a heart next to material with which they feel an emotional connection; a dollar sign next to financial information; an exclamation point next to something that came as a surprise; and a *Magen David* next to information specific to the Jewish community. Some students may also wish to develop text markings of their own; encourage them to share these markings with the class. After students have read the material, ask them to share some of the material they have marked that answers the question.

TEACHING TIPS

“Under God” (page 39)

Have students find out the positions of several major Jewish organizations, such as the American Jewish Committee and the Jewish Community Relations Council, on the controversy over the words “under God” in the Pledge of Allegiance in the 2004 Supreme Court case. Suggest that students write letters to the editor explaining their personal opinions. Divide students into two groups, those in favor of maintaining the current language of the pledge and those in favor of dropping the words “under God,” and stage a debate on the issue.

An Anniversary Celebration (page 40)

Have students work in small groups to plan a celebration for the 400th anniversary of the Jews’ arrival in America. They should discuss the events described in the text for the 300th anniversary and consider any events that took place in their community for the 350th. They may also wish to imagine what the Jewish community might achieve by the 400th anniversary. Ask each group to prepare a five-minute presentation that will convince the “Official Anniversary Program Planning Committee” to select its program. Invite the rabbi, educational director, cantor, executive director, and parents to sit on this “committee” and review the presentations.

My Community (page 41)

Ask students to write a brief description of their Jewish community, including what they like and dislike about it. Then, have students work in small groups—“Community Planning Task Forces”—to come up with five ideas that they believe will make theirs the ideal Jewish community. Invite each group to share its list with the class.

Conduct an Interview (page 43)

Invite students to interview a friend or relative who has attended a Jewish camp or belonged to a Jewish youth group. How did that person’s camp experience affect his or her Jewish identity and relationship to the Jewish community? Students may record or videotape the interviews if they desire. Encourage students to share their information with the class.

What Being Jewish Means to Me (page 45)

Ask students to write a brief essay on what being Jewish means to them. If appropriate, share additional sections of Elie Wiesel's essay (see page 57 in this Teaching Guide) with the students, either before or after they write.

FINAL THOUGHTS

Invite students to stand in a circle. Have them toss a beanbag or soft ball to one another. As each student catches the ball, he or she should complete the sentence "One thing I didn't know was that . . ." by stating something he or she learned while studying this chapter.

Unit 2, Chapter 5: American Jews and Israel

INTRODUCING THE CHAPTER

Although Jews throughout the United States were elated at the founding of the Jewish state, the relationship between American and Israeli Jews began uneasily. While American Jews supported the new nation financially and emotionally, they were not for the most part inclined to move there. Israeli Jews did not accept American Zionism, because by their definition American Jews were living in *galut* (exile).

Initially, many leaders of the American Jewish community worried that loyalty to Israel might be interpreted as disloyalty to the United States. Tensions relaxed after a meeting between David Ben-Gurion and Jacob Blaustein, president of the American Jewish Committee, when Ben-Gurion issued a statement recognizing American Jews have only one political attachment, to the United States. American Jewish philanthropists did, however, see Israel as an ideal recipient for their gifts, and average American Jews saw the newly initiated Israel Bonds, which supported the young nation's infrastructure, as both a wise investment and a way to maintain an emotional tie with the Jewish state.

Having closed the Suez Canal to Israeli shipping in 1949, Egypt refused a U.N. Security Council order to reopen it. Egyptian President Gamal Abdel Nasser began increasing his arms supply from the Soviet Union and making progressively more threatening statements against Israel. After he blockaded the Strait of Tiran and nationalized the Suez Canal, Israel attacked Egypt and was soon able to take command of the entire Sinai Peninsula. However, pressure from the Eisenhower administration caused Israel to withdraw from the Sinai without obtaining any concessions from Egypt.

American Jews became more aware of Israel in the 1960s, at the same time that heightened awareness of the Holocaust was growing. The trial of Nazi leader Adolf Eichmann in Jerusalem reawakened many Jews to their vulnerability and made them look at Israel in a new light. However, the greatest source of support for Israel and renewed Jewish identity came as a result of the Six-Day

War, in the spring of 1967. Egypt had again blocked Israeli shipping, and troops massed on Israel's borders. On June 5, Israel launched a defensive attack; when the fighting ended six days later, Israeli forces had won a decisive victory. The war had a profound effect on American and world Jewry, who saw it as David defeating Goliath.

American Jews made financial donations and volunteered to go to Israel to help in whatever ways they could. They also became more involved in American politics, especially on issues relating to Israel and Judaism, and American Jewish education became very oriented toward Israel.

In 1971, Nasser's successor, President Anwar Sadat, offered the possibility of Egypt's signing a peace agreement with Israel if Israel would return territories captured during the Six-Day War. Israel rejected the offer. Then, in 1973, Egypt and Syria attacked Israel on the holiest day of the Jewish year—Yom Kippur. Although Israel faced more difficult challenges than before, the war ended in three weeks, after a United Nations Security Council Resolution called for a ceasefire. For the first time, however, the Arabs used an oil embargo to punish Israel's allies.

The U.N., which had approved Israel's independence, had had since that time a difficult relationship with the Jewish state. In 1975, the U.N. General Assembly overwhelmingly passed a resolution stating that Zionism was a form of racism and questioning Israel's right to exist. Although the resolution was finally rescinded in 1991, the Anti-Defamation League says that the organization still has not "normalized relations" with the Jewish state.

Some American Jews had difficulty with Israel's decision to embrace Orthodox Judaism as the official religion of the state. Issues such as the definition of Jewishness, conversion, and the Law of Return frustrated Conservative, Reform, and, later, Reconstructionist Jews in their efforts to achieve legal equality. Additional disagreements between some American Jews and Israel arose over Israel's attitude toward the territories occupied during its various wars with its Arab neighbors. While American Jews were horrified over escalating Arab violence against Israel in the 1980s and 1990s, some were also critical of Israeli policies toward the Palestinian population.

TEACHING THE CHAPTER

Learning Objectives

Students will be able to:

- Discuss how the relationship between American Jews and Israel has grown and developed since the founding of the state.
- Describe each of the major conflicts between Israel and her Arab neighbors since the founding of the state.

Get Ready!

Have students work in small groups to create a list of what they know about modern Israel and Israel's relationship with the American Jewish community. Next have students create a list of what they want to learn about the topic. Have each group write its lists on chart paper. Display the lists in the classroom while students study the chapter.

Use the Time Line

Suggest that students examine the time line carefully before starting to read. Tell them that as they read, they should enter significant events they find in the chapter in appropriate places on the time line. They may also enter other events that they know about or learn about through their additional research.

Reflect On It

Point out the following question, which appears on the first page of Chapter 5. Encourage students to attempt to answer it as they read.

- **How has the relationship between American Jews and Israel grown and developed since the founding of the State?**

After students have read the chapter, ask them to write their response to the question in their notes, work with a partner to answer it, or discuss the question briefly in class.

Read the Chapter

Divide the class into six sections and have each group silently read a section of the chapter. Students should then discuss the material that they have read with their group. Their goal is to understand the material sufficiently well that each member of the group can teach the section to other students. Then, redivide the group into “jigsaw” learning groups. The new group members should each have read a different section of the chapter. Have each student teach his or her section of the chapter to the new group, so that students will have the opportunity to learn

the whole chapter. Finally, have a class discussion to address any questions that arise.

TEACHING TIPS

Supporting Israel by Buying Bonds (page 47)

Invite students to ask a relative whether any family member has purchased an Israel Bond. Why did that person feel it was important to do so? Ask students to share what they learned with the class. Ask whether they themselves feel motivated to purchase a bond and why. Suggest that students, either individually or in small groups, create a poster, television or radio ad, or print ad for Israel Bonds.

Lobbying for Israel (page 48)

Ask students to form pairs or small groups and assign each to investigate lobbying efforts that support Israel today. Have students report what they have learned to the class. They may want to contact a specific group and request pamphlets or brochures to share with the class. Students should be sure to look at the websites of such groups as the American Jewish Congress, the American Jewish Committee, and AIPAC.

From the Holocaust to the Birth of the Jewish State (page 48)

Have students work in pairs or small groups to design a way for the school to commemorate Yom Hashoah and Yom Ha'atzma'ut. Possibilities include writing a prayer, organizing an assembly, arranging for a guest speaker, or creating an arts project. Share their ideas with the school's educational director and arrange for the inclusion of as many ideas as possible in the school's calendar.

A Connection to Israel (page 50)

Encourage students to create a poem, song, dance, essay, sculpture, or picture that expresses their feelings about Israel and their connection to both the ancient land and the modern nation. Stage an Israel fair to showcase the students' work.

Use the Map (page 51)

Have students find the Suez Canal and the Strait of Tiran on the map in their textbook. Look at a large classroom map of Israel and her Arab neighbors, noting major Israeli cities and sites. Discuss why these areas were so important to Israel.

Remembering Israel's Wars (page 52)

Ask students to talk to adult relatives or acquaintances to learn what they remember about any of Israel's wars. Students might ask these adults where they were and how they felt when they heard that war had been declared, how the news media reported the events, and the reaction when the war ended. Encourage students to record or videotape the interviews. Invite students to share what they have learned with the class.

Research (page 53)

Have students research Anwar Sadat, Yasser Arafat, Yitzhak Rabin, the PLO, or the *Intifada* and share what they have learned with the class. Invite students to create a handout or present a brief talk to the class.

FINAL THOUGHTS

Have students meet in the same groups in which they did the initial warm-up (Get Ready!) activity. Ask them to create a list that answers the questions they generated prior to studying the chapter. Then, ask them to think about how they will use or apply their knowledge in their lives outside the classroom. Post the lists and conduct a class discussion about what they have learned.

Unit 2, Chapter 6: Mending the World

INTRODUCING THE CHAPTER

As Jews became more accepted and successful in America, they looked beyond the Jewish community. Seeing problems that needed solutions, they realized that they now had the money and power to make a difference, and decided to become involved. Jewish influence was particularly significant in the Civil Rights, interfaith, antiwar, and feminist movements.

Jews took a particular interest in the Civil Rights movement, seeing racism as a violation of Jewish ethics, as well as realizing that they had a particular interest in the confirmation of rights for all people. For the most part, the movement found wide support across the American Jewish community. Two Holocaust survivors played leading roles in the movement: Rabbi Joachim Prinz and Rabbi Abraham Joshua Heschel. Rabbi Prinz, a founder of the 1963 March on Washington, drew on his experience under the Nazis in a speech given just prior to the Reverend Dr. Martin Luther King's "I Have a Dream" speech. Rabbi Heschel, who gave a major address on civil rights at the 1963 National Conference on Religion and Race, likened the African Americans' struggle to the Jews' exodus from Egypt. Within the movement, he was known as Father Abraham.

A large number of the white college students who traveled to the South to support the movement were Jews; in fact, many were women who had been particularly influenced by their Jewish backgrounds to become part of a movement to combat social injustice. And although many southern Jews were loathe to speak out for fear of retribution, and some actively opposed the movement, a number of rabbis took strong stands in favor of civil rights. For this reason, most Jews were stunned and hurt at the realization in the mid-1960s that antisemitism and anti-Israel sentiments were becoming widespread within the African American community.

Interfaith dialogue, which had begun in the 1920s, had garnered new strength after the war, especially after the publication of a book that placed Jews on an equal footing with Christians. Rabbi Heschel attempted to influence the debate among the cardinals and bishops who constituted Vatican Council II, asking them to spurn antisemitism and

acknowledge the integrity of Judaism. While the statement that emerged was not as specific as he had hoped, much good was accomplished with respect to the Catholic Church's acceptance of Judaism as a valid religion.

Many Jews opposed the war in Vietnam, and Rabbi Heschel also played a leading role in the antiwar movement. President Lyndon Johnson did not understand the Jews' position, given their strong support for providing arms to Israel. Some Jews took a position supporting the war so that Israel would remain high on the administration's agenda.

The women's movement in the 1960s laid the groundwork for a similar changes that would reshape many practices within Judaism. Many of the founders of the women's movement, while not religious Jews, were certainly influenced by their Judaism. Even in the early 1960s, many Jewish women were already leading the kind of lives—as doctors, lawyers, and successful businesspeople—the activists recommended.

Jews in postwar America had become a more integral part of the American community and had begun reaching out beyond their own people and their own country.

TEACHING THE CHAPTER

Learning Objectives

Students will be able to:

- Describe the ways in which Jews became involved in social action within the general community.
- Explain why involvement in social action was typical of Jews.

Get Ready!

Write the following quote from Abraham Joshua Heschel on the board: "Just to be is a blessing; just to live is holy." Have students meet in small groups to discuss this quote. What does it mean to them in their lives? Have a member of each group give a brief synopsis of its discussion to the class.

Use the Time Line

Encourage students to learn about the history of their own families, synagogues, school, or community during

the postwar years. Suggest that as they read, they add relevant events to the time line.

Reflect On It

Point out the following questions, which appear on the first page of Chapter 6. Encourage students to attempt to answer them as they read.

- **In what ways did Jews become involved in actions to achieve social reform in the general community?**
- **Why were many Jews drawn to these activities?**

After students have read the chapter, ask them to write their response to the question in their notes, work with a partner to answer it, or discuss the question briefly in class.

Read the Chapter

Divide the class into four groups. Assign each group one section of Chapter 6, and allow time for students to prepare to read it aloud to the class. Each group can choose one or more volunteers to read. Instruct students to listen for the answers to the Reflect On It questions as each group reads its section of the chapter. Then, have them write their answers in their notes. Conduct a brief review for the class.

TEACHING TIPS

Quoted by Martin Niemoller (page 55)

Read the quote by Neimoller aloud to the class. Ask each student to write a poem, essay, song, or story, or create a work of art, that communicates his or her emotions and thoughts about helping those in need outside the Jewish community.

Teaching Judaism (page 58)

Have students work in groups to prepare a speech about Judaism to present to a church youth group. Suggest that they focus on core beliefs, important rituals, and key holidays. Perhaps one person in the group could work on each topic, and then members can combine their efforts into a single speech. Ask each group to present its speech to the class. If possible, invite members of a nearby church youth group to attend and to teach your class something about their religion.

Find Out about Them (page 60)

Invite students to research Betty Friedan, Gloria Steinem, or Rosalyn Yalow. Have students work in small groups to construct a quiz about these women and then have the class divide into teams and play the game.

Ask a Woman (page 60)

Ask students to interview their adult female relatives or acquaintances about the influence of the feminist movement on these women's lives. Students may record or videotape the interviews. Invite volunteers to share what they have learned with the class. Were they surprised by anything they learned?

Do It: Solve the Puzzle (page 60)

The quote from Abraham Joshua Heschel is: "When I was young, I admired clever people. Now that I am old, I admire kind people."

Ask students to explain what this means to them.

FINAL THOUGHTS

Ask students to write on a piece of paper one thing they learned from the chapter or the entire unit. Post the responses around the room. Then, have students walk around the room and place a check mark on any paper, other than their own, containing an item that has made an impact on them. Survey the results and have students summarize the top three things they have learned. [Activity adapted from Silberman, *101 Strategies to Teach Any Subject*. (Boston: Allyn & Bacon, 1996.)]

Unit 3, Chapter 7: Mending the Jewish World

INTRODUCING THE CHAPTER

When American Jews, who had played a crucial role in the Civil Rights movement in the mid-1960s, began to look at the treatment of Jews in other countries, they saw a human rights issue they could embrace. The Jewish communities of the Soviet Union and Ethiopia were suffering and crying out to their fellow Jews for help.

News of the Soviet Union's oppression of the nation's nearly 2 million Jews began emerging in the late 1940s. Israel set up the covert Liaison Bureau in 1952 to maintain contact with Soviet Jews. At first, small steps were taken to protest the situation, but after the Six-Day War in 1967, Russian Jews began to oppose government regulations. A militant movement of people wishing to immigrate to Israel, their spiritual home, began to form.

At first, the Soviets thought that loosening emigration laws would end the problem; instead, it led thousands more people to request emigration. People did so despite losing their jobs and facing imprisonment or exile to Siberia. Beginning in 1969, Soviet Jews sent thousands of letters and petitions to their own government and to important people in the West. Further attention was brought to the situation when the Soviet government foiled a plot to hijack a plane to Israel and then charged the conspirators with treason, sentencing them to death or harsh prison sentences.

The struggle for Soviet Jewry came to be seen as a Jewish civil rights struggle—a new priority for American Jews. It was a more intense focus on the problems of other Jews, and showed American Jewry how much it could accomplish. In the United States, grassroots organizations were forming. Although these newer groups disagreed with the established organizations on tactics and policy, both were busy coordinating rallies and vigils with the theme “Let My People Go” to protest Soviet policies toward Jews.

As the Soviet government continued to place new restrictions on emigration, Jews in the United States continued to protest. Jews around the world were touched by the plight of Anatoly Sharansky, who faced the death penalty for treason, and the speech he made at his trial. In the late 1970s, a growing number of émigrés were

choosing to settle in the United States rather than in Israel, which was difficult for the Soviets to accept. As a result, emigration levels dropped again, and harassment of applicants increased. An additional flood of refugees was relocated to the United States through Operation Passage to Freedom in the late 1980s. When the American government backed away from funding the resettlement of Soviet Jews in the United States, Operation Exodus redirected them to Israel. Even after the collapse of the Soviet Union in 1991, American Jews remained committed to helping Jews still living in the individual countries that once comprised it.

American Jews also wished to help Ethiopian Jews, who believe they are the descendants of King Solomon and the Queen of Sheba. Beginning in 1979, Israel and some private organizations began trying to rescue them via secret airlifts to Israel. Israel asked the United States for help, and pressure was brought to bear on the government of Sudan, to which many of the Beta Yisrael—or Falashas, as non-Jews called them—had migrated. Operation Moses airlifted about 7,800 Ethiopian Jews to Israel in 1984–85, and Operation Sheba brought several hundred more. In 1991, Operation Solomon brought to Israel an additional 20,000 Ethiopian Jews who had walked from their villages in remote areas to Addis Ababa.

The United Jewish Appeal–Federation of New York conducted a special mission to Ethiopia in 2003 and found the country's remaining Jews living in poverty and partly assimilated into the Christian community, which slowed their removal. As American Jews involved themselves with the rescue of Jews in other lands, their deeds were positive testimony to the Jewish belief that we are our brothers' keepers.

TEACHING THE CHAPTER

Learning Objectives

- Students will be able to:
- Discuss how Jews in America helped Jews in the Soviet Union and Ethiopia.
 - Explain why offering this assistance was important to the character of the American Jewish community.

Get Ready!

Read the following section from *The Jews of Silence* by Elie Wiesel to the students.

“Their eyes—I must tell you about their eyes. I must begin with that, for their eyes precede all else, and everything is comprehended within them. . . . [T]heir eyes flame with a kind of irreducible truth, which burns and is not consumed. . . . If they could only speak . . . but they do speak. They cry out in a language of their own that compels understanding. . . . The same eyes accost you in Moscow, and Kiev, in Leningrad, Vilna and Minsk. . . .

“I was to meet this Jew again. . . . Each time I saw him he had changed his appearance. But it was always he, for his story was the same and his request never varied. Do not forget; tell it all.

“I left something of myself in that country. . . . Perhaps it was my eyes.”

[from Elie Wiesel, *The Jews of Silence: A Personal Report on Soviet Jewry* (NY: Holt, Rinehart and Winston, 1967.)]

Encourage the students to react to this material. Ask: What is important about the Jew’s request? Why does Wiesel say that he left his eyes [not a direct quote] in the Soviet Union? What do students imagine was the reaction in that country to this book?

Use the Time Line

Have students examine the time line found at the end of the unit. Ask them to find one or two events on the time line with which they are familiar. Next, have students find one or two events that come as a surprise or are new to them. Suggest that they refer to the time line as they read the unit.

Reflect On It

Point out the following questions, which appear on the first page of Chapter 7. Encourage students to think about the answers as they read:

- **How did American Jews help Jews around the world?**
- **How did these campaigns shape the character of the American Jewish community?**

After students have read the chapter, ask them to write their responses to the questions in their notes, work with a partner to answer them, or discuss the questions briefly in class.

Read the Chapter

Have students read the chapter silently, in class or at home. Divide the class into four groups—one for each section of the chapter. Each section contains a quote from a book or a person who was involved in the events discussed. After the groups have read their sections, have the students respond to the quotes in the following manner: First, have each student identify a phrase that he or she finds particularly meaningful. Have a group member list them on chart paper. Next, ask each student to identify one word that captures the essence of what they have read, and list these words on another piece of chart paper. Finally, have students say one word, phrase, or sentence of their own that sums up their feelings about the quote or what they learned from their section of the chapter. List these on another piece of paper. These lists create a collage of words and ideas. There should be no discussion during the sharing. Post the lists in the classroom for the remainder of the time spent studying this unit. Ask students to write a poem, song, or essay using some of these words, phrases, and sentences. [“Text Rendering” Activity from the Penn Literacy Network of the University of Pennsylvania Graduate School of Education]

TEACHING TIPS

A Debate (page 63)

Form four groups of students to debate some of the central issues of the Soviet Jewry movement. Students may choose to argue for quiet diplomacy versus a noisy and public protest, or they may want to argue for being obligated to make *aliyah* versus freedom to emigrate to a country of their choice. Allow each group time to prepare and then stage the debate. You may wish to ask the rabbi or educational director to judge the result.

Learn about Their Experience (page 64)

Have students ask their relatives, rabbis, or teachers about their experiences with the Soviet Jewry movement. Students may wish to record or videotape these stories and share them with the class.

The Movement’s Theme (page 64)

Have students work in pairs to come up with a phrase that they would have used on a poster at a Soviet Jewry rally. Then, ask them to create their poster. Display the finished posters around the class.

Sharansky's Speech (page 65)

Ask students to look in a Haggadah to see if they include Sharansky's speech or other prayers for Soviet Jews. Encourage those students who find such readings or prayers to copy them to share with the class. If students have written something in response to the Read the Chapter activity (see the previous section), invite them to share their work with the class and to take their work home to include in their seders.

Being Your Brother's Keeper (page 67)

Read the verses from Genesis 4:8–10 that deal with Cain's question to God, "Am I my brother's keeper?" Ask students to work in pairs to respond to that question. When they have finished, invite students to share their thoughts with the class. Finally, have the students list the things they do to be their "brother's keeper." Encourage students to share items from their lists with the class. Are there any projects that they as a class wish to support?

FINAL THOUGHTS

Ask students why it is important to engage in acts of *tikun olam* (mending the world). Do students think it is more important to mend the Jewish world? How do they mend the world? the Jewish world? Would they do anything differently as a result of reading this chapter? Have students share their responses with a partner and then encourage each pair to share its thoughts with the class.

Unit 3, Chapter 8: Strengthening the Community

INTRODUCING THE CHAPTER

Jews had used their considerable energies helping to mend the world, as well as the Jewish world outside the United States. They were now part of mainstream America and could spend their energies both contributing to the general welfare of all Americans and working to strengthen the American Jewish community. Some tried to blend in to “make it” as Americans. Others, however, were clearly influenced by their Jewish upbringing and acknowledged that influence openly.

The period saw a dramatic rise in the prominence of Jewish politicians. It was notable when Jews in Congress represented areas without large Jewish populations. It was also noteworthy when Bella Abzug became the first woman elected to Congress on a women’s rights/peace platform, when Ruth Bader Ginsburg became the first Jewish woman to serve on the United States Supreme Court, and when Senator Joseph Lieberman was chosen as the Democratic nominee for vice president of the United States.

Jews were also influential in other occupations, notably medicine, psychology, and law. They played a major role in the arts. While some hesitated to make their work “too Jewish,” others began to explore their Jewish culture openly and proudly. Musicians, graphic artists, and writers created works that influenced Jews and Gentiles alike. Jewish museums sprang up; Jewish book, film, and folk festivals celebrated Jewish life and civilization. Some of these works, and the museums that housed them, were dedicated to the memory of the Holocaust.

In the late 1960s, American Jews were influenced by the same antiestablishment feelings that influenced other Americans and wanted to express their pride in their heritage. They worried about the future of American Judaism, fearing it would not survive unless it changed. Thus, some developed new initiatives so that their Judaism would take on a new life that would feel meaningful and in harmony with both their secular lives and the countercultural ideas of the time.

The Reconstructionist movement accepted women at its rabbinical school and radically changed the definition of who is a Jew to include patrilineal descent, which was

later accepted by the Reform movement. The Jewish Left, which emerged on college campuses, criticized the Jewish establishment and urged Jews to pay more attention to Judaism’s economic and social lessons. The *havurah* became one of the most exciting and enduring of the new initiatives, enticing Jews who wished to be a part of a participatory community rather than an observer in a large synagogue.

Within each of the other movements, additional changes were taking place. Reform Jews were returning to once discarded rituals and practices. Conservative Jews, while being urged to maintain traditions, were also permitted “variations of practice.” Orthodox Jews, many of whom were showing increased and outward signs of their own Jewish identity, were welcoming *ba’alei teshuvah*, Jews hoping to find meaning in the rituals of Orthodox Judaism. Across the movements and across the country, interest in Jewish education at all levels was growing.

Jewish women had been playing prominent roles in the national feminist movement, and they now turned their attention to what they saw as unfair practices within Judaism. An organization called *Ezrat Nashim* was formed within the Conservative movement to push for “an end to the second-class status of women within Jewish life.” The ongoing debate over ordination was resolved when the Reform, Reconstructionist, and Conservative movements ordained Sally Priesand, Sandy Eisenberg Sasso, and Amy Eilberg respectively. Women within all three movements now read Torah, led prayer services, and paved the way for their synagogues to become sensitive to language issues within prayers. While change was not so radical within the Orthodox movement, high-level Jewish education was allowed for girls and women, and other changes were taking place.

Jews were concerned about their spiritual lives, and the renewal of spiritual practices was fueled by several charismatic leaders, most notably Rabbi Shlomo Carlebach, Rabbi Zalman Schachter-Shalomi, and Rebbetzin Esther Jungreis. Their influence made its way into mainstream Jewish life, as was evidenced by the popularity of Jewish

folksinger Debbie Friedman, whose music was aimed at offering Jews “a sense of spiritual connectedness.”

Much had clearly changed within American Jewish life in response to the challenges of events and the fact of living in America.

TEACHING THE CHAPTER

Learning Objectives

Students will be able to:

- State several ways in which Jews contributed to the good of the entire American community.
- Enumerate ways in which Jews strengthened the American Jewish community.

Get Ready!

Read about this statement from the 1976 Central Conference of American Rabbis (CCAR) platform: “Jews demonstrate what a united people can accomplish in history. . . . We remain God’s witness that history is not meaningless.” Ask students to react to this statement. In their opinion, why is studying Jewish history important? Distribute index cards and suggest that students write their responses on the card. Collect the cards, read some of the answers aloud, and conduct a class discussion.

Use the Time Line

Have students examine the time line carefully before beginning to read. Suggest that as they read the chapter, they enter in the appropriate place on the time line significant events that are discussed in the chapter but are not already noted.

Reflect On It

Point out the following questions, which appear on the first page of Chapter 8. Encourage students to attempt to answer them as they read.

- **In what ways did Jews contribute to American life as a whole?**
- **In what ways did they strengthen their own Jewish community?**

After students have read the chapter, ask them to write their responses to the questions in their notes, work with a partner to answer them, or discuss the questions briefly in class.

Read the Chapter

Assign students to random groups and have each group read a section of the chapter. They should then work together in their groups to write *Jeopardy!*-style questions (they provide the answer, and the player must respond with the appropriate question) for their section. Ask each group to write at least six questions and answers on index cards. Give each group a different color card and note which group has each color. Collect the cards and save them for the concluding activity. Ask if there are any questions or areas of concern with the chapter and conduct a class discussion.

TEACHING TIPS

What Being Jewish Means to Me (page 69)

After students have read the selections by Ruth Bader Ginsburg and Joseph Lieberman, have them write their own answer to the question. Also suggest that each student interview at least one person in his or her community and ask that question. Finally, suggest that each student select a famous Jewish person and write him or her a letter asking the same question. Compile all the responses into a book and present each student with a copy. Ask whether they have learned anything new about themselves—or about someone else—from this exercise.

Recognizing Jewish Influences (page 70)

Have students, either individually or with a partner, ask a Jewish professional (the rabbi, another teacher, the cantor, the educational director, the director of a Jewish agency in the community) what influence Judaism had on his or her career choice. In addition, have students ask a Jewish artist (writer, musician, actor, singer, etc.) what influence Judaism had or currently has on his or her work. Encourage students to tape record or videotape the answers. Ask students to share what they learned with the class.

Screen a Flick (page 71)

Screen one of the movies mentioned in the chapter for the class, or divide students into small groups and assign each group to watch one of the movies. Have the students write a movie review, emphasizing the Jewish aspects of the movie. They can discuss whether the movie portrays a positive view of Jews and Judaism, whether they relate to the characters as Jews, and how they feel about Jewish issues being treated in a popular forum such as a movie.

Do-It-Yourself Judaism (page 73)

Show the students any or all of the three volumes of *The Jewish Catalog*. Have them work individually or with a partner to select a topic that is of interest and find out what the *Catalog* says about that topic. Ask them to select a project from the book to do and share with the class.

Sing Along (page 73)

Have students listen to the music of Shlomo Carlebach and/or Debbie Friedman. Invite volunteers to teach songs they particularly like to the class.

Issues to Ponder (page 74)

Have students work in small groups to do some research about one of the issues that the women of *Ezrat Nashim* brought to the Rabbinical Assembly. Then invite a rabbi to class to discuss any questions students have. What are the students' opinions on these issues? Have each group of students report to the class.

Word Search (page 75)

W	R	E	T	N	E	T	E	D	U	H
C	X	R	Y	I	M	B	N	J	L	T
V	A	H	S	A	L	A	F	A	O	I
B	O	A	N	I	S	D	T	C	R	L
L	T	V	W	E	X	E	U	K	E	I
I	N	U	I	O	K	R	D	S	F	L
E	Y	R	P	O	M	G	E	O	U	T
B	P	A	E	R	W	I	J	N	S	R
E	C	H	P	O	W	N	T	R	E	M
R	T	Y	I	S	V	S	B	G	N	M
M	E	Q	E	S	C	B	O	L	I	H
A	S	W	R	A	B	U	P	I	K	J
N	I	E	T	S	N	R	E	B	S	C
E	I	L	B	E	R	G	U	Z	B	A

FINAL THOUGHTS

Have the class return to their groups from the Read the Chapter activity to play a game of *Jeopardy!* Use the questions the students created. Be sure to ask students questions that were written by one of the other groups (recall that the color of the cards indicates which group wrote the questions).

Unit 3, Chapter 9: Challenges in the Twenty-first Century

INTRODUCING THE CHAPTER

The history of Jews in America has been one of ongoing challenges, as a result of conditions both within and from outside the community—and of changes designed to meet those challenges and emerge with the health and future of the community intact—and ready to meet more challenges.

The past can inform students' choices, as can knowledge of Jewish law, tradition, customs, and values. The most pressing challenges are the decline in the American Jewish birthrate, immigration rate, and rate of conversion combined with the rise in intermarriage and the fact that the children of intermarriage often identify either with Christianity or with no religion. The community must ask itself several important questions in response to these statistics.

A second challenge is that of “boundaries”—who is or is not part of the Jewish community and who has the authority to accept someone as Jewish. Other boundary issues exist for the various movements in resolving differences of ritual and practice between themselves and defining who is actually a member of the movement.

Because there is no ultimate authority in the American Jewish community, there are several questions regarding autonomy that the community must face. In addition, liberal American culture, which can be seen to be at odds with Jewish culture on a variety of issues, presents challenges in determining how to balance the two and what to do when they clash. And, Israel, which has been important to American Jews since before its actual founding, raises issues about how American Jews will relate to the modern state.

Finally, while there are statistics about Jewish culture that offer positive news to the Jewish community, the community also has to determine how it will heighten spirituality and focus on formerly neglected groups.

Encourage students to think about how they will participate, with their Jewish community, to meet these challenges. And, they are asked to think about how their study of American Jewish history has influenced them.

TEACHING THE CHAPTER

Learning Objectives

Students will be able to:

- State what, in their opinions, is the most critical issue facing American Jews in the twenty-first century and why.
- Describe how they see themselves affected by this issue and how they see themselves acting on it.

Get Ready!

Before reading the final chapter of the book, but based on their study in the *Challenge and Change* series, ask students what they believe the issues are facing the American Jewish community in the twenty-first century. Move quickly around the room calling on volunteers, and write their answers on chart paper. Display the paper while students are working on the chapter.

Use the Time Line

Invite students to look back at the time lines in the first two chapters of the text. Ask them to find out about events that took place in their community or synagogue and to enter them in the appropriate places on the time line.

Reflect On It

Point out the following questions which appear on the first page of Chapter 9. Encourage students to think about the answers as they read:

- **What, in your opinion, is the most critical issue facing American Jews in the twenty-first century? Why?**
- **How does this issue, and acting upon it, affect you?**

After students have read the chapter, ask them to write their responses to the questions in their notes, work with a partner to answer them, or discuss the questions briefly in class.

Read the Chapter

Divide students into groups and assign a group to read each section of the chapter. Have each group discuss the challenge they have read about and prepare to present it to

the class. They may wish to do some additional background research or to find out what the rabbi, educational director, or their parents think about the issue.

TEACHING TIPS

Looking Back and Looking Forward (page 76)

Ask students to choose one challenge that faced the American Jewish community during its history in the United States. Have students work in pairs to discuss it, paying particular attention to how it was handled and the lessons this offers for the future. Ask the partners to report to the class and create a list of the challenges the students raised. Compare this list to the list of challenges that they created during the Get Ready! activity and the challenges for the future that are explained in the chapter.

What Should We Do? (page 78)

Suggest that students select one of the questions listed in the chapter and write their response. Next, ask the students to interview a member of the synagogue or a professional in the Jewish community and ask him or her the same question. Have students report both their own ideas and the interviewees' ideas to the class. The class may wish to write a letter with their suggestions to the local Jewish newspaper or appropriate communal agency.

Conduct a Poll (page 78)

Have students work in small groups to generate some additional questions to those offered in their text. Arrange the questions on a survey form that gives the participant the opportunity to agree with, disagree with, or have no opinion on the question. Have students poll other students, family members, synagogue board members, teachers in the school, and any other groups they can identify. Compile the data and share it with the class. Summarize the results for a school or synagogue newsletter. Have the students discuss what they learned from conducting this poll.

FINAL THOUGHTS

Ask students to write down on index cards one thing that they personally would like to do to help meet one of the challenges the class has discussed. Arrange the cards on a piece of poster board and display it in the classroom.

SECTION 2: ENHANCING THE LEARNING

UNIT 1, CHAPTER 1

Beyond the Text

The following questions may be used for class or small-group discussion.

- After learning about Rebekah Kohut (Teaching Guide, pg. 61), why do you think her contribution to the war effort was an important step for American Jewish women?
- Having read “Private Krotoshinsky and the ‘Lost Battalion’” (Teaching Guide, pg. 45–46), what is your reaction to his comments about camaraderie among the soldiers of many different backgrounds? How did Krotoshinsky’s experience in the army help to solidify his identity as an American? Do you think this is the case in the U.S. armed services today?
- In addition to using the *Abridged Prayer Book*, in what other ways could Jews of different movements in the military have learned about one another’s practices?
- Why do you think that membership in the Ku Klux Klan grew during this period?
- What is your reaction to the antisemitic actions in the country? Have you ever faced such behavior? What did you do? What would you do differently in the future? Should the Jewish community take any action?
- Many countries in Europe had a chief rabbi, as Israel does today. The Orthodox movement had attempted to install Rabbi Jacob Joseph, formerly of Vilna, Lithuania, in this position in New York City in 1888. It was not successful. Do you think that it would be a positive thing for American Jews to have a single person to guide the community and voice a “Jewish position” on various issues? Why or why not?
- Compare the actions of the attorney general and the U.S. government during the Red Scare to official behavior during other times in American history.
- Does it surprise you to learn that Jews were successful boxers? Why or why not? Why did the Jewish community view boxing with disfavor?

Extend Your Learning

The following projects and activities expand on the material presented in Chapter 1.

- Ask students to find out about World War I Jewish Medal of Honor winners.

- Invite students to read more about the Paris Peace Conference. (They can visit http://score.rims.k12.ca.us/activity/paris_peace_conference/.) Suggest that students write a paragraph explaining which of the Fourteen Points they believe to be the most significant. Or, have students work in small groups to draft terms for a peace treaty that they believe would have been effective in ending the hostilities following the war.
- Have students research the Jewish hotels and clubs (Grossinger’s, Kutsher’s, the Concord) that arose during the 1920s and 1930s. Suggest that students ask a relative, teacher, or other adult if that person has ever visited one of these facilities or participated in a “Jewish” group or club. What was the experience like for them?
- Show a clip from the 1947 film *Gentleman’s Agreement* for a realistic portrayal of then-contemporary discrimination. How does this compare to the kind of discrimination we see today? Which do you think is harder to fight?
- Invite students to research the decisions that Sandy Koufax and Sean Green made regarding participating in games on Jewish holidays and report to the class.
- Suggest that students find out about recent use of *The Protocols of the Elders of Zion*.
- Ask students to research Jewish writers of the time, such as Philip Roth, Saul Bellow, and Cynthia Ozick.
- Ask students to learn more about Jewish views on gambling. Dice playing and other forms of gambling are discouraged in the Talmud, and a dice player cannot be a witness. [*Mishna* 3rd chapter in *Sanbedrin*; in *Gemara* 24b] In his book *Jazz Age Jews*, Michael Alexander explains that the Talmud views gambling as similar to robbery; a gambler wastes time and money instead of tending to the “welfare of the world.” Ask students whether they agree.
- Have students write a *d’var Torah* on Leviticus 19:16 (the obligation that Jews have to intervene to help someone) and present it to the class. To write a *d’var Torah*, students should ask themselves: What excites me about the text? What do I find most interesting? What bothers me? What don’t I understand? What is left unanswered? If students are able to find more than one commentary about the text, they might discuss whether the commentaries agree or disagree.

When students present their *d'var Torah* to the class, they should first present the material they have prepared. They can then ask their classmates to think about what relevance the text has for their own lives and what events in their lives illustrate the lessons of the text.

- Ask students to find out more about Stephen Wise, Mordecai Kaplan, or Judah Magnes. Suggest that students work in small groups, with each group researching one of these people and then teaching what they have learned to the class.
- Jews felt more “American” after World War I. Have students create a poster or drawing, or write a poem, story, or song, expressing their feelings about being an American Jew today. Display the art around the class or school; provide those students who have chosen a performance medium an opportunity to perform for the class.

UNIT 1, CHAPTER 2

Beyond the Text

The following questions may be used for class or small-group discussions.

- What is the difference between Jewishness and Judaism?
- How do you express your Jewishness and your Judaism?
- What is the importance of Jewish education for the future of the Jewish people? Why is getting a Jewish education important to you?
- Why is the concept of *klal Yisra'el* important to the future of the Jewish people?
- Should rabbis have complete freedom of the pulpit or should lay leaders of a synagogue be able to restrain the rabbi in any way?
- The story is told that all students who applied to study at the Jewish Theological Seminary had to be interviewed by Rabbi Schechter, who always asked them why they wanted to be a rabbi and why they wanted to study at JTS. One candidate responded that he wanted to learn the sacred literature and history of the Jews. Schechter told him, “. . . If that is all you want, go to a library. You will learn all that better from books than from human beings. . . . A school like this one is for one purpose, and that is to give its

students the opportunity of being personally inspired by great teachers. The learning itself can be gotten from books. It is the influence that counts.” The student was admitted to the school. He was Louis Finkelstein, who went on to become chancellor and president of the seminary. Why is inspiration so important? How has a teacher inspired you?

- In your opinion, are women primarily responsible for the Jewishness of the home? Why or why not?
- What do the name changes by the Union for Reform Judaism tell you about recent developments in the movement?

Extend Your Learning

The following projects and activities expand on the material presented in Chapter 2.

- Suggest that students find out more about the present-day activities of each of the movements.
- Ask students to learn about their synagogue’s sisterhood. Suggest that they talk to several members and ask them why this organization is important both to women and to the synagogue. Have a representative of the sisterhood meet with the class.
- Have students bring to class Jewish ritual items that they have in their homes. Discuss why it is important to have these items in a Jewish home.
- Conduct a craft project in which students create one ritual item that they would like to have for their own use.
- Kaplan described God as the “Power that makes for salvation.” Discuss with students what this means.
- Some people objected to the synagogue center, arguing that it made the synagogue too mundane [ordinary or commonplace] rather than spiritual. Invite students to stage a debate on the pros and cons of the synagogue center.
- Suggest that students ask an adult friend, relative, or teacher to compare their childhood synagogue experience with synagogues today. Have the students list similarities and differences and share their lists with the class.
- Solomon Schechter said, “Gentlemen, in order to be a success in the American rabbinate, you must be able to talk baseball.” Why do you think he said this? Ask students to work in a small group and list the qualities that they most value in a rabbi. Have each group present its list of qualities to the class.

- Write this quote from Rabbi Bernard Revel on the board: “The interaction of Jewish culture and philosophy of life, and all knowledge of mankind, with the harmonious development of the human and the Jewish consciousness, will help to create harmony in the heart and the mind of the Jewish youth and will help develop a complete Jewish personality.” Inform them that Revel said this with respect to Yeshiva College’s dual curriculum, which offers the opportunity to its students to learn both secular and religious topics in a “harmonious” atmosphere. Discuss the importance of Revel’s ideas: Do students agree or disagree?

UNIT 1, CHAPTER 3

Beyond the Text

The following questions may be used for class or small-group discussions.

- The Babylonian Talmud (*Gittin* 7b) states, “Even a poor man who himself survives on charity should give charity.” Why do you think the rabbis made this law? Why is it important?
- Some people argue today for affirmative action as a way to help members of minority groups gain access to jobs and education. Others say that affirmative action is a form of quota that discriminates against those who are more qualified and gives unfair advantage to less-qualified people. While many Jews and Jewish organizations support affirmative action, others believe that affirmative action programs have cost them places in colleges of their choice or business. What is your opinion? Has anyone you know been affected by affirmative action programs?
- What impact do you think the five-day work week has had on Jewish life in the United States?
- Why was it important that so many Jews were included among FDR’s closest friends and advisers? What does it show us?
- Having read the Roosevelts’ responses to the charges, or rumors, that Roosevelt was a Jew (Teaching Guide page 49) what is your reaction?
- Why did American Jews and others dismiss reports of Nazi atrocities for so long? Given the antisemitism in the State Department, could any actions have been taken sooner even if Jews took initial reports more seriously?
- As the situation in Europe worsened, Henry Morgenthau urged Roosevelt to back a plan to relocate Jewish refugees to British or French Guiana, in South America. Roosevelt recommended the African colonies known as the Cameroons. What is your opinion of the plans to relocate Jews to either South America or Africa?
- Why do you think that the American Jewish Committee and B’nai B’rith said that the American protests were to blame for the Nazi boycott of Jewish merchants? Do you agree?
- As an American Jew, what is your responsibility to the future of the Jewish people in America and throughout the world?

Extend Your Learning

The following projects and activities expand on the material presented in Chapter 3.

- Suggest that students read *Jews Without Money* by Michael Gold.
- Ask students to find out more about the 1936 Olympic Games and the great African American runner Jesse Owens, who participated in these games.
- Invite students to compose a prayer for a national day of mourning for Holocaust victims. It could be used in a Yom Hashoah service.
- There are many books and movies on the Holocaust. Suggest that students select a book to read or a movie to see and that they report on it to the class. See the Introduction to the Teaching Guide (pg. 8) for a list of suggested book titles.
- There is a great deal of controversy over what the United States could have or should have done to save the Jews of Europe and stop Hitler sooner. Have students do some research on this issue and then write a “letter to the editor” explaining their opinions.
- Ask students to research one of the prominent Jews who were among Roosevelt’s close advisers, such as Bernard Baruch, Henry Morgenthau, Jr., Justice Samuel Rosenman, Alexander Sachs, or Nathan Straus. They may choose to work in small groups. Each group should teach what it has learned to the class.
- Read Rabbi Roland Gittelsohn’s “Iwo Jima” sermon (Teaching Guide, pg. 50) with the class and discuss the circumstances that led to it. Ask students to react to what he said as well as to the prejudice he faced.
- Have students examine several newspapers to see how they cover tragic stories in various parts of the world today. How can reading such stories influence people to take action? Is there a difference in the way stories are covered by radio, television, and the Internet?

UNIT 2, CHAPTER 4

Beyond the Text

The following questions may be used for class or small-group discussion.

- Why do you think Jews were recognized as one of the three major religions in the United States when they were such a tiny minority?
- Are there actions taken by Jewish organizations today because of the fear of antisemitism that are similar to those taken during the McCarthy era?
- What do you think is most noteworthy about the American Jewish community in its 350th year and beyond?
- Why was the growing prominence of Jews in journalism, banking and the arts significant?
- Why is belonging to a synagogue important? What is the place of synagogues in the Jewish community?
- Do you agree that “to be a good Jew is to be a good American? Why or why not?
- Rabbi Eisendrath said that “the heart of religion concerns itself with man’s relation to man.” Do you agree? Why or why not?
- If you have been involved in a Jewish youth group or attended a Jewish camp, what has this experience meant to you?
- Why was it important to the Jews of the late 1940s to see a Jewish Miss America? Would it be important to you today?
- Having read the Truman Loyalty Oath (Teaching Guide, pg. 51), do you believe that instituting such an oath in the United States would be a good idea today?
- Having read “What Is Jewish about Brandeis University?” (Teaching Guide, pg. 52), what do you think is Jewish about the university’s pledge?

Extend Your Learning

The following projects and activities expand on the material presented in Chapter 4.

- The Rosenbergs received the death penalty. The death penalty remains a hotly contested issue in the United States today. The Torah and the Talmud also reflect conflicting opinions on this very difficult question. There are examples in the Torah in which a person can receive the death penalty: “He who fatally strikes a man shall be put to death” (Exodus 21:12), and “You must not accept a ransom for the life of a murderer

who is guilty of a capital crime; he must be put to death” (Numbers 31:31). However, strict restrictions are placed on the death sentence, requiring two witnesses to the crime (Deuteronomy 17:6). On the other hand, the Talmud places so many restrictions on the death penalty that it would rarely be imposed. Even so, there is a range of views: “A Sanhedrin [high court] which executed one person in seven years is called ‘murderous.’ Rabbi Elazar ben Azarya says once in seventy years. Rabbi Tarfon and Rabbi Akiba say that ‘if we had been on the Sanhedrin, no one would ever have been executed.’ Rabbi Simeon ben Gamliel says that they would thereby multiply shedders of blood in Israel.” (*Mishnah Makkot* 1:10). Have students start with these quotes and then do some additional reading and research on this question to formulate an informed opinion. Have students choose which position they support and conduct a class debate on the issue.

- Suggest that students ask a grandparent or older adult friend what effect, if any, the McCarthy hearings had on them.
- Playwright Arthur Miller wrote *The Crucible* in 1952, which compared the McCarthy hearings of his day to the Salem witch trials of the late seventeenth century. Four years later Miller was called to testify before the House Un-American Activities Committee and convicted of contempt of Congress for not cooperating. Read *The Crucible* and discuss Miller’s views on intolerance. How do you think his opinions reflect Jewish views?
- Have students ask an older relative or adult friend whether he or she lived in the suburbs in the 1950s and what it was like. Did that person belong to a synagogue? How was it different from synagogue membership today? Suggest that students compare what they learned to their own experiences of belonging to a synagogue.
- Ask students to select an important Jewish person to research and report on. Suggest such personalities as Rabbi Joseph Soloveitchik, Elie Wiesel, Gertrude Berg, Jack Benny, Tony Randall, Katherine Graham, David Sarnoff, William Levitt, Bess Myerson, Saul Bellow, or Arthur Miller.
- Elie Wiesel stated that to remain silent and indifferent is the greatest sin of all. Suggest that students discuss

this in a small group and list ways in which they display their concern and involvement with the Jewish community in the United States and around the world. Share the lists with the class.

UNIT 2, CHAPTER 5

Beyond the Text

The following questions may be used for class or small-group discussion.

- Do you feel there is any conflict between your loyalty to the United States and your feelings for Israel? Why or why not? Why is it important for American Jews to support Israel?
- What do you do to support the State of Israel?
- Hannah Arendt covered the trial of Adolph Eichmann for the *New Yorker* magazine and later wrote a controversial book on the topic, *Eichmann in Jerusalem*. In it, she claimed that European Jewish leadership had failed and that the victims of the Holocaust were partly responsible for their own deaths because they did not resist. React to her opinions.
- What is your opinion on patrilineal versus matrilineal descent? What do you think about the fact that there are now two definitions of who is a Jew?

Extend Your Learning

The following projects and activities expand on the material presented in Chapter 5.

- Have students select one project that is supported by Israel Bonds and conduct some research on it. Ask students to report what they have learned to the class.
- Suggest that students trace the history of Israel in the United Nations from its founding to the current time. What are the most important resolutions that have been passed that have affected Israel? Have students create a time line that shows what they have discovered.
- Point out to students that the word “oleh” comes from the Hebrew *ayin, lamed, bey*, meaning “to go up.” Ask students why they think immigrating to Israel is considered “going up?”
- Have students ask an older relative or adult friend what they recall about Adolph Eichmann’s trial in Jerusalem. Invite students to share what they learned and then, as a class, discuss the effects of the trial on these people. Ask students how they imagine they would have felt had they been alive at the time.

- Screen the film *Exodus* or another film about the birth of the State of Israel or the early days of the country's history for the class. (Suggested films include *Cast a Giant Shadow* and *Hill 24 Doesn't Answer*.) Suggest that students write a brief movie review.
- Have students read Abba Eban's 1956 speech to the United Nations regarding the Sinai campaign (Teaching Guide, pg. 53). Ask them to react to what he said. Suggest that they write their own speech to the U.N., commenting on the current situation in Israel.
- Invite students to read the section of President Eisenhower's televised address regarding Israel (Teaching Guide, pg. 54). Ask them their opinion of Eisenhower's statements and suggest that they write him a letter explaining their feelings.
- Read the Resolution on Zionism as Racism (Teaching Guide, pg. 55), and discuss it as a class in light of Israel's history in the U.N. before and after this resolution.
- Suggest that students read the entire story by the American Jewish volunteer, which can be found online at <http://www.wzo.org.il/en/resources/>. Students can "browse by author" to locate this account by Michael Zimmerman. Conduct a class discussion about what in the article most surprised or moved students.
- Have students ask a relative or adult friend which American president has been the most friendly to Israel. What are the reasons for that person's opinion? Invite students to share what they learned with their classmates. Create a chart or graph that summarizes this information and display it in the class.
- In the story about Gertrude Weissman Orris, a man told her: "What you hope and what you do are two different things." React to this statement.
- Do you have friends who belong to other religious groups? What do you have in common with them religiously? What aspects of your respective religions are different?
- What different forms can prayer take? Is social action more or less important than prayer? Why do you think that Heschel, a religious person, was drawn to political work, as well as religious-based activities?
- Do you feel that Christians who did not support Israel were betraying their relationship to the Jewish community?
- How has the women's movement affected you and your friends?

Extend Your Learning

The following projects and activities expand on the material presented in Chapter 6.

- Suggest that students find out more about Dr. Martin Luther King, Jr.
- Have students find out about the lives and deaths of Andrew Goodman and Michael Schwerner. In January 2005, a new arrest was made. On March 28, 2005, a trial was scheduled to begin for Edgar Pay Killen, charged with murder for the deaths of James Earl Chaney, Andrew Goodman, and Michael Schwerner. Students may wish to include this in their research. Ask their reaction to this development in the case.
- Arrange for students to visit a Catholic church and a Protestant church or have a priest and minister visit your class and talk to students about their respective religions.
- Partner your class with a Catholic or Protestant youth group and learn together about Judaism and Christianity.
- Have students write an editorial explaining their thoughts on the Vietnam War from a Jewish perspective. Do they feel differently about it than they do about other wars?
- Ask students to write a reaction to one of the following quotes from Rabbi Abraham Joshua Heschel:
 - "Self-respect is the fruit of discipline; the sense of dignity grows with the ability to say no to oneself."

UNIT 2, CHAPTER 6

Beyond the Text

The following questions may be used for class or small-group discussion.

- What connections do you see between the Exodus from Egypt and the African American struggle for civil rights in the United States?
- What might you have done during the Civil Rights movement? How does your Judaism influence your decision?
- What is your opinion of the actions of Jews in the South who remained quiet during the Civil Rights movement? Why do you think they remained silent?

- “A religious man is a person who holds God and man in one thought at one time, at all times, who suffers harm done to others, whose greatest passion is compassion, whose greatest strength is love and defiance of despair.”
- “In a controversy, the instant we feel anger, we have already ceased striving for truth and have begun striving for ourselves.”

UNIT 3, CHAPTER 7

Beyond the Text

The following questions may be used for class or small-group discussions.

- What is your opinion of attaching an amendment on human rights to a trade bill?
- Chaim Weizman said, “They will come pulled and pushed, pulled by the dream of Zionism and pushed by antisemitism.” Which do you think was a more important influence on Jews to go to Israel? Which would have a greater influence on you?
- Read and react to the selection from *The Jews of Silence* (Teaching Guide pg. 58).

Extend Your Learning

The following projects and activities expand on the material presented in Chapter 7.

- Have students find out more about Natan Sharansky, Ida Nudel, Yosef Begun, or Yosef Mendelevitch.
- Teach students to sing “Am Yisrael Chai.”
- Ask students to explore other grassroots movements concerned with Jewish issues. (Examples would be Mazon and the Coalition on the Environment and Jewish Life (COEJL).) Have them report to the class.
- Suggest that students ask a relative, teacher, or rabbi if he or she was “twinned” with a Russian Jew and interview the person about the experience. Students may wish to report what they have learned to the class.
- Invite a Russian Jew to speak to the class about his or her experience immigrating to the United States. Have students prepare questions in advance.

UNIT 3, CHAPTER 8

Beyond the Text

The following questions may be used for class or small-group discussions.

- Is there one job or career in which you might think it is more difficult for Jews today to make their mark? Why?
- What is your opinion on updating Jewish rituals? Do you find such rituals more or less meaningful?
- What practices do you participate in that openly demonstrate your Judaism? Have you ever held back from participating in something in which you were interested in order not to be recognized as Jewish?
- What does “diversity within unity” (the hallmark of Reform) mean? Why is it important?
- Why are Jewish museums—especially Holocaust museums—important to both the Jewish and secular communities?
- Do you believe that women were—or still are—second-class citizens in Jewish life?
- Why should it matter whether Jews accept patrilineal or matrilineal descent? What is your opinion on this issue?

Extend Your Learning

The following projects and activities expand on the material presented in Chapter 8.

- Have students research Ruth Bader Ginsburg’s record on the Supreme Court. Do any of her comments or votes seem to reflect her Jewish sensibilities?
- Ask students to find out about Joe Lieberman and the positions he has taken. Do any seem to reflect his Jewish sensibilities?
- Assign students to read *The Chosen* by Chaim Potok and discuss the book in class.
- Have students read and discuss the portion of Elie Wiesel’s “Report to the Honorable Jimmy Carter, President of the United States, Commission on the Holocaust, September 27, 1979” (Teaching Guide, pg. 56). The commission was recommending the establishment of a Holocaust museum.
- On April 19, 1985, Elie Wiesel was invited to the White House to receive the Congressional Gold Medal of Achievement. President Ronald Reagan had recently agreed to lay a wreath on the graves of German soldiers buried in a cemetery in the town of Bitburg.

Among the soldiers' graves were those of Schutzstaffel [SS], an elite group of soldiers loyal to the Nazis. Wiesel spoke to Reagan about his willingness to go to Bitburg. Have students read the excerpt of Wiesel's speech (Teaching Guide, pg. 57). Conduct a class discussion about what Wiesel said and the significance of a single citizen, a Jewish citizen, publicly chastising the president of the United States.

- Suggest that students explore the Judaica section in a bookstore. Ask them to find out how many Jewish books the store carries, whether it carries both adult and children's books, and what the most popular titles are. Invite students to draw some conclusions from their research about Jewish reading habits in their community. Encourage students to choose a book they would like to read and present a book report to the class upon completing it.
- Have students create a list of colleges that interest them. Assign each student to look for Jewish studies programs on the websites of two or three colleges on the list. Do all the schools have such programs? How many courses are offered? What types of courses are offered? Have students report their findings to the class. Discuss whether students are surprised by what they have discovered. Ask whether having this information about a school would guide their selection of a college? Why or why not?
- Suggest that students talk to someone who belongs to or has attended worship services at a *havurah* and find out how it is different from their synagogue. If possible, have students attend a *havurah* service.
- Have students speak to a female rabbi to find out how her experiences before, during, and after rabbinical school might have been different from those of her male colleagues. You may wish to have students work in small groups to generate their interview questions in advance.

UNIT 3, CHAPTER 9

Beyond the Text

The following questions may be used for class or small-group discussions.

- What has led to the development of your Jewish identity?
- Do most of the Jews you know belong to a synagogue? Why is belonging to a synagogue important to you? Do you or your family belong to any other Jewish organizations?
- Do you see yourself becoming involved in the Jewish community as an adult? Do you see yourself taking on a leadership position? Do you see yourself working in the Jewish community? Think about how you might do any of these things.
- Do you expect to continue your Jewish studies after becoming a bar or bat mitzvah? Why or why not? Do you want to get involved in a Jewish youth group?
- What have been the most important Jewish events (personally, nationally, or internationally) in your life so far? Why were they important to you?
- What do you want your children to know and feel about Judaism and being Jewish?

Extend Your Learning

The following projects and activities expand on the material presented in Chapter 9.

- Ask students to search for articles in newspapers or online to find out what is happening in Israel regarding the Palestinian situation. Have students write editorials explaining their views on the situation. Ask for volunteers to share their articles with the class and publish the articles in the class, school, or synagogue newsletter.
- Have students work with a partner or in small groups to interview women leaders in the local Jewish community. Students should find out why and how these women became involved. What are their hopes for the future of women's participation in the Jewish community in general and in the local community in particular? Have students share what they learned with the class.

- Assign students to speak to someone from the synagogue or the local Jewish federation to find out what changes have occurred within the community, how the community has responded, and what its plans are for the future. Create a class list of challenges and responses.
- Suggest that students work with a partner to create a tour of their community's Jewish sites, as well as a booklet describing the tour. Students can then conduct an actual tour, create a Power Point presentation, or design a website giving an online tour.

Documents

PRIVATE KROTOSHINSKY AND THE “LOST BATTALION”

Jewish soldiers played important roles in World War I and kept careful records of their service. A story of particular note concerned Private Abraham Krotoshinsky and his experience serving with New York’s 308th Infantry, New York’s 308th Infantry, 77th Division, which was heavily Jewish and included many new immigrants, had gone into the Argonne Forest on October 6, 1918, to clear out the Germans. One battalion followed behind the main attack, making certain that all machine-gun nests were cleared. Tricking the Americans to believe that they were retreating, the Germans led this battalion into German territory and encircled them. The Americans survived for five days and nights without food or water.

Finally, Private Abraham Krotoshinsky, a Russian Jewish immigrant, volunteered to attempt to make his way through the German lines to the main branch of the division, which then moved forward to save the “Lost Battalion.” Although wounded, Krotoshinsky survived and was awarded the Distinguished Service Cross.

Following is Krotoshinsky’s account of the experience:

“As I look back at it now, it all seems strange. I ran away from Russia and came to America to escape military service. I hated Russia, its government, its people, and particularly its cruel and inhuman treatment of Jews. Such a government I refused to serve. . . .

“ . . . Here [in America] I was conscious of a freedom which I had never known in Russia. I could feel it in everything, and everything was sweet and precious to me. . . . By the time of America’s entrance in the war in 1917, I was an ardent patriot. I was among the first to be called to service . . . and . . . I welcomed the chance. . . .

“It was with thoughts such as these that I began drilling at Camp Upton [on Long Island]: ‘America has done much for us Jews. It has given us freedom and an equal chance, which is the only thing, and no more, that the Jew has ever wanted or wants. This is a tolerant and a good country.’ America, my adopted land, was always more precious to me than the land of my birth, in which I considered myself an alien and an outsider.

“I made some good chums in the army. The men in the ranks all mixed. There was a feeling of brotherhood and comradeship. Race and color lines were broken as we tried to make life livable and pleasant. . . .

“But the story which you want me to tell, I suppose, is my connection with the Lost Battalion in the Argonne Forest . . . What I did, it seems to me, was nothing heroic, nothing deserving of all this fuss. . . .

“ . . . The attack our army made was a concerted and brave one, but it was ably met by the machine-gun fire of the Germans. . . . All of a sudden, firing on the German line stopped. We thought we had the enemy running . . . and, by gosh, if we weren’t trapped! . . . Further, the Germans had inclosed us with barbed wire, so that we could not fight our way out. Added to this, our communications with headquarters were severed, and to make matters worse, the Americans, not knowing of our plight concentrated fire on our trenches as well as on the German lines. . . .

“Our losses . . . were frightful. Of the 700 men in our battalion, only 180 survived. . . . For five days and nights man after man . . . crawled out into the open, only to serve as doomed targets Thirty-six men in all plunged into the open, but all were either killed or captured. . . .

“Again a request was made for volunteers. I stepped forward. . . . I started out at daybreak . . . I ran across an open space, down a valley and up a valley into some bushes. I remember crawling, lying under bushes, digging myself into holes. Somehow or other—I don’t know how to this day—I found myself at nightfall in German trenches. I saw several of them smoking cigarettes. I knew that if they knew of my visit the greetings they would have extended to me would not be any too friendly. I hid under some bushes, lying prone and acting dead. . . . Later I crawled into another deserted German trench. You can imagine the thrill I got when I heard good English words spoken. . . . I began shouting, ‘Hello! Hello!’ After several minutes of yelling, a scouting group of American soldiers found me and took me to headquarters, where I delivered my message, giving the position and condition of our battalion. ‘We need medical assistance and food,’ I told them. . . .

“ . . . When we reached our company, they were certainly surprised to see me. I have been asked, just

exactly what did they do? In the first place, let me say they didn't cheer, despite what men may do in the movies . . . In the war hardly anybody ever cheered. If they escaped death today, they figured they may not be so fortunate tomorrow. But to say that the boys weren't happy was also not true."

Krotoshinsky was awarded the Distinguished Service Cross, which was presented by General John J. "Blackjack" Pershing, leader of the U.S. forces. After the war, he lived for a time on a farm in Palestine and then returned to the United States, where President Calvin Coolidge issued an executive order making Krotoshinsky eligible for any civil service position he chose. He worked in the Post Office and volunteered for the Jewish Veterans of the Wars of the Republic.

from Jacob Rader Marcus, ed., *The Jew in the American World: A Source Book* (Detroit: Wayne State University Press, 1996)

THE FIRST BAT MITZVAH

Judith Kaplan Eisenstein wrote about her bat mitzvah:

“It would be less than the whole truth to say that I was as full of ardor about the subject of this ceremony as my father was. Oh, to be sure, I passionately espoused the cause of women’s rights. Let us say that I was ambivalent . . . being perfectly willing to defy the standards of my grandmothers, pleased to have a somewhat flattering attention paid me, and yet perturbed about the possible effect this might have on the attitude of my own peers. . . . In addition, there was the slightly unnerving fact that Father hadn’t . . . decided exactly what form this ceremony was to take—and it was Friday, *erev Shabbat*.

“Everything was in readiness except the procedure itself. On Friday night, after Shabbat dinner, Father took me into his study and had me read aloud the blessings which precede and succeed the Torah readings. How severely he corrected my diction! . . . He then selected a passage from the weekly portion . . . which I practiced reading in both Hebrew and English.

“The following morning we all went together, father, mother, disapproving grandmothers, my three little sisters, and I . . . the men of the congregation sat in that room and up one-half of the narrow room. Women’s rights or no women’s rights, the old habit of separating the sexes at worship died hard. The first part of my own ordeal was to sit in that front room among the men, away from the cozy protection of mother and sisters.

“. . . I was signaled to step forward to a place below the *bimah* at a very respectable distance from the scroll of the Torah, which had already been rolled up and garbed in its mantle. I pronounced the first blessing, and from my own *Humash* read the selection which Father had chosen for me, continued with the reading of the English translation, and concluded with the closing *brachah*. That was it. The scroll was returned to the ark . . . and the service was resumed. No thunder sounded, no lightning struck. The institution of Bat Mitzvah had been born without incident, and the rest of the day was all rejoicing. . . .”

from Azriel Eisenberg, ed., *Eyewitness to American Jewish History: A History of American Jewry, Part 4: The American Jew, 1915–1969* (NY: Union of American Hebrew Congregations, 1981)

MICHAEL GOLD AND *JEWS WITHOUT MONEY*

Michael Gold, born Itzik Granich, the son of Romanian immigrants, was so poor that he left school to work at age twelve. After working in Mexico as a strike organizer for a mining union, he returned to the United States and began writing revolutionary plays. He soon founded a Communist journal and joined the Communist Party. Around this time, he began writing short stories that he turned into an autobiographical novel called *Jews Without Money*. The book, which has been called a classic American novel of social protest, was reprinted eleven times in its first year and has been translated into fifteen languages. A small portion of it reads:

“On the East Side people buy their groceries a pinch at a time; three cents’ worth of sugar, five cents’ worth of butter, everything in penny fractions. The good Jewish black bread that smells of harvest time is sliced into a dozen parts and sold for pennies. But that winter even pennies were scarce.

“There was a panic on Wall Street. Multitudes were without work; there were strikes, suicides, and food riots. . . . There were hundreds of evictions. . . .

“The neighbors were talking about us. They were worrying. In the tenement each woman knew what was cooking for supper in her neighbor’s pot. Each knew the cares, too, that darkened a neighbor’s heart.

“One night a neighbor called. . . . ‘Good evening,’ he stammered, seating himself. ‘It was raining today, and I did not sell many bananas, so I brought you some. Maybe your children like bananas.’ . . .

“‘Excuse me, but my wife nagged me into coming here,’ he stammered. ‘She is worrying about you. Excuse me, but they say you have been out of work a long time and can find nothing to do, Mr. Gold.’

“‘. . . If there is nothing else, one can at least make a kind of living with bananas. I have peddled them, with God’s help, for many years. It is a hard life, but one manages to live.

“‘Yes, . . . for a few dollars one can buy a stock of bananas from the wholesalers on Attorney Street. Then one rents a pushcart for ten cents a day from the pushcart stables on Orchard Street. Then one finds a street corner and stands there and the people come and buy bananas.’

“He went out . . . My father stared after him, his arms still folded in that fierce, defiant attitude.

“‘What a gall! What meddling neighbors we have! To come and tell me that I ought to peddle these accursed bananas! After my fifteen years in America, as if I were a greenhorn! I, who once owned a suspender shop, and was a foreman of house painters! What do you think of such gall, Katie?’ . . .

“Two weeks after Mr. Lipzin’s visit he [my father] was in the street with a pushcart, peddling the accursed bananas.”

from Michael Gold, *Jews Without Money* (NY: Liveright Publishing Corp., 1930)

THE ROOSEVELTS RESPOND TO CHARGES OF FAVORITISM

The fact that so many Jews found a place in the Federal government led to charges of favoritism. There were even charges that Roosevelt had Jewish ancestors. First Lady Eleanor Roosevelt answered these charges in the *Ladies Home Journal* in October 1941: “As far as I know there is no Jewish blood on either side in my husband’s ancestry. I do not think he favors any nationality particularly, and neither does he have any prejudice.”

The President himself answered the same question for the *Detroit Jewish Chronicle*, stating that his ancestors had come from Holland, that in almost three hundred years of American residence there had been no intermarriage with Jews, and that, “In the dim distant past they may have been Jews or Catholics or Protestants. What I am more interested in is whether they were good citizens and believers in God. I hope they were both.”

from Rabbi Isaac Landman, ed., *The Universal Jewish Encyclopedia* (NY: The Universal Jewish Encyclopedia, Inc., 1939–1943)

RABBI GITTELSON'S "IWO JIMA" SERMON

World War II was fought in the Pacific as well as in Europe, and the United States Marines' five-week fight for the island of Iwo Jima in 1945 was one of the bloodiest of the war. Rabbi Roland B. Gittelsohn (1910–1995), who was assigned to the Fifth Marine Division, was the first Jewish chaplain in the Marine Corps. The invading force at Iwo Jima included approximately 1,500 Jews, and the rabbi ministered to soldiers of all faiths in the midst of the combat.

Division Chaplain Warren Cuthriell, a Protestant minister, asked Rabbi Gittelsohn to deliver the sermon at a nondenominational ceremony dedicating the Marine cemetery. However, the majority of Christian chaplains objected to having a rabbi preach over Christian graves, and the Catholic chaplains opposed any joint religious service. Cuthriell refused to change the plans, but Gittelsohn decided it was best not to deliver his sermon; instead, three separate services were held. Three Protestant chaplains were so angry at the prejudice voiced by their colleagues that they boycotted their own service and attended Gittelsohn's. One of them borrowed the manuscript of his sermon and circulated it. The sermon took on a life of its own. It was enclosed in soldiers' letters home. Time magazine heard of it and published excerpts. It was inserted into the Congressional Record. The Army broadcast it to American troops, and it would later be read on many Memorial Days. Gittelsohn himself wondered years later whether anyone would have ever heard of his sermon had it not been for the bigoted attempt to ban it.

Gittelsohn said:

"Here lie men who loved America because their ancestors generations ago helped in her founding. And other men who loved her with equal passion because they themselves or their own fathers escaped from oppression to her blessed shores. Here lie officers and men, Negroes and Whites, rich men and poor, together. Here are Protestants, Catholics, and Jews together. Here no man prefers another because of his faith or despises him because of his color. Here there are no quotas of how many from each group are admitted or allowed. Among these men there is no discrimination. No prejudices. No hatred. Theirs is the highest and purest democracy. . . .

"Whoever of us lifts his hand in hate against a brother, or who thinks himself superior to those who happen to be in the minority, makes of this ceremony and the bloody sacrifice it commemorates, an empty, hollow mockery. To this then, as our solemn sacred duty, do we the living now dedicate ourselves: To the right of Protestants, Catholics, and Jews, of White men and Negroes alike, to enjoy the democracy for which all of them have here paid the price.

"We here solemnly swear this shall not be in vain. Out of this and from the suffering and sorrow of those who mourn this, will come, we promise, the birth of a new freedom for the sons of men everywhere."

from Sheldon M. Young for the Jewish Virtual Library, found at <http://www.jewishvirtuallibrary.org/jsource/US-Israel/sermon.html>

THE TRUMAN LOYALTY OATH, 1947

In 1947, President Truman instituted a loyalty program within the federal government to identify Soviet infiltrators. People were asked to sign an oath, part of which read as follows:

“Whereas it is of vital importance that persons employed in the Federal service be of complete and unswerving loyalty to the United States . . .

“Whereas maximum protection must be afforded the United States against infiltration of disloyal persons into the ranks of its employees, and equal protection from unfounded accusations of disloyalty must be afforded the loyal employees of the Government . . . it is hereby . . . ordered as follows:

“There shall be a loyalty investigation of every person entering the civilian employment of any department or agency of the executive branch of the Federal Government. . . .

“Whenever derogatory information with respect to loyalty of an applicant is revealed a full investigation shall be conducted. . . .

“The standard for the refusal of employment or the removal from employment . . . shall be that, on all the evidence, reasonable grounds exist for belief that the person involved is disloyal to the Government of the United States.”

from Code of Federal Regulations, Title 3, signed March 2, 1947 by President Harry S. Truman, found at <http://coursesa.matrix.msu.edu/~hst203/documents/loyal.html>

WHAT IS JEWISH ABOUT BRANDEIS UNIVERSITY?

Brandeis University was named after Supreme Court Justice Louis D. Brandeis, who had died in 1941. The University was described after its first year in operation with a pilot class:

“The most frequent question asked about Brandeis—at least by Jews—concerns its ‘Jewishness.’ What is Jewish about the institution?

“The ‘Jewishness’ of Brandeis . . . is an attitude . . . an awareness of the wrongs done in the name of education and a determination not to tolerate them. Perhaps there is nothing Jewish about the pledge of the University that it ‘is open to all students who meet academic standards without reference to race, color, or religious affiliations,’ but is not any deviation from this principle justifiably regarded as anti-Jewish?”

from Maurice L. Zigmond, “Brandeis University Is One Year Old,” in Jacob Rader Marcus, ed., *The Jew in the American World: A Source Book* (Detroit: Wayne State University Press, 1996)

ABBA EBAN'S SPEECH TO THE UNITED NATIONS

On October 30, 1956, the United States asked for an urgent meeting of the Security Council to discuss the fighting in the Middle East. America wanted an immediate ceasefire and the withdrawal of Israeli troops. It asked that other countries not give Israel military and economic aid. On November 1, 1956, the General Assembly of the United Nations met in an emergency session. Israeli Ambassador Abba Eban spoke to the delegates, saying:

“It may be difficult for nations assembled here, which enjoy a normal security, to understand what has been involved for Israel by this belligerency on land. While much has been said about Israel’s responsibility to the United Nations, it is a melancholy fact that since 1948 . . . the United Nations has not been able to offer Israel the minimum of daily security enjoyed by all its other members in nearly every sector of their national life. . . .

“There is aggression, there is belligerency in the Middle East, but we for eight years have been its victims, not its authors . . . world opinion as here represented should decide whom to trust. Shall it be the small free people establishing its homeland in peace and constructive progress or shall it be the dictatorship which has bullied and blustered and blackmailed its way across the international life of our times . . . intimidating all those who stand in its path all except one people, at least, which will not be intimidated, one people whom no dictator has ever intimidated, the people which has risen up against all the tyrants of history.”

from the Israeli Ministry of Foreign Affairs

Also available at Jewish Virtual Library

<http://www.jewishvirtuallibrary.org/jsource/History/ebansinai.html>

PRESIDENT EISENHOWER'S ADDRESS TO THE NATION

On February 20, 1957, President Eisenhower broadcast an address over radio and television expressing his anger over Israel's failure to withdraw from the territory it captured in the Sinai campaign. A portion of his speech said:

“The Government of Israel has not yet accepted, as adequate insurance of its own safety after withdrawal, the far-reaching United Nations Resolution. . . . Israel seeks something more. It insists on firm guarantees as a condition to withdrawing its forces of invasion.

“ . . . It would indeed be a sad day if the United States ever felt that it had to subject Israel to the same type of moral pressure as is being applied to the Soviet Union.

“ . . . Failure to withdraw would be harmful to the long-term good of Israel. . . . the United Nations has no choice but to exert pressure upon Israel to comply with the withdrawal resolutions. . . .”

from Israeli Ministry of Foreign Affairs. 2004, *The American-Israeli Cooperative Enterprise*.

Also in Jewish Virtual Library

<http://www.jewishvirtuallibrary.org/jsource/History/ikewarn1.html>

ISRAEL AND THE UNITED NATIONS: THE RESOLUTION ON ZIONISM AS RACISM

In 1975, the United Nations General Assembly overwhelmingly passed Resolution 3379, which declared that Zionism was a form of racism and racial discrimination. The resolution stated, in part:

“The General Assembly, recalling its resolution . . . and in particular its affirmation that ‘any doctrine of racial differentiation or superiority is scientifically false, morally condemnable, socially unjust and dangerous’ and its expression of alarm at ‘the manifestations of racial discrimination still in evidence in some areas in the world, some of which are imposed by certain Governments . . .’

“Recalling also . . . the General Assembly condemned . . . the unholy alliance between South African racism and Zionism . . .

“Taking note of the Declaration of Mexico . . . which promulgated the principle that ‘international cooperation and peace require . . . the elimination of . . . foreign occupation, Zionism, apartheid, and racial discrimination in all its forms . . .

“Taking note also of resolution 77 . . . which considered ‘that the racist regime in occupied Palestine and the racist regime in Zimbabwe and South Africa have a common imperialist origin . . . and being organically linked in their policy aimed at repression of the dignity and integrity of the human being,’ . . .

“Taking note also of the Political Declaration . . . which most severely condemned Zionism as a threat to world peace and security and called upon all countries to oppose this racist and imperialist ideology.

“Determines that Zionism is a form of racism and racial discrimination.”

Although the resolution was rescinded in late 1991, the United Nations, according to the Anti-Defamation League, “still has not completely normalized its relations with the Jewish state.” No Israeli has ever been appointed to a top position in the United Nations, and Israel has been repeatedly excluded from the Asian Regional Group, where it belongs geographically, because of Arab opposition. Without membership in a regional group, Israel cannot be nominated for Security Council membership or other important positions.

from The Israeli Ministry of Foreign Affairs
Also in Jewish Virtual Library
<http://www.jewishvirtuallibrary.org/jsources/UN/unga3379.html>

**ELIE WIESEL'S "REPORT TO THE
HONORABLE JIMMY CARTER,
PRESIDENT OF THE UNITED
STATES, COMMISSION ON
THE HOLOCAUST,
SEPTEMBER 27, 1979"**

In recommending the establishment of a Holocaust museum, the commission, chaired by Elie Wiesel, stated:

"Our central focus was memory—our own and that of the victims during a time of unprecedented evil and suffering. That was the Holocaust, an era we must remember not only because of the dead; it is too late for them. Not only because of the survivors; it may even be late for them. Our remembering is an act of generosity, aimed at saving men and women from apathy to evil, if not from evil itself.

"We wish, through the work of the Commission, to reach and transform as many human beings as possible. We hope to share our conviction that when war and genocide unleash hatred against any one people or peoples, all are ultimately engulfed in the fire."

from Cover Letter to the Report, found at
www.ushmm.org/research/library/fag/prescommrpt.htm

ELIE WIESEL'S SPEECH ON RECEIVING THE CONGRESSIONAL MEDAL OF ACHIEVEMENT

On April 19, 1985, Elie Wiesel was invited to the White House to receive the Congressional Gold Medal of Achievement. President Ronald Reagan had recently agreed to lay a wreath on the graves of German soldiers buried in a cemetery in the town of Bitburg. Among the soldiers' graves were those of Schutzstaffel [SS], an elite group of soldiers loyal to the Nazis. Wiesel spoke to Reagan about his willingness to go to Bitburg. Wiesel said:

“I wouldn't be the person I am, and you wouldn't respect me for what I am, if I were not to tell you . . . of the sadness that is in my heart for what happened during the last week. And I am sure that you, too, are sad for the same reasons. What can I do? I belong to a traumatized generation. And to us, as to you, symbols are important. And furthermore, following our ancient tradition—and we are speaking about Jewish heritage—our tradition commands us ‘to speak truth to power.’

[Per Congressional Medal website]

“ . . . And, therefore, I am convinced, as you have told us earlier when we spoke, that you were not aware of the presence of SS graves in the Bitburg cemetery. Of course, you didn't know. But now we all are aware.

“May I, Mr. President, if it's possible at all, implore you to do something else, to find a way, to find another way, another site? That place, Mr. President, is not your place. Your place is with the victims of the SS.

“Oh, we know there are political and strategic reasons, but this issue, as all issues related to that awesome event, transcends politics and diplomacy. The issue here is not politics, but good and evil. And we must never confuse them.”

from www.congressionalgoldmedal.com/ElieWiesel.htm

EXCERPTS FROM ELIE WIESEL'S THE JEWS OF SILENCE

“Their eyes—I must tell you about their eyes. I must begin with that, for their eyes precede all else, and everything is comprehended within them. The rest can wait. It will only confirm what you already know. But their eyes—their eyes flame with a kind of irreducible truth, which burns and is not consumed. Shamed into silence before them, you can only bow your head and accept the judgment. Your only wish now is to see the world as they do. . . .

“If they could only speak . . . but they do speak. They cry out in a language of their own that compels understanding. What did I learn in Russia? A new language. That is all, and that is enough. It is a language easily learned in a day, at a single meeting, a single visit to a place where Jews assemble, a synagogue. . . . The . . . eyes . . . all speak the same language, and the story they tell echoes in your mind like a horrible folk tale from days gone by.

“For years I refused to believe it. Like many people, I was alive to the reports of Jewish suffering in Russia. . . . Yet I was unwilling, or unable, to believe it. I had too many questions, too many doubts and misgiving—not about the fact of Jewish suffering in the Soviet Union but about its scope. I was sure the reports were exaggerated. . . .

“I did not believe, for example, that the Russian government had embarked on a clear and relentless policy of “spiritual destruction.” . . . I shrank from this idea, which for me will always remain in the exclusive domain of the German people. . . .

“So I decided to . . . examine the situation with my own eyes. . . . There was no other alternative. One is forbidden to play games with human lives. . . .

“I would approach Jews who held no position in society . . . I was interested only in them and in what they had to say. . . . they alone could tell whether the reports I had heard were true or false—and whether their children and their grandchildren, despite everything, still wish to remain Jews. From them I would learn what we must do to help . . . or if they want our help at all. . . .

“They did not complain, they didn’t criticize the regime or lament the hard conditions of their lives. It was from other sources that I learned of that, and of the attempts being made to annihilate the Jewish soul by eradicating all memory of its historical identity. . . . that it is impossible to combat the assimilation being forced on Jewish youth. There is simply no one to teach young children the Hebrew alphabet. Many are not even circumcised. The ornate room in the local synagogue which was meant for wedding ceremonies is rarely used for that purpose anymore. There are 300,000 Jews in Leningrad but less than ten weddings a year in the synagogue, and no more than five Bar Mitzvah celebrations. ‘And the situation here is considered good. At least,’ one told me, ‘I can die as a Jew. In Moscow there is no longer a Jewish cemetery.’”

from Elie Wiesel, *The Jews of Silence: A Personal Report on Soviet Jewry* (NY: Holt, Rinehart and Winston, 1967)

SECTION 3: PEOPLE, PLACES, THINGS TO KNOW

UNIT 1, CHAPTER 1

World War I

What began as a war between Austria-Hungary and Serbia in 1914, when a Serb assassinated Archduke Francis Ferdinand, the heir to the Austrian-Hungarian throne, soon spread throughout Europe. At the time, Europe was torn by political and economic rivalries that had led to the formation of two military alliances, one encompassing Germany, Austria-Hungary, Turkey, and Bulgaria, and the other consisting of Britain, France, Italy, and Russia. The Austro-Hungarian government blamed the Serbian government for the assassination, and within days of its declaration of war on Serbia, treaty obligations drew Russia, Germany, France, and Britain into the war. Thirty-two nations were eventually involved.

The United States entered the war on April 6, 1917, in response to a German announcement that it would engage in unrestricted submarine warfare against shipping to Britain. America had already expressed opposition to such tactics, and President Woodrow Wilson had attempted to mediate between the opposing sides. Now, however, America declared war on Germany.

At the beginning of 1918, German troops had tried to break through Allied lines; although they made progress initially, the Germans were eventually turned back. By the beginning of November, they were retreating rapidly from the entire western front. The German navy mutinied, and Emperor William II abdicated. On November 11, 1918, an armistice was signed between the new German republic and the allies. The Treaty of Versailles, which ended the war, was signed in Paris in 1919.

The peace conference was a gathering of diplomats from the victorious nations; representatives of the defeated countries were not invited. Almost immediately after the treaty was signed, the diplomatic situation changed and the U.S. Senate refused to ratify it.

At the peace conference, President Woodrow Wilson unveiled his Fourteen Points, which he believed would eliminate the very causes of war. The last point called for an international organization of countries—The League of Nations.

During the war, Britain had conquered Palestine, which had been a part of the Ottoman Empire governed by the Turks. At the Versailles (Peace) conference, Zionist proposals regarding the future State of Israel were

submitted. A mandate system was established whereby territories that were unable to govern themselves would be entrusted to other nations until the people in the mandated territories were ready for self-rule. Thus, Palestine became a British mandate, and the Jewish Agency was established as the body with which the British administration would cooperate.

The American Jewish Congress

One of the most important agencies in American Jewish community relations, the American Jewish Congress first met in Philadelphia in 1918. The original Congress had intended to disband after developing a postwar program for the Jewish people and naming a delegation to the Paris Peace Conference. However, one day after disbanding in 1920, the Congress reassembled under the leadership of Rabbi Stephen S. Wise, and the new Congress became a permanent organization in 1922. It emphasized democracy and set goals for America, Palestine, and world Jewish affairs.

In the 1930s, the Congress became a leader in the fight against Nazism and in trying to help its victims. It also fought against antisemitism at home. In the 1940s, it became involved in promoting social legislation and in activities designed to strengthen democracy, eliminate racial and religious prejudice, and advance civil liberties. It adopted a pro-Israel position and organized dialogues between U.S. and Israeli intellectuals. Also in the 1930s, the Congress helped form the World Jewish Congress.

The American Jewish Joint Distribution Committee

The “Joint,” or the JDC, as it was known, was founded in 1914 as the Joint Distribution Committee of American Funds for the Relief of Jewish War Sufferers, under the direction of Felix Warburg and others. Its goal was to distribute funds collected by three separate groups that had banded together to assist those who were suffering the ravages of the war.

During the war, the Joint spent \$14,937,783 to help Jews in Turkish-controlled Palestine. As a result of a plague of locusts and a wartime blockade, there was widespread starvation in Palestine. In 1915, the Joint sent the S.S. *Vulcan* with 900 tons of food. Relief was also sent to hundreds of thousands of Jews in Poland who had been forced from their homes by Russian troops, and to Jews in German-held areas.

It was hoped that the JDC would no longer be necessary after the war, but this was not to be. Reorganized under its present name in 1931, the Joint joined forces with the United Palestine Appeal under the framework of the United Jewish Appeal (UJA) in 1939. When conditions for the Jews in Europe declined in the 1930s, the JDC provided supplies and assisted with relief efforts. Officially the JDC was neutral on Zionism, and some of its early leaders were actually anti-Zionist. Under the impact of Nazism and the rise of Israel, this attitude changed. JDC activity peaked between 1945 and 1952, when millions of dollars were spent on providing food, clothing, and support for people in the displaced persons camps and refugees from communities in Europe that had been destroyed.

The Jewish Welfare Board

The JWB was founded in 1917 to meet the needs of Jews in the U.S. armed forces. While the government preferred that a single entity represent all Jews, no one organization was authorized to act for the entire American Jewish community. Prominent Jewish leaders Felix Warburg, Louis Marshall, and Cyrus Adler created the Jewish Board for Welfare Work in the United States Army and Navy in 1917. The YMHA's, synagogue and rabbinic organizations, B'nai B'rith, and the National Council of Jewish Women were affiliates.

The JWB became the official agency for Jewish religious and welfare work within the military. When Congress was authorized to commission Jewish chaplains, the JWB enlisted them. It organized religious services and holiday programs, prepared the *Abridged Prayer Book*, and obtained leaves for soldiers who wanted to observe religious festivals. It also organized recreational and cultural activities, established contact with soldiers' families, and arranged hospital visits.

A report on the work of the JWB stated: "For Jews desiring an orthodox service it promotes orthodox services. For sons of Reform Jews it supplies reform services with the Union Prayer Book. For the preponderating group of soldiers of Orthodox Jewish families, whose requirements are best met by what is called Conservative Judaism, appropriate services are conducted accordingly. Without standardizing any doctrine of its own, the Welfare board endorses all degrees of doctrine, if soldiers of Jewish faith uphold them." The most significant part of the JWB's work

was, "'its unifying influence on Jewish communal life': the fact that 'men and women representing every variety of Jewish opinion are found working together amicably and eagerly . . . theological differences being laid aside.'" [from Jonathan Sarna, *American Judaism: A History* (New Haven: Yale University Press, 2004)]

During World War II, the JWB worked with the United Service Organizations for National Defense (USO) to meet the needs of military personnel. Funds were raised cooperatively with non-Jewish agencies, and some activities were performed jointly, forwarding the level of intercultural cooperation. The chaplaincy service was reorganized and enlarged.

The Anti-Defamation League

The Anti-Defamation League was established in 1913 by a lawyer named Sigmund Livingston, with only \$200 and the sponsorship of the Independent Order of B'nai B'rith. The league's mission was "to stop, by appeals to reason and conscience, and if necessary, by appeals to law, the defamation of the Jewish people . . . to secure justice and fair treatment to all citizens alike . . . put an end forever to unjust and unfair discrimination against and ridicule of any sect or body of citizens." (ADL Charter, 1913, http://www.adl.org/ADLHistory/1913_1920.asp)

Rebekah Bettelheim Kohut

Born in Hungary to a traditional family in 1864, Rebekah Bettelheim was the daughter of a rabbi and a schoolteacher. She was brought to the United States in 1867. Her mother died when she was six, and her father moved the family to San Francisco, where, as a young woman, she helped develop volunteer Jewish women's organizations.

In 1887, she married a noted rabbi, Alexander Kohut, a widower twenty-two years her senior with eight children, and the family moved to New York. In addition to her household duties, she did volunteer work for the New York Women's Health Protective Association campaigning for city sanitation, taught classes to Jewish immigrants, and translated her German-speaking husband's sermons into English for publication.

Needing money to raise her stepchildren after her husband died, she gave lectures and founded the Kohut School for girls. As her financial condition improved, she donated funds, as well as her husband's extensive library, to Yale University and established a fund and research

fellowships in his name. She also served as president of the National Council of Jewish Women—the New York section.

When World War I broke out, she was helping young Jewish women find employment, and was subsequently recruited by the government to help place women in jobs left vacant by men going to war. Woodrow Wilson asked her to head the United States Employment Service and the National League for Women's Service.

After the war, she did relief work for Jews in Europe and, in 1923, became president of the World Congress of Jewish Women. Governor Franklin Roosevelt of New York asked her to serve as an adviser on employment, and she helped develop unemployment insurance for workers. She was director of the Columbia Grammar School in New York City in the late 1930s and was active in relief work during World War II. Her autobiography, published in 1925, was called *My Portion*. She remained active almost until her death in 1951.

The International Jew and The Protocols of the Elders of Zion

The Dearborn Publishing Company, owned by Henry Ford Sr., published *The Dearborn Independent*. In 1920, the newspaper published the first of ninety-one antisemitic columns. The articles were later reprinted as four paper-bound volumes: *The International Jew: the World's Foremost Problem; Jewish Activities in the United States, Jewish Influences in American Life; and Aspects of Jewish Power in the United States*. Collectively known as *The International Jew: The World's Foremost Problem*, they were reprinted in many languages and widely distributed both in the U.S. and abroad.

The International Jew was based on the political forgery *The Protocols of the Elders of Zion*, supposed proof of a Jewish plot to take over the world. Each chapter of an abridged version by Gerald L.K. Smith begins with a quote from *The Protocols* and one chapter is spent discussing it. Henry Ford said about *The Protocols*, "The only statement I care to make about *The Protocols* is that they fit in with what is going on. They have fitted the world situation up to this time. They fit it now."

Both *The International Jew* and *The Protocols* are easily found on many hate sites on the World Wide Web, demonstrating the longevity of such bigotry and their "legitimacy" to followers and recruits. [from "A Special Report from the Civil Rights Division. The International Jew: Anti-Semitism from the Roaring Twenties is Revived on

the Web." www.adl.org/special%5Freports/ij/international%5Fjewfirst.asp]

Ku Klux Klan

Since its start, just after the Civil War, the Ku Klux Klan developed into the nation's most feared terrorist group, and then fragmented into independent groups and individuals that often fought amongst themselves. The Klan saw as its enemies Jews, African Americans, Catholics, homosexuals, and many other groups who were in direct economic competition with the lower- and working-class whites that formed its main constituency. Klan members believed that they were under attack and had to protect their way of life and the God-given rights of whites—usually resorting to intimidation, murder, torture, and terrorism to do so—and justifying their acts as "self defense."

Six college students founded the Ku Klux Klan between December 1865 and the summer of 1866 in Pulaski, Tennessee. The six were former Confederate officers who organized as a social club. They dressed in costumes, rode around on horseback at night, and, when they learned that their antics were causing fear, especially among former slaves, took advantage of the situation. The group grew quickly, and they met in April 1867 to create rules and an organizational structure. Nathan Bedford Forrest, a former Confederate general, was elected Grand Wizard, supreme leader, of the Klan. The organization was divided into realms, dominions, provinces, and dens, which were led by Grand Dragons, Titans, Giants, and Cyclopes.

During the period after the Civil War, when rights were being extended to blacks, hundreds of worried war veterans joined the Klan, which soon began its policy of violence in opposition to the new social situation in the country. Former slaves were the main targets, but Klansmen also harassed and killed Northern teachers, judges, and politicians. By 1867, the Klan had spread throughout the rural areas of the South. But, by 1869 competing factions within the organization were already struggling for control, and its increasing violence caused the more prominent people to drop out and the group to be filled with criminals and troublemakers. Local chapters were difficult, if not impossible to control. Forrest finally disbanded the organization in disgust, and most local groups either disbanded or went into hiding.

William J. Simmons reorganized the Klan in 1915 after seeing D.W. Griffith's movie, *Birth of a Nation*. The movie told the story of Reconstruction from the point of view of the Klan. Simmons wanted to establish a group dedicated to "comprehensive Americanism," at a time when the United States was struggling to meet the challenges of the massive influx of immigrants, many of whom were Jewish or Catholic and few of whom spoke English. The group benefited from the country's entry into World War I by promising to defend the country from its enemies, including African Americans, Catholics, and Jews. Membership soared in the atmosphere after the war, and at its peak in 1924, 40,000 uniformed Klansmen paraded through the streets of Washington, D.C. during the Democratic National Convention.

As the Klan grew, so did the number and violence of its actions—so much so that the group's image finally began to suffer. People realized the hypocrisy of a "law and order" organization that was using terrorism and murder. The leadership was unable to control the membership, and the leaders were involved in scandals and fighting amongst themselves. By 1929, membership fell and the Klan broke into many independent groups.

After World War II, post-war prosperity led to further disinterest in the Klan. Several leaders attempted to reunify the organization, but none were successful. Although the Civil Rights movement of the 1960s encouraged some new membership, most of American society consciously turned against the group at this time. The F.B.I. and other law enforcement agencies were committed to monitor, infiltrate, and disrupt the local groups. While three national groups (the Imperial Klans of America, American Knights of the KKK, and Knights of the White Kamelia) and about a hundred local groups remain active, they have attempted to clean up their image by participating in good-citizen initiatives and using euphemisms instead of racial slurs. [from ADL Law Enforcement Agency Resource Network. www.adl.org/learn/ext_us/KKK.asp?xpicked=4&item=18]

The National Origins Immigration (Johnson-Reed) Act

By 1924, the mood of the country set the scene for the National Origins Immigration (Johnson-Reed) Act. Strengthening a 1921 law that had established the principle of a country-by-country quota on immigrants, the Johnson-Reed Act set the quota of immigrants in any year at

2 percent of a given nation's immigrants residing in America in 1890. This legislation was based on a belief in the superiority of immigrants from England, Ireland, Germany, and Scandinavia over Jews, Mediterraneans, Slavs, Asians, and Africans.

The quota limited yearly immigration to 154,000, and gave preference to immigrants from Northern and Western Europe by choosing a census year, 1890, before many of the "undesirable" people had immigrated in large numbers. Moreover, prospective immigrants were classified by the land of their birth, so that a Jew born in Poland who had lived in England was still classified as Polish. Between 1925 and 1934, only about 8,270 Jews were admitted to the United States each year.

The Federation Movement

In 1895, Jews in Boston started a centralized communal organization that encompassed various local fund-raising efforts. That organization became known as the Combined Jewish Philanthropies. It marked the first time that Jews had a single organization for their charitable gifts. Each agency within the larger organization maintained its separate identity, but having a single entity to accept and direct donations streamlined operations because individual agencies did not have to compete with one another. Jews in other cities soon adopted this model as a way to raise more money with fewer expenses.

At first, federations focused on local needs such as child welfare, health care, housing for the aged, and care for people with disabilities. Many focused their attention on immigrants, providing vocational training and other assistance. Some federations opened community centers to provide recreational, cultural, and educational opportunities for members. During the 1920s and 1930s, federations joined with the Joint Distribution Committee and the United Palestine Appeal to rescue Jews from oppression in Europe.

B'nai B'rith Hillel

In the early 1920s, Rabbi Benjamin Frankel organized the first Hillel Foundation in the United States at the University of Illinois in Champaign. At first, the organization offered a variety of activities, including Shabbat and holiday services, social events, Hebrew classes, and counseling. In 1925, Frankel persuaded B'nai B'rith to adopt the program and integrate it into its organization. Soon, other universities established Hillel chapters.

Fanny Brice

Born in New York in 1891, Fanny Brice was an actress and singer who became a leading comedienne of stage, film, and radio. Her first success was in the 1910 *Ziegfeld Follies*, and she appeared in the *Follies* almost every year until 1924. She was noted for songs with a Yiddish accent. The Broadway musical *Funny Girl*, starring Barbra Streisand, was based on her life story.

George and Ira Gershwin

The Gershwins were at the center of a group of children of Jewish immigrants who invented a new art form, American Musical Theater. They, and disciples like composer Harold Arlen (the son of a cantor) and lyricist Yip Harburg (Arlen and Harburg wrote the score for *The Wizard of Oz*) frequently used blue notes, which have common roots in synagogue music and African-American blues, to give a melancholy flavor to otherwise upbeat songs. Arlen called his father, the cantor, the “best rhythm and blues singer” he knew. Likewise, the great African American musician Louis Armstrong said he was very influenced by cantorial chant. Ira Gershwin said he and his brother George, as Jewish American, identified with the prejudice against African Americans when they wrote their brilliant folk opera, *Porgy and Bess*.

It is striking to note that of the ten or so geniuses who invented American musical theater, nine are Jewish, and most are children of immigrants (Irving Berlin was himself an immigrant.) [contributed by Deena Rosenberg, Founding Chair, Graduate Musical Theatre Writing Program, Tisch School of the Arts, and Artistic Director, Yip Harburg Foundation.]

Al Jolson and The Jazz Singer

The first “talking picture,” *The Jazz Singer*, was a fictionalized account of entertainer Al Jolson’s life. Born Asa Yoelson, the son of a rabbi, Jolson sang and danced on the streets to earn spending money. He ran away from home to join his brother in New York and changed his name to Jolson. Jolson joined his brother in a comedy act and began using the burnt cork to darken his face that became his show business trademark.

After striking out on his own, Jolson appeared in several New York shows and introduced the song, “My Mammy,” for which he was to become famous. In 1927, he starred in *The Jazz Singer*. Jolson’s character, Jack Robin, must choose between two worlds as his father, Cantor Rabinowitz, is dying. The cantor’s last wish is for

his son to replace him at Yom Kippur services and lead the Kol Nidrei prayer. On that very evening, however, Jack is scheduled to open a show on Broadway, and the producer has made it clear that if Jack does not appear on opening night, his career is over. Which will he choose?

Even after moving away from home, Jolson’s personal life was turbulent. He was married four times and had three children. During World War II and the Korean War, he performed for the troops, suffering a heart attack after a strenuous trip to Korea in 1950. He left millions of dollars to Jewish and other charities and posthumously received the Congressional Order of Merit.

Henry Benjamin “Hank” Greenberg

Baseball’s first Jewish superstar, Hank Greenberg was born to an Orthodox Jewish family in 1911. He attended a year at New York University and then signed a contract with the Detroit Tigers, the team that he would help to win the World Series in 1935. During the 1938 season, Greenberg challenged Babe Ruth’s record of sixty home runs in a season. With five games left, he had fifty-eight home runs. Several pitchers chose to walk him during those last five games, and many people believed that that there were those who did not want a Jew to break Ruth’s record.

Greenberg was drafted into the army in 1940 and honorably discharged when it was decided that men over twenty-eight did not have to serve. When the Japanese bombed Pearl Harbor and the United States went to war, Greenberg was the first major leaguer to enlist, even though he had been excused from serving.

After the war, at age thirty-eight, Greenberg returned to the Tigers and led them to another World Series victory in 1945. He retired after two more seasons and became the owner–general manager of the 1954 Cleveland Indians, a team that won a record 111 games in a single season. He and a partner purchased the Chicago White Sox in 1959, and the team won the pennant for the first time in forty years. In 1954, he became the first Jewish player to be elected to baseball’s Hall of Fame. Greenberg sold his baseball interests in 1961 and began a successful career on Wall Street. He died in 1986.

Arnold Rothstein

Arnold Rothstein was allegedly responsible for the “Black Sox” scandal, the 1919 attempt to fix the World Series between the Chicago White Sox and the Cincinnati Reds. At the time, the English-language Jewish press did

not report Jewish crime because doing so “would give a distorted picture of Jewish life and attention to such reports would give the world the impression that the crimes are significant, thus placing the Jew in an unfavorable light before the world.” The Yiddish newspapers, however, viewed Rothstein as a Jewish Robin Hood.

Rothstein put together the largest gambling empire in the country and was influential in the New York’s narcotics and illegal alcohol trades. Rothstein contributed to the strengthening of organized crime by applying business methods to criminal activities. On his payroll were many of the best-known gangsters of the day. Rothstein, who never spent a day in jail, had permanent tables—in effect, his offices—at Lindy’s and Reuben’s, Jewish delicatessens near Times Square. His life of crime ended when he was gunned down during a card game at the Park Central Hotel. He received an Orthodox funeral, and one of the Yiddish newspapers, *Der Tog*, ran an article under the headline “The Tragic End for One of New York’s Greatest Gamblers.” [from Michael Alexander, *Jazz Age Jews* (Princeton, NJ: Princeton University Press, 2001)].

Belle Moskowitz

Belle Moskowitz became one of New York Governor Alfred E. Smith’s closest advisers and one of the most powerful women in the National Democratic Party—the first Jewish woman in that position. Belle Linder was born in 1877 in New York City, attended public schools there, and trained at Teachers College of Columbia University to become a dramatic reader. She became active in social service, especially at the Educational Alliance, and volunteered for the United Hebrew Charities, the New York State Conference of Charities and Corrections, and the National Council of Jewish Women. This last group helped raise her social awareness of the lack of recreational resources for working girls.

She had married Charles Israels in 1903; when he died, she turned her volunteer work into paid employment to support her children. She wrote a pamphlet on child care, worked for the Playground and Recreation Association, and became a grievance clerk for the Dress and Waist Manufacturers Association.

In 1914 she married Henry Moskowitz, who shared her interest in politics and political reform. They decided to support Alfred Smith for governor, and she organized the women’s vote for Smith. Women voters were a new constituency in the 1918 New York elections, having

received the right to vote in the state a year earlier. This work brought her to Smith’s attention. As World War I ended, Moskowitz suggested that Smith appoint a committee to plan the future of the state. He accepted the idea and named her the commission’s executive secretary. The commission worked to spur businesses to cooperate voluntarily in reform, but when that failed, it supported government intervention.

Smith won reelection in 1922, in good measure due to Moskowitz’s publicity work. She refused a government job in favor of creating her own position as publicity director for the State Democratic Committee. With her help, Smith won the presidential nomination in 1928, becoming the first Catholic candidate. After Smith lost to Herbert Hoover, Moskowitz continued to work as his press agent, and she organized his bid for the presidential nomination against Franklin Roosevelt in 1932. She died in 1933.

UNIT 1, CHAPTER 2

Rabbi Jacob Joseph

In 1887, eighteen congregations in Baltimore, New York, and Philadelphia united to create an organized structure within Orthodox Judaism—the Association of American Orthodox Hebrew Congregations. One of the organization’s main goals was to establish a chief rabbinate in New York that would provide guidance and ease fears of the effects of American life on Judaism. Rabbi Jacob Joseph of Vilna, who was recognized as a fine scholar and good preacher, arrived to fill the position in 1888.

Rabbi Joseph spoke neither English nor German, so his ability to serve his constituents was limited. One of his responsibilities was to supervise the kosher meat industry, and controversy over his supervision began almost immediately. Some congregations stopped making their payments to the rabbinical organization. With growing budget deficits, the association managed to convince some butchers to pay the salaries of the chief rabbi and other rabbis providing kashrut supervision. The following year, however, the butchers withdrew their financing. Illness made Joseph a much less visible leader, and when he died, in 1902, he was not replaced.

Bernard Revel

Bernard (Dov) Revel was born in Lithuania in 1885 and studied at a yeshiva there before immigrating to the United States in 1906. In America, he studied at the Rabbi

Isaac Elchanan Theological Seminary as well as at New York University and Philadelphia's Temple University and Dropsie College, earning a Ph.D. from the latter in 1911. Following his marriage, he also worked at Oklahoma Petroleum and Gasoline Company, owned by his wife's family.

Yeshiva College, which he founded in 1928, was the first liberal arts college under Jewish auspices which combined a traditional Talmudic education with modern secular studies. Revel was the president of the college and established the graduate school of Jewish studies, named for him, in 1937. He was the first leader of a Jewish institution to give rabbinic ordination [*s'michah*] to Orthodox rabbis in the United States.

Revel led a building campaign for the new Yeshiva and was the main speaker when the cornerstone was laid in 1927. He said, "The Yeshiva will bring to ever-increasing numbers of American Jewish youth the true perspective of historic Judaism in the complex organization of modern life, combining with the learning of the world today those values and ideals which have been the strength of the sustaining faith of our fathers, for the enrichment of the lives of the Jewish community and of America. The Yeshiva will help span the widening chasm between intellectualism and faith in Jewish life and thought. . . ." [from "The Vision of Yeshiva College," reprinted in *Commentator*, August 30, 2004.]

Revel was honorary president of the Union of Orthodox Rabbis of the United States and Canada, and vice president of the Jewish Academy of Arts and Sciences from 1927 until he died in 1940.

Cyrus Adler

Cyrus Adler was the president of the Jewish Theological Seminary following Solomon Schechter. He was born in Arkansas in 1863; the family moved to Philadelphia after his father died. He studied at the University of Pennsylvania and Johns Hopkins University, where he later taught Semitic languages. He was librarian and secretary of the Smithsonian Institution, founder of the American Jewish Historical Society, a founder of the Jewish Publication Society of America, one of the editors of the *Jewish Encyclopedia*, and editor of the *American Jewish Year Book*.

Adler served as president of the Jewish Theological Seminary (JTS) board from 1902 to 1905 and played a key role in helping to reorganize the Seminary when Solomon Schechter died in 1915. He maintained the academic

standards set by Schechter and was responsible for the school's new buildings. He was one of the founders of the United Synagogue of America and served as its president. In 1908, Adler was elected president of Dropsie College; he conducted its affairs and those of the Seminary simultaneously. He edited the *Jewish Quarterly Review* on behalf of Dropsie College. One of the founders of the American Jewish Committee, Adler became chairman of its executive committee and represented the organization at the Paris Peace Conference.

Knowledgeable both in Jewish scholarship and in business and government, Adler was able to bridge the gap between these distinct worlds. He died in 1940.

Key Issues Separating Orthodoxy and Conservative Judaism

Two issues involving women that arose during the interwar years really defined the differences between Orthodox and Conservative Judaism. The first, which was highlighted by World War I and the large number of soldiers missing in action, was the problem of women whose husbands had disappeared or refused to give them a *get*, a Jewish divorce. Without it, women, known as *agunot*, could not remarry under Jewish law. An *agunah* means a chained woman who is tied to her marriage and husband. A JTS-trained rabbi, Louis Epstein, who was an expert on Jewish family law, offered a proposal to resolve the problem by adding a codicil to the traditional wedding document [*ketubah*] that would, under special circumstances, allow a wife to write her own bill of divorce.

Although the Rabbinical Assembly approved it in 1935, the proposal infuriated Orthodox rabbis, who criticized the "great insolence" of the Conservative rabbis who did not receive prior approval for this measure from the great Orthodox scholars of the day. The Agudas HaRabonim and Bernard Revel agreed to excommunicate anyone who had a Jewish wedding ceremony performed under the proposed guidelines. In later years conservative leaders took additional steps to deal with this issue.

The issue raised key questions concerning rabbinic authority, the place of the Talmud in modern Jewish life, women's equality, and the extent to which Jewish law could be changed to meet the needs of modern American life. Ironically, while the controversy defined the differences between Orthodox and Conservative Judaism, it did little to resolve the position of these women.

The second issue was that of mixed seating of men and women. While several JTS professors of Talmud and the seminary's president, Cyrus Adler, opposed mixed seating, it was becoming widespread, with some provisions made for those who preferred to sit apart. [from Jonathan Sarna, *American Judaism: A History* (New Haven: Yale University Press, 2004)]

Key Issues in Reconstructionist Judaism

Reconstructionist Jews define Judaism as “the evolving religious civilization of the Jewish people.”

“Evolving” means that Judaism has changed over the course of its existence—and continues to change today. Kaplan viewed Judaism in natural, rather than supernatural, terms, as the product of the Jewish people. As such, it is subject to ongoing development through history. While Reconstructionists value Jewish tradition and maintain different personal levels of observance, they believe that Jews have both the right and the responsibility to adapt Jewish tradition to new circumstances. Thus, they do not accept *halakhab* (Jewish law) as having binding authority. When certain customs and rituals are no longer meaningful, Reconstructionists see it as their obligation either to reconstruct them to find new meaning in the old customs or to develop new, more meaningful practices. Unlike other branches of Judaism that leave this responsibility to rabbinic authorities, Reconstructionists believe that it is the role of lay people to become educated and to work with their rabbis to amend Jewish practice.

“Religious” speaks to the idea that Judaism is the means by which Jews conduct their search for meaning in life. Reconstructionists see God as the source of that meaning, the power within people that urges them toward goodness, generosity, responsibility, and self-fulfillment.

Mordecai Kaplan believed that modern science made the concept of a “personal God” who controls history untenable. He taught, instead, of “godliness,” the idea that inside each person is a spirit that serves as the source of the person's moral values. Although he did not believe that rituals were commanded by God, he accepted them as the “folkways” of the Jewish people.

Kaplan also rejected the belief that Jews were the Chosen People of God. He felt that it was arrogant for Jews to assert that God had chosen them above other nations. Instead, he believed that the Jewish people had chosen to serve God. Kaplan introduced changes in prayers such as the *Aleynu* and the blessings for an *aliyah* to the Torah,

which thank God for having “chosen us from all the nations.” The Reconstructionist version states “who has drawn us to your service.”

“Civilization” means that Judaism is more than a religion. Reconstructionists believe that the Jewish people share a common history, culture, and destiny. While the movement recognizes diversity in practice, it emphasizes the unifying bond of Jewish peoplehood. It also stresses Jews' commitment to the land of Israel and the Hebrew language; Reconstructionism has affirmed Zionism from the start. As strong as support is for Israel, Reconstructionists support Jewish life in Diaspora communities as well, and believe that these are important centers for Jewish learning and cultural growth. [from The Jewish Virtual Library, “Who Is a Reconstructionist Jew?” (<http://www.jewishvirtuallibrary.org/jsource/Judaism/reconstruction.html>); Joseph Telushkin, *Jewish Literacy* (New York: William Morrow and Co., Inc., 1991)]

Kaplan's Model for the Jewish Community

In Mordecai Kaplan's plan for reconstructing the Jewish community, each neighborhood or area would have one central Jewish address. Democratically elected officials would run the philanthropic, educational, religious, and social programs of the community, collecting and using funds from everyone to benefit everyone. A central staff of leaders would represent all the different philosophies of Judaism, and people would be able to choose their preferred style of worship and the type of education they wanted for their children. People worshiping in different services could come together afterward, for example, for the Oneg Shabbat. [from Rebecca T. Alpert and Jacob J. Staub, *Exploring Judaism: A Reconstructionist Approach* (NY: The Reconstructionist Press, 1985)]

Judith Kaplan Eisenstein

Judith Kaplan was born in 1909, the oldest daughter of Rabbi Mordecai Kaplan. A child prodigy, she later studied music education, composed many songs and produced songbooks for children and published other books on Jewish music. She earned a Ph.D. from the Hebrew Union College–Jewish Institute of Religion's School of Sacred Music in 1966. She taught at the Jewish Theological Seminary, Hebrew Union College–Jewish Institute of Religion and the Reconstructionist Rabbinical College.

Kaplan married Rabbi Ira Eisenstein, Mordecai Kaplan's disciple, who became the leader of the Reconstructionist

movement. He wrote books that interpreted her father's teachings, was the editor of the *Reconstructionist* magazine, and was the first president of the Reconstructionist Rabbinical College.

Irma Levy Lindheim

Irma Lindheim, born in 1886 in New York City, was one of the first Jewish women to study rabbinics at the Jewish Institute of Religion in 1922. At the same time, she studied child development with John Dewey at Columbia Teachers College. She had become a Zionist at age twenty-one; after a trip to Palestine in 1925, she stopped her studies and devoted herself to working for the Zionist cause. The next year, she succeeded Henrietta Szold as president of Hadassah. After she resigned from this position, she moved to Palestine where she joined Kibbutz Mishmar Ha'emek. She visited her family in the United States often and helped develop family-based Jewish education programs. She died in California in 1978.

UNIT 1, CHAPTER 3

The Great Depression

Various factors contributed to the Great Depression of the 1930s. Many people lost a great deal of money in the stock market crash of 1929. A number of economists now believe that the overproduction of goods during the late 1920s caused prices to fall, which led in turn to manufacturers' reducing employment, resulting in even less demand for products and still lower prices. Rising tariffs made international trade difficult, which also cost workers their jobs. In addition, the Federal Reserve Board, which regulates U.S. banks, adopted regulations that unintentionally resulted in many bank failures and the loss of peoples' deposits. Furthermore, a long and serious drought in the Midwest caused many farm families to go bankrupt and lose their farms. All these factors contributed to prolonging the Depression.

Father Charles E. Coughlin

Father Charles E. Coughlin, a Roman Catholic priest from Detroit, became a national radio personality in 1930 by warning his listeners of a Communist conspiracy in the United States and singling out big business and the "international bankers," codewords for Jews. Between 30 and 45 million listeners were soon tuning in to hear him attack bankers and, among other things, an alleged

conspiracy headed by "Morgenthau, President Roosevelt's secretary of the treasury, and his Jewish cohorts."

In 1937, his weekly newspaper, *Social Justice*, began publishing excerpts from *The Protocols of the Elders of Zion* along with articles discussing the Jews as unscrupulous moneylenders and rulers of international banking. The Christian Front, a group that Coughlin had established in 1938, was becoming increasingly violent. By the spring of 1939, between fifty and seventy-five antisemitic rallies a week were taking place in New York City alone. Coughlin subtly encouraged the violence by discussing the way to deal with "traitors." In a 1939 speech, Coughlin asked, "Why must the entire world go to war for 600,000 Jews in Germany who are neither American, nor French, nor English citizens, but citizens of Germany?"

His superiors in the church allowed Coughlin to spread his message of hate until 1942 when, with the country at war, his arguments seemed to back the enemy. Early in 1942, under the 1917 Espionage Act, the Justice Department revoked mailing privileges for Coughlin's newspaper and warned the Roman Catholic Church that Coughlin could be tried for treason if he continued his public activities. Archbishop Edward Mooney then ordered Coughlin to end his political work.

Communism and McCarthyism

During the 1930s and 1940s, Jews were heavily drawn to the Left side of the political spectrum. They were significantly involved with the Communist Party, even though most Jews were not Communists. During this time, the Soviet Union and its Communist regime were admired by some for its struggle against Hitler, its efforts to improve the conditions of the poor, and its support for radical change. Some saw Communism as simply the far end of the liberal political spectrum.

A number of Jews, however, recognized during this time, and more so in subsequent years, that the Soviet Union was a totalitarian state that denied civil liberties to its citizens and those areas of the world that it dominated. It ruthlessly harassed and routinely murdered dissenters. Many were sent to prison camps called gulags. It is estimated that some 20 million people were murdered under the leadership of Lenin and Stalin. Beginning in the late 1940s, a cold war existed between the Soviet Union and the United States that did not end until 1991.

Shaping the Jewish response to Communism were concerns that such bodies as the House Un-American Activities Committee and individuals such as Senator Joseph McCarthy (a Republican from Wisconsin) were recklessly seeking to root out Communism in the United States in a manner that threatened Jews. Anti-Communist hunters often made little distinction between real Communists and ordinary liberals. Since Jews were mainly liberals, many found themselves brought before investigative committees and harassed. Some lost their jobs. McCarthyism, as it came to be known, was seen as a direct threat to virtually all Jews regardless of their political views.

More recently, following the demise of the Soviet Union, intelligence files both in the United States and the former Communist state have shown a major infiltration of Communists in government and elsewhere for espionage purposes in the 1940s and 1950s. This is forcing a reexamination of the complex nature of McCarthyism. Senator McCarthy remains an unsavory figure, and while he was not an antisemite (and indeed, numbered several Jews among his staff), Jews made little distinction between antisemitism and McCarthyism. While the term McCarthyism originated in reference to witch hunts or widespread government questioning of private individuals as part of a search for subversives, it is often loosely used today to cast contempt on individuals or policies not favored by their critics. [contributed by Dr. Murray Friedman, Director Emeritus of the Feinstein Center for American Jewish History]

The New Deal

Faced with the Great Depression, Roosevelt introduced a series of programs intended to help the financially troubled nation. These measures, most of which were instituted between 1933 and 1938, were considered radical by many Americans. Rather than having a single cohesive plan, FDR promoted a variety of approaches. For instance, because many Americans lost their savings when banks closed, he initiated legislation that began federal inspections and insurance for banks to protect bank deposits. He also proposed bills that provided loans to homeowners and farmers.

Among the most prominent programs were the Civilian Conservation Corps, which provided jobs for thousands of young men who worked to protect the environment, and the Tennessee Valley Authority, which invested government money in developing the Tennessee River area. The

program with the longest-lasting impact was the Social Security Act, which set up a retirement fund for Americans, established unemployment insurance, and provided welfare grants that were distributed locally. The New Deal extended the role of the federal government in the daily lives of Americans.

Felix Frankfurter

Born in 1882 in Austria, Felix Frankfurter immigrated to the United States at age twelve. He attended City College in New York City and Harvard University Law School. He was one of the few Jewish law school graduates to obtain a job as a clerk in a major New York City law firm before World War I. He became an assistant United States attorney and then a law professor and dean of Harvard Law School. He was a founder of the American Civil Liberties Union.

Frankfurter was regarded as an intimate adviser to President Roosevelt, who appointed him to the United States Supreme Court in 1939. He was a Zionist and a member of the delegation to the Paris Peace Conference at the close of World War I. He received a letter from Emir Feisal, head of the Arab delegation, saying that Feisal regarded the Zionist proposal as “moderate and proper,” and that he welcomed the Jews “home.”

Frankfurter was awarded the Presidential Medal of Freedom by President Kennedy. He served on the Supreme Court for more than twenty-three years and died in 1965.

Henry Morgenthau, Jr.

Henry Morgenthau, who studied agriculture at Cornell University, was a friend and neighbor of Franklin Roosevelt when they lived on farms in New York State. In 1929, Roosevelt, who was governor of New York at that time, appointed him chairman of the Agricultural Advisory Commission and state conservation commissioner. In response to the Depression, Morgenthau developed state work projects that were used as models for national programs during Roosevelt’s presidency.

In Washington, Morgenthau served as head of the Federal Farm Board and the Farm Credit Administration. In 1934, Roosevelt named him secretary of the treasury. He completely reorganized the Treasury Department and helped institute policies in the 1930s that stabilized the economy. His humanitarian concerns led him to support tax reforms that placed greater obligations on the wealthy. At his instigation, Roosevelt established the War Refugee Board, which explored methods of evacuating Jews from Europe and moving them to safe places. At the close of the

war, Morgenthau proposed a controversial peace plan that would have partitioned Germany and converted it into an agrarian area.

In addition, Morgenthau was involved with such Jewish organizations as Mt. Sinai Hospital, B'nai B'rith, and the Jewish Welfare Board.

Hitler's Rise

Adolf Hitler's rise to power in Germany signaled a grim future for Jews in Germany and the surrounding countries in Europe. In his 1925 book, *Mein Kampf*, vol. 1, and in his political speeches, Hitler promoted an extreme form of antisemitism. He described Jews as parasites and argued that they were draining the life out of all nations. He pushed for rule by Germany's Aryan citizenry, whom Hitler called the master race, and he blamed Germany's defeat in World War I on "Marxist leaders," whom he identified as Jews. When the German Reichstag gave him absolute power in 1933, Hitler began eroding the rights of Jews in Germany. These rights were finally erased in 1935 with the approval of the Nuremberg laws. Slogans like "The Jew is our misfortune" or "Let Judah perish" became common in towns and villages where Jews had once been accepted as neighbors and friends.

The St. Louis

The *St. Louis*, a ship in the Hamburg-America line, sailed from Hamburg, Germany, to Cuba with 930 Jews among its passengers in May 1939. Although they had paid \$235 per person for documents that would allow them to enter Cuba, most were not allowed to do so. After the ship set sail, Cuban president Frederico Laredo Bru declared that all of the landing permits were invalid; when the ship reached Cuba, only a few people were allowed to enter the country. The Joint Distribution Committee sent Lawrence Berenson to Cuba to offer \$125,000 and a promise that the Jewish passengers would not seek jobs in Cuba.

Bru demanded payment of \$1 million, and Berenson sought additional time to raise the money. However, Bru would not wait, so the ship left Havana and dropped anchor within sight of Miami, Florida. Even after a deposit of \$500,000 was made, Bru would not accept the *St. Louis's* passengers, and the ship headed back to Europe. The Joint in Paris began trying to find a home for the passengers. Finally, after being assured that the Joint would post bond, Belgium, the Netherlands, France, and Britain each agreed to take a portion of the passengers.

The 287 accepted by Britain were placed in camps, and the Nazis soon overran the countries in which the others found refuge. Only a few survived the war.

Prominent Americans Who Distanced Themselves

Some prominent Jews sought to distance themselves from efforts to rescue the victims of the Holocaust. Newspaper columnist Walter Lippmann called Hitler "the authentic voice of a genuinely civilized people." Laurence Steinhardt, U.S. ambassador to the Soviet Union and then to Turkey, supported the contention that Eastern European immigrants were not fit to become American citizens because they were "lawless, scheming, defiant and in many ways unassimilable." He later decided to cooperate with the rescue effort, but whether this change was because he had undergone a crisis of conscience or because he had political ambitions that involved New York's gubernatorial campaign remains unclear. [from Howard M. Sachar, *A History of the Jews in America* (NY: Random House, Inc., 1992)]

Jewish Scientists Help End the War

Among the numerous immigrants to the United States during the 1930s and 1940s were many extraordinary intellectuals, including scientists who would contribute to the war's conclusion. Albert Einstein, who had won the Nobel Prize in 1921, was traveling when Hitler became chancellor of Germany in 1933. Instead of returning home, he and his wife moved to the United States, where he took a position at Princeton University.

Einstein met with Leo Szilard and Eugene Wigner in 1939 to talk about experiments that had accomplished nuclear fission for the first time. Szilard wanted government support for future experiments. Einstein wrote a letter to Roosevelt, and the president decided that Einstein's request merited quick action. The president ordered the creation of an Advisory Committee on Uranium to investigate the potential of nuclear fission. When little had been accomplished in a year, a meeting was held that resulted in the establishment of the National Defense Research Committee.

A number of scientists were brought into the project, which received broader funding after the United States entered the war. Other key Jewish figures in what would become known as the Manhattan Project were Brigadier General Leslie Groves of the Army Corps of Engineers, who

headed the project, and Robert Oppenheimer, director of the Los Alamos laboratory where the actual work took place.

As Hitler's defeat became inevitable in the spring of 1945 and as their work made the development of an atomic bomb feasible, some of these scientists developed great misgivings about the use of such a weapon against another nation. Although Einstein had not worked on the Manhattan Project, Szilard asked him to write to Roosevelt asking that the United States avoid using the weapon. Franklin Roosevelt died before Szilard was able to see him. Szilard instead met with Roosevelt's successor, Harry Truman, who accepted the letter but directed Szilard to meet with Secretary of State James Byrnes, who was not moved by Szilard's argument. After Germany's collapse, atomic bombs were twice dropped on Japan in August 1945, bringing World War II to an end.

UNIT 2, CHAPTER 4

The Jewish View on Self-Incrimination

The Babylonian Talmud (*Sanhedrin* 9b) states: "A man cannot bear witness against himself." Because of this, Jewish courts did not accept confessions in capital cases. Maimonides, a physician as well as a rabbi, speculated that such confessions might be prompted by emotional illness, saying, "Perhaps he was one of those who are in misery, bitter in soul, who long for death. . . . Perhaps this was the reason that prompted him to confess to a crime he had not committed, in order that he might be put to death." (*Mishneh Torah*, "Laws of the Sanhedrin," 18:6) This led to Jewish courts being the only ones in the ancient and medieval worlds to prohibit torture because a confession obtained in such a manner would be worthless. In a monetary case, a person can confess because Jewish law permits a person to do whatever he wants with his money. [from Joseph Telushkin, *Jewish Wisdom* (NY: William Morrow and Co., Inc., 1994)]

The Jewish Court (*beit din*) consists of judges, their students, and court scribes. Cases involving capital punishment require twenty-three judges. The court calls four pairs of witnesses to come forward. Disqualified from being a witness are close relatives of the accused, professional gamblers, a person who demands interest on a loan, people who breed doves for fights, and people who profit from the sabbatical year produce. The judges examine the witnesses individually, asking the specific

questions that are vital to the case, as well as any additional questions that individual judges may have. Witnesses must know the answers to the former questions, but not remembering the answer to an ancillary question is not a problem as long as the witnesses do not contradict each other.

When the witnesses have successfully answered these preliminary questions, the judges begin the case. In a capital case, the proceedings must begin with an argument for the merit of the accused. The witnesses may not join in. Students may join in but must argue in favor of the defendant, who is also allowed to make an argument for himself (*Mishneh Sanhedrin*, chapters 1, 3, 4, and 5).

The Hasidim

The Hasidim, or "pious ones" in Hebrew, belong to a special movement within Orthodox Judaism, a movement that, at its height in the first half of the nineteenth century, represented millions of people in Eastern and Central Europe. Soon after its founding in the mid-eighteenth century by Jewish mystics, Hasidism rapidly gained popularity in all strata of society, especially among the less educated common people, who were drawn to its charismatic leaders and the emotional and spiritual appeal of their message, which stressed joy, faith, and ecstatic prayer, accompanied by song and dance. Like other religious revitalization movements, Hasidism was at once a call to spiritual renewal and a protest against the prevailing religious establishment and culture.

After World War II, and its near destruction in the Holocaust, Hasidism was transplanted by immigrants to America, Israel, Canada, Australia, and Western Europe. In these places, it is now thriving as an evolving creative minority that preserves the language—Yiddish—and many of the religious traditions of pre-Holocaust Eastern European Jewry. Hasidim live in tightly knit communities that are spiritually centered around a dynastic leader known as a rebbe, who combines political and religious authority. The Hasidic groups are known by the name of the town where they originated, e.g. Bobov from Bobova, Poland; Satmar from Satu Mar in present-day Hungary; and Lubavitch from Lubavitch in Russia. The Hasidic way of life is visually and musically arresting, with rich textures and unusual customs. Hasidic tales are part of a long and continuing oral tradition that has been popularized in the non-Hasidic world by writers such as Isaac Bashevis Singer

and Elie Wiesel. Over 200,000 Hasidim live in the United States, mainly in New York City and the surrounding areas.

The Hasidim have found a “niche within modernity.” They embrace technology to enhance, intensify, and strengthen their own culture and economic life. For example, the Lubavitchers, who oppose viewing of secular programming, used state-of-the-art technology for live and world-wide broadcast of the rebbe’s audiences with his followers. Hasidim have influenced other American Jews to become, in some ways, a bit more like them. Conservative, Reform and Reconstructionist Jews have incorporated Hasidic melodies into their worship, attend concerts of Hasidic or Hasidic-style music, and study meditation techniques with neo-Hasidic teachers. Scholars also claim that Hasidism’s arrival after the war may have helped to revitalize American Orthodoxy, challenging it to reverse its cultural assimilation and secular schooling. Although scholars disagree on the reasons for the success of the Hasidim in America, most agree that their success, in spite of the Holocaust, is evidence that Hasidism provides its followers with community, identity, and meaning. This information was taken from *A Life Apart: Hasidism in America*, a PBS presentation. Go to www.pbs.org/alifeapart/intro.html to see the whole text.

Maurice Eisendrath

Rabbi Maurice Eisendrath, appointed the executive secretary of the Union of American Hebrew Congregations (UAHC) in 1943, was born in Chicago in 1902. He was ordained at Hebrew Union College and held several pulpits. His appointment to the top post at the UAHC greatly changed that organization, which up to that point had emphasized the autonomy of local congregations. He helped the UAHC expand its focus to national and social action issues, and under him the organization took strong stands on civil rights and the Vietnam War. He was elected president of the World Union for Progressive Judaism in 1972 and died the following year.

Elie Wiesel

Elie Wiesel was born in 1928 in Transylvania, which is now part of Romania. When he was fifteen years old, the Nazis deported him and his family to Auschwitz. His mother and younger sister died, and his two older sisters survived. Wiesel and his father were later transported to Buchenwald, where his father died.

After the war, Wiesel studied in Paris and became a journalist. He was persuaded to write about his experiences in the death camps; the result was his autobiographical novel, *Night*. He became an American citizen in 1963. In 1978, President Jimmy Carter appointed him chairman of the President’s Commission on the Holocaust. Wiesel became the founding chairman of the United States Holocaust Memorial Council in 1980. He is also the founding president of the Universal Academy of Cultures, based in Paris. He has received more than 100 honorary degrees from colleges and universities. Wiesel is a devoted supporter of Israel, and he has defended the cause of displaced and troubled people throughout the world.

Wiesel is also a teacher; since 1976, he has been the Andrew W. Mellon Professor in the Humanities at Boston University. He is a member of both the religion and philosophy departments. He has also taught at City University of New York and Yale University.

Wiesel is the author of more than forty books of fiction and nonfiction, several of which have won prestigious prizes for literature. He has also received numerous awards for his human rights activities, including the 1986 Nobel Peace Prize. He and his wife, Marion, established The Elie Wiesel Foundation for Humanity in 1986. [from The Elie Wiesel Foundation for Humanity, www.eliewiesel.org/ElieWiesel/ElieWieselBio.htm]

Bess Myerson

The first Jewish Miss America in 1945, Bess Myerson, was born in 1924. She encountered antisemitism during the pageant when an official tried to convince her to change her name to one that was less ethnic. She refused. None of the pageant’s sponsors used her as a spokesperson, although during her year-long tenure, she made many personal appearances. One of these was scheduled at a country club in the South, but just before she was scheduled to appear, she was told that the club was restricted and a Jewish person would not be welcomed there. Determined to fight such prejudice, she traveled the country speaking for the Anti-Defamation League of B’nai B’rith, in cooperation with the NAACP and the Urban League. The fact that she was Miss America in 1945, World War II’s final year, gives added emphasis to her achievement.

As commissioner of consumer affairs of New York City from 1969 to 1973, Myerson initiated the most advanced consumer protection legislation in the country at the time

and was featured on the cover of *Life* magazine. From 1983 to 1987, she served Mayor Ed Koch's administration as commissioner of cultural affairs. She was a founder of the Museum of Jewish Heritage in New York. Her concern over racial and religious tensions on college campuses led her to endow the Bess Myerson Campus Journalism Awards, given annually by the Anti-Defamation League. She has contributed to many other programs, served on the boards of several international organizations, and received presidential appointments to a variety of commissions. [from Jewish American Hall of Fame, www.amuseum.org]

Jewish Youth Groups

The National Conference of Synagogue Youth (NCSY), an Orthodox youth group, traces its history back to the 1950s when chapters that formed around the country became a national organization based on halakhic standards. Chapters offer educational and social events for teens on a local level. Chapters in geographical regions join together to present programming to teens.

United Synagogue Youth (USY) was born in 1951 when the Youth Commission of the Conservative movement agreed to concern itself with non-scholastic group work for teens. Over 500 people—teens, and lay and professional youth workers—from fourteen states and Canada attended the first official convention. Over the years the organization launched into *tikun olam* projects and summer programs including trips to Israel and across the United States. The organization is now international with ties to the “Masorti” youth groups in both Great Britain and Israel.

The National Federation of Temple Youth (NFTY) was founded in 1939 under the auspices of the Union for Reform Judaism (formerly the Union of American Hebrew Congregations). It was created to provide an outlet for young people to engage in synagogue activities. NFTY's early membership was composed of college-age youth and it covered three regions: Pennsylvania, Chicago, and New York. By 1948, NFTY membership changed to include high school students rather than college-age youth adding several new groups and regions. In 1951, NFTY entered the camping movement, holding its leadership institute at the Union's newly purchased camp in Oconomowoc, WI. Now known as Olin-Sang-Ruby Union Institute Camp, it is one of twelve camps under the auspices of the Union for Reform Judaism. NFTY has grown into an organization of

nearly 500 temple youth groups in 19 regions. Each year, it holds over 120 regional events, sends nearly 1500 youth to Israel, and serves nearly 400 youth at its own camp, the URJ Kutz Camp.

Founded in 1909, Young Judea is the oldest Zionist youth movement in the United States. Dedicated to instilling Jewish values, Jewish pride, and a lifelong commitment to Israel, Young Judea challenges Jewish Youth—through clubs, conventions, camps, Israel programs, and university campus events—to become involved in social and educational activities that develop and sharpen their senses of Jewish and Zionist identity. As a pluralistic movement, Young Judea reaches out to all Jewish youth, Orthodox, Conservative, Reform, Reconstructionist, and those who are unaffiliated. For many years, it was the largest youth movement in American Jewry. During World War I, some of its members joined the Jewish regiments. From 1924 on, Young Judea developed a cooperative relationship with the Scouts organization in Palestine. In 1967, it accepted the patronage of Hadassah, the Women's Zionist Organization of America.

Young Judea's goals have been to foster Jewish and Zionist identity and to encourage *aliya*. The organization has, over the decades, been heavily involved in social action from the Civil Rights movement to advocacy for Soviet Jewry. A 1998 Young Judea Alumni Study measured the impact of the organization on the Jewish lives of the movement's graduates. Of the alumni surveyed, 95 percent of them had married other Jews. In categories ranging from ritual observance in the home to community involvement to commitment to continued Jewish education, Young Judea's alumni consistently scored significantly higher than a random sampling of American Jews in a similar study conducted in the previous year.

UNIT 2, CHAPTER 5

Israel Bonds

The Development Corporation for Israel/State of Israel Bonds was established in 1951 to implement Prime Minister David Ben-Gurion's decision to build the new state's economy and cement Israel's partnership with supporters around the world. First year sales equaled \$52.6 million. The sale of bonds became an international enterprise, expanding to Jewish communities, as well as Jewish and

non-Jewish businesses around the world. Proceeds from bonds help fund key projects in agriculture, industry, shipping, energy, communications, transportation, water resources, and immigrant absorption. Bonds are direct and unconditional obligations from the State of Israel, which has never defaulted on payment of principal, maturity amount, or interest. [from Development Corporation for Israel, www.israelbonds.com/aboutus.html]

The Sinai Campaign

The buildup to the Sinai campaign actually began when Egypt closed the Suez Canal to Israeli shipping in 1949 and refused to comply with a U.N. Security Council order to reopen it. In 1954, the Egyptian foreign minister stated, “The Arab people will not be embarrassed to declare: ‘We shall not be satisfied except by the final obliteration of Israel from the map of the Middle East.’”

(*Al-Misri*, April 12, 1954)

Egyptian President Gamal Abdel Nasser began increasing his arms supply from the Soviet Union, and *fedayeen*—terrorists trained and equipped by Egypt and based mainly in Jordan—began attacking Israel, committing acts of sabotage and murder. The U.N. Security Council condemned only Israel’s counterattacks.

Nasser blockaded the Strait of Tiran and nationalized the canal in July 1956. The British, who had controlled the canal for many years, had recently withdrawn, and Nasser seized his opportunity. Within a few days, Egypt, Syria, and Jordan signed an agreement that put Nasser in command of the armies of all three countries.

Faced with increased terrorist attacks and the blockade of Israeli shipping, and with the support of France and Britain, Israel attacked Egypt on October 29. Israeli paratroopers landed in the Sinai Desert and advanced to the canal, where they stopped according to their agreement with the French and British. France and Britain ordered the Egyptians to withdraw from the canal, but the Egyptians refused. The United States proposed a U.N. Security Council resolution calling for immediate withdrawal of Israeli troops from the Sinai, but France and Britain vetoed that resolution. When their air forces bombed the Egyptian airfields, Israeli forces were able to take control of the entire Sinai Peninsula.

The Soviet Union and the United States pressured England and France to halt their aid to Israel and Israel to withdraw. President Dwight D. Eisenhower considered Israel’s failure to notify the United States of its planned

attack a betrayal, and he was angry that the war had begun despite American calls for peace. Having just won a landslide reelection victory despite Jewish opposition, he had little reason to listen to American Jewish leaders.

Israel withdrew from the Sinai without obtaining any concessions from Egypt. The United States, however, guaranteed that the Strait of Tiran would remain open and sponsored a U.N. resolution to create the United Nations Emergency Force (UNEF) to supervise the territories that Israel evacuated. Eisenhower still held out the threat of punishment for Israel and made a televised address that vaguely threatened to discipline Israel.

The American Israel Public Affairs Committee (AIPAC)

In 1949, shortly after the birth of the State of Israel, the Jewish Agency established the American Zionist Council to coordinate the public information programs of fourteen American Zionist organizations. To avoid scrutiny by the Justice Department, the agency registered as an American organization rather than as an official agent of Israel. Its Washington representative was journalist and publicist I. L. Kenen, who almost immediately persuaded Congress to approve a multimillion-dollar grant for aid to Israel.

A few years later, Kenen’s lobbying group was renamed the American Israel Public Affairs Committee (AIPAC). It succeeded in mobilizing congressional support for Israel during the Sinai campaign. The group then added staff members, expanded its contacts, and improved its techniques. AIPAC also began keeping detailed accounts of congressional voting records on Middle East issues that it distributed in a newsletter to dues-paying members. Kenen remained the group’s leader until his retirement in 1974, cultivating financial and diplomatic support for Israel through personal relationships with legislators and donors. Morris Amitay succeeded Kenen as director of AIPAC and worked to build the agency with new personnel.

AIPAC became what *The New York Times* has called the most important organization for affecting America’s relationship with Israel. It has more than 65,000 members across the country who work closely with the agency’s professional staff. AIPAC lobbyists meet with every member of Congress and cover every hearing that affects the U.S.-Israel relationship. Policy experts review speeches, reports, journals, and periodicals to track and analyze trends and events. AIPAC’s Political Leadership Development Program educates and trains young leaders

in pro-Israel advocacy and encourages them to become politically active. [from AIPAC Issues, www.aipac.org]

Adolf Eichmann

Adolf Eichmann was the SS lieutenant colonel who, as chief of the Jewish Office of the Gestapo, implemented the Nazi's Final Solution—the extermination of European Jewry. He was born in 1906, the son of a middle-class family that moved to Austria, where he spent his youth. He failed to complete his studies in engineering and worked as a laborer and a traveling salesman. He joined the Austrian Nazi Party; when he lost his job, he joined the Austrian legion and underwent military training. He then found an opening in Heinrich Himmler's Security Service and soon became the official responsible for "Jewish questions" at the Berlin headquarters. He visited Palestine to explore the possibilities of Jewish emigration from Nazi Germany to Palestine.

From 1938, he was in charge of the Office for Jewish Emigration, which was the only Nazi agency authorized to issue exit permits for Jews from Austria, Czechoslovakia and, later, the German Reich. By 1939, he was transferred to the Gestapo's main office, and his department was the headquarters for the implementation of the Final Solution. In the summer of 1941, his "resettlement" department began creating death camps, developing gassing techniques, and organizing the convoys that transported European Jews to their deaths. He was a model of bureaucratic efficiency with respect to fulfilling death camp quotas, impatient with any obstacles to ridding Germany of Jews as quickly as possible.

Although he was arrested at the end of the war, Eichmann's name was not widely known, and he escaped from an American internment camp and fled to Argentina. Israeli secret agents eventually tracked him to Buenos Aires, where he was living under an assumed name, and arrested him in 1960. He was secretly brought to Israel and tried in Jerusalem in 1961. He was sentenced to death for crimes against the Jewish people and crimes against humanity. He was executed in 1962. [from the Jewish Virtual Library, www.jewishvirtuallibrary.org]

The Jewish Institute for National Security Affairs (JINSA)

As a result of the lessons learned from the 1973 Yom Kippur War, the Jewish Institute for National Security Affairs was set up in the 1980s to improve lobbying efforts and to promote strong military ties between the United States and

Israel. An educational organization, it addresses the security requirements of both nations and works to strengthen their strategic cooperation. JINSA helps explain the role Israel plays in supporting American interests and the link between American defense policy and the security of Israel. It arranges trips for retired U.S. military officers to Israel, as well as a study program in Israel for students at the American military academies.

Who Is a Jew, the Law of Return, and Conversion

According to rabbinic law, a child born to a Jewish mother (matrilineal descent) or an adult who has converted to Judaism is a Jew. One does not have to reaffirm his or her Judaism or practice any of the laws to be Jewish. According to Reform and Reconstructionist Judaism, a person is Jewish if he or she is born to either a Jewish mother or a Jewish father and is raised Jewish. The situation becomes more complicated because the various denominations of Judaism have different practices and rules for conversion. Orthodox Jews do not recognize the conversions of the other denominations.

Why does traditional Judaism use matrilineal descent to determine Jewish status, when everything else is determined by patrilineal descent? The Torah does not specifically state that matrilineal descent should be used. However, there are several passages where it is understood that the child of a Jewish woman and non-Jewish man is a Jew (Leviticus 24:10 and Deuteronomy 7:1-5), and several others where it is understood that the child of a non-Jewish woman and a Jewish man is not a Jew (Ezra 10:2-3).

In 1950, the Law of Return stated that "every Jew has the right to come to this country as an *oleh*. . . . An *oleh's* visa shall be granted to every Jew who has expressed his desire to settle in Israel, unless the Minister of Immigration is satisfied that the applicant is engaged in an activity directed against the Jewish people; or is likely to endanger public health or the security of the State." This law grants automatic citizenship and benefits, such as guaranteed housing, Hebrew language study, full tuition for graduate degrees, and discounts on major purchases, to any Jew who makes *aliyah*.

A 1970 amendment to the law read: "For the purposes of this Law, 'Jew' means a person who was born of a Jewish mother or has become converted to Judaism and who is not a member of another religion." This law did not

specify the type of conversion, and the religious parties in the Knesset have tried to make it apply only to Orthodox conversions, angering the other movements. In Israel, only Orthodox conversions are accepted by the government and the rabbinate. The conversion question as related to the Law of Return has yet to be resolved. [from “Who Is a Jew?” www.Jewishvirtuallibrary.org]

The War in Lebanon

When Israel invaded Lebanon in 1982, the United Jewish Appeal began gathering contributions, as was customary during a time of crisis. The invasion was meant to stop attacks on Israel by Palestinians living in Lebanon. However, as Israeli troops neared Beirut, American Jews grew ambivalent. Within weeks, a group of about 400 San Francisco-area Jews argued that “peace and the survival of the Jewish people cannot be achieved through Israeli aggression and disregard for Lebanese sovereignty.” The New Jewish Agenda took part in a protest organized by the Emergency Committee on Lebanon, a combination of Jewish and non-Jewish groups. Nahum Goldmann, president of the World Jewish Congress, asked the Reagan administration to force Israel to pull out of Lebanon.

When Christian militiamen, who were Israel’s allies, massacred Palestinians living in the refugee settlements of Sabra and Shatila, many longtime supporters of Israel were horrified. Officials of the Union of American Hebrew Congregations and the American Jewish Congress called for an independent commission to investigate the massacre. Rabbi Alexander Schindler, president of the UAHC and chairman of the Jewish Presidents Conference, returned from a trip to Israel and stated that “open criticism [of Israel by American Jews] will continue and increase.”

UNIT 2, CHAPTER 6

Joachim Prinz

Joachim Prinz was born in 1902 in Upper Silesia and became a follower of Theodor Herzl as an adolescent. He received a doctorate in philosophy in 1924 and was ordained a rabbi in Berlin in 1925. He then became the youngest ordained rabbi to serve the Jewish community of Berlin. Until his departure from Germany in 1937, Prinz was an outspoken critic of Nazism. He was arrested by the Gestapo repeatedly.

He came to the United States on a visit at the invitation of Rabbi Stephen Wise and subsequently decided to immigrate to America. When he returned to Germany to get his family, he made a farewell address monitored by Adolf Eichmann; as a result, Prinz was officially expelled from the country. For the next two years, he toured the United States raising money for the United Palestine Appeal and lecturing on European issues. He became the rabbi of Temple B’nai Abraham in Newark, New Jersey, and also became active in national and world affairs. He was a member of the executive board of the World Jewish Congress, president of the American Jewish Congress, and chairman of the conference of Presidents of Major American Jewish Organizations.

Prinz was active in social causes, including the Civil Rights movement and was a founding chairman of the 1963 March on Washington. He also led many battles against antisemitism and won a landmark court victory when he challenged a libelous attack made on him by an antisemitic publication. Prinz published several works, received honorary degrees from various institutions, and served on the editorial boards of a number of Jewish journals. He died in 1988.

Abraham Joshua Heschel

Abraham Joshua Heschel was born in 1907, the descendant of rabbis. He studied Talmud and Kabbalah, and then enrolled at the University of Berlin, where he received a doctorate. He was deported by the Nazis in 1938 to Poland, where he taught at the Warsaw Institute of Jewish Studies. He then immigrated to England, where he established the Institute for Jewish Learning. In 1940, he was brought to the United States by the Hebrew Union College, where he was an associate professor of philosophy and rabbinics. In 1945, he accepted an appointment to teach Jewish ethics and mysticism at the Jewish Theological Seminary. He also wrote books and studies and became one of the most influential modern philosophers of religion in the world.

Heschel’s work consisted of two main ideas: studying and interpreting the sources of Judaism, and applying the traditional sources to the problems of modern Jewish life. He addressed rabbinic and lay audiences on the topics of prayer and symbolism, dealt with the problems of youth and old age at two White House conferences, and played

active roles in the Civil Rights movement and in Jewish-Christian dialogue. He died in 1972.

Betty Friedan

The 1963 publication of *The Feminine Mystique* by Betty Friedan was one of the major impetuses for the women's movement. Friedan is also the author of *The Second Stage* and *It Changed My Life*. She is a founder of the National Organization for Women, the National Women's Political Caucus, and the National Abortion and Reproductive Rights Action League, and has traveled and lectured all over the world. She has written for publications such as *The New York Times*, the *New Republic*, *McCall's*, *Harper's*, and the *New Yorker*. In addition, Friedan has been a visiting professor at the University of Southern California, New York University, and George Mason University, as well as an adjunct scholar at the Wilson International Center for Scholars at the Smithsonian Institution.

Gloria Steinem

Gloria Steinem was born in 1934. Her father was Jewish and she identifies as a Jew. Ms. Steinem has had a long career in journalism since her graduation from Smith College. She cofounded *New York* magazine in 1968 and *Ms.* magazine in 1971. That year, she was also the co-convenor of the National Women's Political Caucus and the Women's Action Alliance, and in 1972 she helped found the Ms. Foundation for Women, which raises money to help underprivileged girls and women. She is a founding member of the Coalition of Labor Union Women. Her books, which are best-sellers, include *Outrageous Acts and Everyday Rebellions* (1983) and *Revolution from Within: A Book of Self-Esteem* (1992). She has always been active in a large number of political and social causes, and her fiftieth birthday, in 1984, was celebrated at a gala fund-raiser for the Ms. Foundation.

Rosalyn Yalow

In 1977, Rosalyn Yalow became only the second American woman ever to win the Nobel Prize for medicine. She developed a technique to measure the amount of insulin in the blood of adult diabetics.

Born in 1921 in the Bronx, New York, she attended public schools and was encouraged in high school to pursue a career in science. After graduating from college, she accepted a teaching fellowship in physics at the

University of Illinois and became the second woman to earn a Ph.D. in physics from that university.

After her marriage, she became a consultant at the Veterans Administration Hospital in the Bronx and was appointed physicist and assistant chief of the hospital's radioisotope service. In 1976, she became the first woman to win the Lasker Prize for Basic Medical Research, and she continued to earn numerous awards for her accomplishments. However, after receiving the Nobel Prize, she refused a special woman's award from the *Ladies' Home Journal* because she was being honored for being a brilliant woman, not a brilliant scientist.

UNIT 3, CHAPTER 7

A Jewish View on Responsibility

What responsibility does Judaism place on people to try to change the actions of others? In Leviticus (19:17) it says, "Reprove your kinsman but incur no guilt because of him." In other words, while it is appropriate to criticize or rebuke someone, it is not permitted to commit a sin while doing so. One should not humiliate the person or group being rebuked, especially not in public. However, someone rebuking an evil person bears no responsibility for the wicked actions of the latter. Finally, if one fears to offer criticism because it might lead to a break in the relationship, the words found in *Genesis Rabbah* (54:3) may be helpful: "Peace unaccompanied by reproof is not peace."

How should a rebuke be offered? The guidance on this question comes from Maimonides: "He who rebukes another . . . should administer the rebuke in private, speak to the offender gently and tenderly, and point out that he is only speaking for the wrongdoer's own good . . . One is obligated to continue admonishing until the sinner assaults the admonisher and says to him, 'I refuse to listen.'" (*Mishneh Torah*, "Laws Concerning Character Development and Ethical Conduct," 6:7)

Rescuing Ethiopian Jews: An Account by Barbara Gordon, Founder and Director of the North American Conference on Ethiopian Jewry (NACOEJ) based on a telephone interview with Barbara Gordon.

"Operations Moses and Solomon were the culminations of a long silent rescue of Ethiopian Jews. Ethiopia had a hard-line Marxist government that allowed no one to

emigrate. Most people would have liked to leave the country but had nowhere to go. In the late 1970s and early 1980s, word spread to Jewish villages that if people could get to Sudan, they would be picked up and taken to Israel.

“With a civil war going on in the northwest of Ethiopia, the Gandar and Tigrei provinces were closed to tourists. In 1981, the government declared the area safe and a mission, comprised of twelve people, was organized by the Los Angeles JCRC and Federation. By 1982, the mission was in danger of being cancelled because the government was again refusing permission to visit the Jewish villages in the Semien Mountains. The mission participants, including myself, decided to go. We called the mission a ‘safari’ and set off on horseback into the mountains. It took three days and two nights to arrive at a village. Villagers did not trust us and did not want to permit us to enter their village. A young man from Yale University, who was a linguist and spoke their language, Amharic, persuaded them that we were, in fact, Jews. However, we had nothing in common. These were Jews who lived in mud huts; their synagogue was a bare stone hut.

“We asked to see their Torah, and they got the *Orit*, the *Book of Light*, their translation of the Torah. It was a book, not a scroll, and it was written in Ge’ez, a Semitic language that is only used liturgically. We were truly beginning to wonder what we possibly had in common. Then, someone asked what *parashah* they were reading that Shabbat, and they answered, ‘*Noah*.’ That was the same *parashah* that we were reading. It was truly a transcendent moment; that we were all reading the same portion was a uniting factor. After that, everything was in common.

“When we got back to Addis Ababa, we arranged meetings with Jews there, being careful so that we didn’t endanger them. We went home by way of Israel, and told everyone—even people we met within the prime minister’s office—about our experience. I was convinced that Israel was doing everything it could; that it was too difficult to do more. I began to speak to women’s groups, and then other groups in the United States, and people started giving money. I was eventually persuaded in early 1982 to start an organization, which became NACOEJ.

“We started sending Americans to Ethiopia in 1982 and 1983. People went to villages and brought back reports. I

went to Israel and met with an Ethiopian who was now in the Israeli Air Force, who told us that it was possible to get people out by providing them scholarships to western universities. NACOEJ began providing these scholarships, and did so throughout the 1980s. We conducted approximately eighteen missions and found young people who were going to high school and could get scholarships.

“We were going to Ethiopia about twice a year and bringing in medicine, doctors, and clothing. We also brought hope; we brought letters from kids who had made it to Israel and were writing to their families at home in anguish. These young people knew that in their culture they were expected to take care of their families, but they had escaped the misery in which their families were living. They gave us money to give to their families, which is why the Ethiopian government let us into the country; we were bringing cash into their economy. When we would go, even when we couldn’t go to the villages, we found people in the market in Gandar who had walked for two days to get there to talk to us.

“In 1991, it was clear that the rebels would win the Ethiopian civil war. The Ethiopian government had lost Soviet support and had asked Israel for help, even though they had not had official relations for a number of years. Israel agreed to provide humanitarian aide, if Ethiopia would let the remaining Jews go. When word got to the villages, a huge exodus started. It took people months to get to Addis Ababa because fighting blocked the roads. People were stuck wherever they were, and thousands were dying since it was the cold, rainy season. The Joint, NACOEJ, and the Israeli embassy (which had reopened) were trying to keep people alive while waiting for permission to leave.

“When the war began to move toward Addis Ababa, the fear was that if the government fell before a rescue could be completed, Jews would be attacked by the local people to get the money that the Jewish Ethiopians had been given by the Israeli embassy. The plan was to bribe the Ethiopian government with money that had been raised by American Jews, very quickly and quietly. The money bought a twenty-four hour truce that permitted Israel to fly in and evacuate the Jews. That was Operation Solomon, on Shabbat, May 24–25. [Special permission was received from the Israeli rabbinate to carry out the plan on Shabbat.]”

UNIT 3, CHAPTER 8

Bella Abzug

Bella Savitzky Abzug was born in New York City in 1920, the daughter of Russian immigrants. She was an outstanding student at the Talmud Torah school she attended, and a Hebrew school teacher recruited her to a left-wing labor Zionist group at the age of eleven. By the age of thirteen, she was giving speeches and raising money with her group for the Land of Israel. Both of her parents supported her activism—and even at a young age, she also fought for women’s rights.

Abzug went to Hunter College and was then one of a very few women law students in the country when she studied at Columbia University. (She was turned down by Harvard University, which did not accept women until 1952.) She met and married Martin Abzug, a novelist and later a stockbroker, who supported her in her work and in the causes she championed. Bella Abzug worked as an attorney for twenty-five years, specializing in labor, tenant, and civil rights cases. In the early years of her practice, she adopted her trademark hats as a way of getting noticed in the offices of labor leaders and other lawyers.

In the 1960s, in response to U.S. and Soviet nuclear testing, Abzug helped start the group, Women Strike for Peace; she also spoke out against the Vietnam War. At the age of fifty, she ran for Congress in 1970 and won on a feminist and peace platform. She was one of only twelve women in the House and coauthored three important pieces of legislation: the Freedom of Information Act, the Government in the Sunshine Act, and the Right to Privacy Act. The Government in the Sunshine Act says that with certain exceptions, meetings of government agencies must be open to the public. She helped organize the national Women’s Political Caucus and was chief strategist for the Democratic Women’s Committee. She wrote the first law banning discrimination against women in obtaining credit, loans, and mortgages, and introduced pioneering bills on comprehensive child care, Social Security, family planning, and abortion rights. She also introduced an amendment to the Civil Rights Act to include gay and lesbian rights. She was elected for three terms, from 1971 to 1977, and named the third most influential House member by a *U.S. News and World Report* survey.

Abzug gave up her seat in the House to run for the Senate in 1976, but lost the Democratic primary by less

than 1 percent. President Carter appointed her chair of the Commission on the Observance of International Women’s Year and cochair of the National Advisory Commission for Women. She was active in the UN Decade for Women conferences and led the fight in the UN against the Zionism is Racism resolution. In 1990, she cofounded the Women’s Environment and Development Organization (WEDO), an international activist and advocacy network. She gave her last public speech at the UN in 1998 and died soon after. [from the Jewish Virtual Library, www.jewishvirtuallibrary.org; and Jewish Women’s Archive, www.jwa.org]

Henry Kissinger

Born in Germany in 1923, Henry Kissinger fled Nazi Germany for the United States in 1938. He eventually became the American Secretary of State for the Nixon and Ford administrations. He is credited with implementing détente with the U.S.S.R., opening relations with China, and laying the groundwork for the peace agreements between Egypt and Israel after the Yom Kippur War. He was a professor of government at Harvard University, faculty member of the Center for International Affairs, director of the Defense Studies Program, executive director of the Harvard International Seminar, consultant to the U.S. Arms Control and Disarmament Agency, and consultant to the Department of State.

As a young man, Kissinger participated in a Jewish youth group and his parents attended an Orthodox synagogue. He attended New York’s City College, but was drafted into the army where he worked in intelligence and counterintelligence. He administered the defeated German town of Krefeld. His childhood experiences under the Nazis and his wartime administration sparked his interest in political science. After his service, he enrolled in Harvard and received both undergraduate and graduate degrees from that university.

Kissinger became Professor of Government at Harvard and was a recognized expert on nuclear policy. His writing brought him to the attention of the Nixon administration, and in 1969, he became national security advisor. In 1972, Kissinger was named the first Jewish Secretary of State, which Senator Jacob Javits called “a miracle of American history.” Gallup polls in 1972 and 1973 ranked him as one of the “most admired” Americans. An expert in defense policy and international relations, he guided

U.S. policy in Vietnam, Laos, and Cambodia, and initiated an American relationship with China as well as détente with the Soviet Union.

His “shuttle diplomacy” in the aftermath of the Yom Kippur War laid the foundations for peace agreements between Israel and Egypt, later realized under the Carter administration.

Kissinger was accused by some people of favoring Israel, while others felt he would request too much of Israel. He had difficult relationships with Prime Ministers Golda Meir and Yitzhak Rabin after the Yom Kippur War, when neither felt able to cooperate fully with American peace initiatives. Kissinger always maintained that he advocated only for American interests. He said, “America has given me everything. . . . I don’t know what other Jews expect of me, but I consider myself an American first.” (Walter Isaacson, *Kissinger: A Biography*. NY: Simon & Schuster, 1992). [Section on Kissinger contributed by Michael Alexander.]

Abraham Beame

Born in London in 1906, Abraham Beame immigrated to the United States one year later. He graduated from City College in New York and opened an accounting firm. He taught in New York City public schools, held posts in city government, and made an unsuccessful mayoral bid in 1965. He then ran successfully for comptroller and won the mayoral race in 1973, becoming the city’s first Jewish mayor. At the time, the city was on the verge of bankruptcy, and he made major cuts in the city’s capital budget and slashed the municipal payroll. He lost the Democratic primary in 1977 to Edward Koch. Beame died in 2001.

Edward Koch

Edward Koch was born in New York City in 1924 and studied at City College of New York and New York University Law School. After serving in the army, he began his practice of law in 1949. He was elected Democratic district leader of Greenwich Village and then to several other local offices before being elected as a Democrat-Liberal to Congress in 1968. He resigned in 1977 to become mayor of New York City and was reelected in 1981 and 1985.

Dianne Feinstein

Dianne Feinstein was born in 1933. She received a degree in history from Stanford University. She began working in the district attorney’s office and was appointed

to a membership on the board that controlled prison terms and parole conditions for women convicts. Feinstein was elected to the San Francisco Board of Supervisors and became the president of the board for a term. During this time, the mayor was fatally shot, and Feinstein became the acting mayor. She then won a full term. When her term was over, she campaigned but lost her bid to be the Democratic candidate for governor. Feinstein then ran for and won an election to fill a Senate vacancy, and was reelected for a full term.

Feinstein was the first woman to be elected president of the San Francisco Board of Supervisors (1969), the first woman to be mayor of San Francisco (1978), the first woman elected to the United States Senate from California (1992), the first woman to be proposed for nomination as the vice presidential candidate of a major political party, and the first woman to be nominated as governor by a major party in California.

Joseph Lieberman

Senator Joseph Lieberman was born in Stamford, Connecticut, in 1942, and received his bachelor’s and law degrees from Yale University. He was elected to the state senate in 1970 where he spent ten years, including six years as majority leader. After two years in private law practice, he then served as the state’s attorney general. He was elected to the U.S. Senate in 1988 and reelected in 1994 and 2000. Lieberman championed international human rights and made his voice prominent in foreign and defense policy.

A member of two Orthodox synagogues, one in Washington, D.C., and one in Connecticut, Lieberman does not campaign on Shabbat. When necessary, however, he walks several miles to attend key meetings and votes in Congress. A strong supporter of Israel, he cosponsored the Jerusalem Embassy Act of 1995, calling on the president to move the American embassy from Tel Aviv to Jerusalem. In 2000, Al Gore selected Lieberman as his vice presidential candidate. The Democratic team lost that election, and in 2004 Lieberman ran unsuccessfully for the Democratic nomination for president.

Leonard Bernstein

Born in Massachusetts in 1918, Leonard Bernstein was appointed assistant conductor of the New York Philharmonic in 1943. In 1958, he became the first American-born music director and conductor of the Philharmonic. He retired in

1969 to devote himself to composing. His symphonic works include the *Jeremiah Symphony*, with a vocal solo, to the Hebrew text from the Bible; *Kaddish*, an oratorio in Hebrew for narrator, chorus, and orchestra, which he conducted for the first time in Tel Aviv; and *Chichester Psalms*, sung in Hebrew by a chorus with the orchestra.

His popular success owed much to the music he composed for *West Side Story*. He also conducted a series of children's concerts that reached wide audiences through television. Bernstein was closely associated with Israel from 1947 when he conducted his first concerts there. After the establishment of the state, he created a music collection at the National Library in Jerusalem and made periodic guest appearances with the Israel Philharmonic Orchestra, both in Israel and on tours abroad. He died in 1990.

Ruth Bader Ginsburg

The 107th justice sworn in to the United States Supreme Court in 1993, Ruth Bader Ginsburg was the second woman and the first Jew since Abe Fortas in 1969. In addition, she was the first Jewish woman on the Court. She was born in New York City in 1933 and was confirmed with honors from East Midwood Jewish Center. She earned a bachelor's degree in government in 1954 from Cornell University. She moved to Cambridge, Massachusetts with her husband following his military service, where she enrolled in Harvard Law School. She later transferred to Columbia Law School when her husband, also an attorney, took a job in New York.

After receiving her law degree, Ginsburg clerked for a federal district judge before becoming the second woman to join the faculty of Rutgers Law School. She tried many cases for the American Civil Liberties Union before the Supreme Court. President Jimmy Carter nominated Ginsburg to the U.S. Court of Appeals for the District of Columbia, where she served for thirteen years. President Bill Clinton nominated her to the Supreme Court, and she was sworn in on August 10, 1993. [from the Jewish Virtual Library, www.jewishvirtuallibrary.org]

Arthur Miller

Born in New York City in 1915, playwright Arthur Miller worked in an automobile factory, became a newspaper editor, and first began writing in the late 1930s. He became internationally known following the publication of two plays—*All My Sons* and *Death of a Salesman*—and *Focus*, a novel about antisemitism. In 1949, he won a Pulitzer

Prize for drama for *Death of a Salesman* which was seen as an indictment of the false sense of values of American life.

In 1953, *The Crucible* looked at the Salem witch trials and spoke for freedom of conscience during the McCarthy anti-Communist campaign. *A View from the Bridge* (1957) also won a Pulitzer Prize. Married to actress Marilyn Monroe, he wrote the film, *The Misfits* (1961), as a study of loneliness and divorce. He divorced Monroe in 1962. *After the Fall*, a 1964 play, was based on his life with Monroe and related his conflicts in love and friendship to the state of the world.

Other plays dealt more directly with Judaism. *Incident at Vichy* (1966) involved the arrest of Frenchmen, including some Jews, during the Nazi occupation. *The Price* (1968) depicted an old Jew as a wise commentator on a dramatic conflict between two brothers. Miller died in 2005.

Sandy Koufax

This famous baseball player and sportscaster was born in New York in 1935. He joined the Brooklyn Dodgers in 1955. In 1959, he equaled a major league record by striking out eighteen batters in a nine-inning game between the Dodgers (now in Los Angeles) and the San Francisco Giants. He led the Dodgers to three National League championships and two World Series. Koufax never played on Rosh Hashanah or Yom Kippur.

Ezrat Nashim

The phrase *ezrat nashim* comes from the term for the women's section in the ancient Temple in Jerusalem and also can be translated as "help of/for women." In the early 1970s, a small study group of young women associated with the New York Havurah took the issue of equality for women to the 1972 convention of the Conservative Rabbinical Assembly. In meetings with the rabbis, the women of *Ezrat Nashim* put forth an agenda of Jewish feminism in a "Call for Change." The agenda stressed the need for equal access of women and men to public roles of status and honor in the Jewish community. It focused on granting women equal rights in marriage and divorce, counting women in a *minyan*, and enabling women to assume positions of leadership as rabbis and cantors. Recognizing that women's secondary status in Jewish law rested on their exemption from certain *mitzvot*, the statement called for women to be obligated to perform all *mitzvot*, just as men are so obligated.

In 1973, under the auspices of the North American Jewish Students' Network, secular and religious Jewish feminists convened a national conference in New York City that attracted more than 500 participants. A similar conference the next year led to the formation of a short-lived Jewish feminist organization. Also in 1973, members of the two groups published a special issue of *Response* magazine dedicated to Jewish feminism. It was revised and expanded into a book, called *The Jewish Woman: New Perspectives*, which appeared in 1976. That same year, *Lilith*, a Jewish feminist magazine, was established. [from Paula Hyman, "Contemporary Jewish Feminism Has Made Its Impact on All of the Major Denominations of Jewish Life," www.myjewishlearning.com]

Lilith

Lilith magazine was established by Susan Weidman Schneider and Aviva Cantor in 1976. It features award-winning investigative reports, descriptions of new rituals and celebrations, first-person accounts, entertainment reviews, fiction, poetry, art, and photography. It is a nonprofit magazine that is not sponsored by any institution.

"The Magazine is named *Lilith*," according to its Web page, because "according to myth and legend, Lilith was the first woman created before Eve. She was Adam's absolute equal." For more on the mythical Lilith, see <http://ccat.sas.upenn.edu/~hummm/Topics/Lilith/>.

Shlomo Carlebach

Rabbi Shlomo Carlebach, known as the "Dancing Rabbi," the "Singing Rabbi," and the "Hippie Rabbi," was born in Germany in 1925 and escaped with his family to the United States in 1938. He studied at a Talmudic academy and was ordained, but then joined the Lubavitch Hasidim, and became an emissary to college campuses.

In the 1950s, using guitar, songs, and Hasidic stories, he developed an Orthodox "ministry-through-song." He released a record album in 1959 that was a synthesis of traditional Hasidic and popular American folk music. Many of his songs became popular hits, staples of synagogue music, and one—"Am Yisrael Chai"—became the anthem of the Soviet Jewry movement.

After performing at the Berkeley Folk Festival in 1966, he became the "spiritual father" to the Jewish, faith-seeking hippies who were wandering the streets of San Francisco. He opened the House of Love and Prayer, a combination synagogue, yeshiva, crash pad, and sanctuary, to serve them. He closed it in 1977 and brought his

disciples to an Israeli settlement near Tel Aviv named Moshav Meor Modi'in.

Carlebach became a supporter of feminist causes, privately ordaining several women, and was the only male rabbi to join the group called Women of the Wall in 1989 when members read the Torah at the Western Wall. He also associated himself with many secular liberal causes, such as the rebellion of the Sandinistas in Nicaragua. He never severed his ties to Orthodox Jewry, and after his death in 1994, some Orthodox groups reembraced him and perpetuated his memory, conducting services in his style. [from Jonathan Sarna, *American Judaism: A History* (New Haven: Yale University Press, 2004)]

Zalman Schachter-Shalomi

"Reb Zalman," as he is known to his followers, is the founder of the Jewish Spiritual Renewal movement. He was born in Poland in 1924, raised in Vienna, and fled to France during the Holocaust. He came to the United States, where he studied and worked with Shlomo Carlebach, touring college campuses. He added Shalomi to his name to counterbalance the name Schachter, which means "slaughterer." He has worked as a rabbi, furrier, kosher butcher, Hillel director, and professor of Jewish studies. He took courses in chaplaincy and pastoral psychology, studied with Trappist monks and at the Hebrew Union College, and explored Native American and Eastern religions. In his seventies, he was appointed to the Wisdom Chair at the Naropa Institute, a Buddhist teaching center.

In 1963, Schachter-Shalomi founded P'nai Or (faces of light), originally named B'nai Or (sons of light), and worked to "renew" Jewish prayer. His innovations included handmade, multicolored *tallitot*, as well as prayer "experiments" designed to "transform consciousness." By 1996, Jewish Renewal had twenty-six communities throughout the United States, and others elsewhere in the world. In 1993, the communities became affiliated under a nondenominational umbrella organization named ALEPH: Alliance for Jewish Renewal, that sponsors Elat Chayyim, a retreat center for healing and renewal in the Catskill Mountains. ALEPH's mission involves organizing and nurturing communities, training lay and rabbinic leaders, creating new liturgy and adult learning resources, sponsoring conferences and retreats, and working for social and environmental justice. [from Jonathan Sarna, *American Judaism: A History* (New Haven: Yale University Press, 2004)]

Esther Jungreis

Born in Hungary in 1936, the “Rebbetzin” (rabbi’s wife) came to the United States after surviving the Bergen Belsen concentration camp. She began writing her own column in the Orthodox *Jewish Press*, and in 1972, at a Young Israel convention for young people, she issued a call for “a rally for *nesbomas* [souls] at Madison Square Garden, a mass spiritual gathering where you teach people what it means to be a Jew.” Shlomo Carlebach challenged people to start planning the rally with her, and in 1973, thousands attended Jungreis’s first *Hineni* “awakening,” intended to fight the “spiritual holocaust” that she saw in the United States. She teaches Torah on television and the Internet, lectures throughout the country, and has written two books.

THE CURRICULUM DEVELOPMENT TEAM

Michael Alexander, Ph.D.

Michael Alexander is the Murray Friedman Professor of American Jewish History and the Director of the Feinstein Center for American Jewish History at Temple University. He is the author of *Jazz Age Jews*.

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Dr. Friedman is Director Emeritus of the Feinstein Center for American Jewish History at Temple University and of the Philadelphia Chapter of the American Jewish Committee, where he worked for forty-three years. He was vice chairman of the U.S. Commission on Civil Rights from 1986–1989. Dr. Friedman received his Ph.D. from Georgetown University in American political and social history. He has written numerous articles and books on American Jewish history. In 2005 Temple University created a Murray Friedman chair in American Jewish History in his honor.

Reena Sigman Friedman, Ph.D.

Dr. Reena Sigman Friedman is Associate Professor of Modern Jewish History at the Reconstructionist Rabbinical College. She is the author of *These Are Our Children: Jewish Orphanages in the United States, 1880–1925* (1994) and numerous articles and publications. Dr. Friedman is also a faculty member of the Florence Melton Adult Mini-School.

Alice L. George, Ph.D.

After twenty years as an editor at newspapers such as the *Detroit Free Press* and the *Philadelphia Daily News*, Alice L. George left journalism to earn a Ph.D. in history at Temple University, which she received in 2001. Her award-winning doctoral dissertation has been turned into a book, *Awaiting Armageddon: How Americans Faced the Cuban Missile Crisis* (2003).

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Nancy Isserman is the Director of the Challenge and Change: American Jewish History Curriculum Project, and the Associate Director of the Feinstein Center for American Jewish History at Temple University, where she has been since 1992. She received her Ph.D. in Political Science in 2005 from the Graduate Center, City University of New York. Her dissertation was entitled, *"I Harbor No Hate": A Study of Intolerance and Tolerance in Holocaust Survivors*. She holds an M.S.W. from the George Warren Brown School of Social Work at Washington University.

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Nancy Messinger has been the Director of Educational Resources at the Auerbach Central Agency for Jewish Education since 1987. She is also the website coordinator for www.ajaj.org. Ms. Messinger earned a B.H.L. from the Jewish Theological Seminary, a certificate of Jewish librarianship from Gratz College, a B.S. in history from Columbia University, and an M.S. in counseling from Villanova University.

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Shelley Kapnek Rosenberg, Ed.D.

Dr. Shelley Kapnek Rosenberg is the author of *Raising a Mensch: How to Bring Up Ethical Children in Today's World*, (2003) and *Adoption and the Jewish Family: Contemporary Perspectives* (1998). Dr. Rosenberg earned her Ed.D. in psychoeducational processes from Temple University. Since 1994, she has worked for the Auerbach Central Agency for Jewish Education.

Jonathan D. Sarna, Ph.D.

Jonathan D. Sarna is the Joseph H. and Belle R. Braun Professor of American Jewish History at Brandeis University. Dr. Sarna has written, edited, or co-edited twenty books. Articles, reviews, and commentaries by Dr. Sarna appear regularly in scholarly and popular journals, as well as in Jewish newspapers across North America. He is the author of *American Judaism: A History* (2004).

Helene Z. Tigay

Helene Z. Tigay has been the Executive Director of the Auerbach Central Agency for Jewish Education since 1990. She has a B.S. in psychology from Columbia University, a B.R.E. in Hebrew literature from the University of Pennsylvania, and has been in the doctoral program in psychological services at the University of Pennsylvania's Graduate School of Education. She has written articles on a variety of topics and is a recipient of the United Synagogue of Conservative Judaism's Ateret Kavod Award.