

C U R R I C U L U M
for the
Sholem School

CURRICULUM OVERVIEW

Sholem Sunday School is dedicated to helping American Jewish children -- and their families -- to achieve a positive understanding of their identity as Jews and as Americans. Through understanding, we believe, our children can become fully comfortable in their identity. We feel that this understanding is best obtained through the presentation of factual, historically accurate material in a free and relaxed atmosphere, conducive to open discussion, questioning and the children's own discovery of their heritage and those aspects of it that are personally valuable and meaningful.

At the same time, the School's cultural and festival activities -- including involvement of the entire family -- provide a joyous, emotionally satisfying experience of "being Jewish," enabling the children to savor the distinctive aspects of their identity, while seeing the underlying, universal values and aspirations which we share with our neighbors throughout the world. Jewish holidays, for instance, are celebrated both as historical festivals of a distinct people and for the living meaning they have for us today.

The School places great emphasis on family participation in festival celebrations, adult education classes, forums and workshops. In this way, the child's experiences are greatly enriched, while parents have an opportunity to broaden their own knowledge and deepen their own sense of "comfortable identity."

Religion is viewed historically, in an examination of its role in Jewish history and as one form of Jewish identity, past and present. The School does not attempt to indoctrinate any particular view of religion, while teaching respect for the beliefs and practices of all peoples. No prayers are taught nor religious rituals performed.

The State of Israel, its history and role in world and Jewish development is discussed in the context of modern history, Jewish geographical distribution and of the many possible forms of Jewish identity. We present as accurate and objective a picture as possible of Israeli life and the problems facing all its people: Jews, Arabs, Moslems and Christians.

While the limited class time precludes the teaching of languages -- Yiddish and/or Hebrew -- common phrases and expressions are introduced through usage wherever possible and, especially, in the music program. The emphasis is on cultivating a respect for Yiddish, in which the most significant values of modern Jewish life were created and expressed, and a positive feeling toward Hebrew as the most ancient and most modern of the many Jewish languages.

Sholem Sunday School teaches Jewish history and culture from a general secular point of view and does not reflect any political ideology. Our attempt is not only to provide self-

knowledge and self-acceptance but, hopefully, a basis for selection of meaningful values in facing the challenges of life today and tomorrow. For this reason, the curriculum emphasizes the recent past more than ancient times; the Eastern European experience of our grandparents' generations and our American Jewish history more than the nomadic settlements of ancient Canaan; the teachings of the Prophets and the humanist content of the Yiddish classics more than the conquests of the Hebrew kings.

C O N T E N T S

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DRAFTING CURRICULA FOR SECULAR JEWISH SCHOOLS -- Introduction and Overview

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The name of the game is *relevance*. And the main rule of the game is *involvement*. If Jewish education isn't relevant to the problems of American Jews today and tomorrow, it's of little use to anyone. Not to the kids, certainly. Nor to their parents. Nor to the community.

Who needs irrelevant education. . . facts recited by teachers and promptly forgotten by children. . . repeated ritualistically because they're printed in text books. . . or because they've always been part of Jewish education? Kids have an annoying -- but penetrating -- habit of asking: "*Why do we have to know this junk?*" It may sound belligerent. . . but listen closely and you'll hear a plea for *relevance*. What does it mean? To me? *Today?*

Unless Jewish education answers those questions, constantly and repeatedly, it's not education; it's merely teaching about the Jewish people to a captive audience that is merely serving time until graduation or until parents' pressures ease up enough to permit early liberation by dropping out.

Involvement is more than the ideal method of assuring that what is taught is also *learned*. It is, in fact, the main aim of secular Jewish education. The main goal of secular schools is to develop a generation that will be *involved*. . . as Jews, drawing on the progressive strengths of Jewish tradition. . . in the great changes that are developing in society. Further: if secular Jewish education is successful, its graduates will become part of the Jewish community, exerting influences to counter the growing conservatism there.

But, for our purposes here, involvement refers mainly to an approach to teaching: methods and concepts that will grab hold of the child and make him or her a part of the learning process. . . that will make Jewish history and culture come alive. That will give it meaning and substance. That will make the pupil feel that it's something he has to know and understand in order to know himself.

What's needed, in short, is a "new history", geared to the needs of today's children as closely as the "new math." Secular Jewish education is uniquely equipped to begin developing this "new history" because it's relatively free from dogmas and sacred cows.

Some of the key features of the "new history" -- not all, by any means -- will include the following concepts:

- 1) Major emphasis on those aspects of a given historical period that have special relevance for the present and the future.

Choosing these special events will involve both the teachers' and the students' perceptions of *what is relevant*.

Thus, teachers must become flexible enough to modify a planned curriculum when students become particularly involved in a subject.

For example: the study of Eastern European history should properly focus on the development of modern anti-Semitism as a branch of racism and on the varied responses of the oppressed Jewish minority, as well as the reasons for these responses. The key to involvement of the students is their perception that study of this historical epoch can provide insights into two major present-day areas of concern: the developing black revolution and its many different, often contradictory goals and methods; and the wide diversity of attitudes within the Jewish community on the major issues of our times. This concept of the goals of the course is based on an assessment of what is relevant in the sweep of current events and will most involve the students.

But what if the sweep of current events leads to a new outbreak of warfare in the Middle East? Or if, hopefully, the Israel-Arab issue comes into sharp focus for other, better reasons? The study of Eastern European Jewish history would continue. . . *but the emphasis would be altered radically*. The *new* goal of the class would be to gain insights and understanding of the development of Zionism and its many divergent philosophies, as well as other, non-Zionist approaches to the 'Jewish Question' that sprang from the Eastern European experience.

Note that, in neither case of the above example is the *goal* of the course defined as "teaching Eastern European Jewish history." Such a "goal" denies relevance and defeats involvement.

- 2) As far as possible, the insights and understandings must flow from the students' involvement, not from the teachers' lectures.

The "new math" calls it "discovery" and it works because a child -- or an adult -- will remember much more vividly something he or she has *discovered* and *internalized*, rather than merely memorized. Granted it's much easier with finite numbers than with historical and social concepts. But that mustn't stop us from *trying* to use this technique at every opportunity.

Here's an example: most youngsters will contend that their present and future social commitments and involvements stem

from everything in the world except their Jewish identity. They are -- or will be -- on the side of right because their generation has a better moral sense. . .they're under 30. . .they're Aquarians in spirit if not in fact. . .etc. But *Jewishness* as a source of social commitment? Never!

What if the American history class explored the reasons that Congregation Shearith Israel, in New York during the Revolutionary War, chose *self-exile* as a means of expressing support for the Revolution? Why *this* method by this *particular* ethnic group? What might they have done if they were "only" patriots. . .not *Jewish* revolutionaries? How did their Jewishness effect their revolutionary commitment?

- 3) The methods of teaching need to be as involving and as exciting as possible.

There are no teaching tools geared to this concept of secular Jewish history-teaching. This can be an advantage as well as a hardship. Why not involve the children in the creation of the necessary tools? How about a monthly "underground newspaper" that reports and editorializes and cartoons and advertises *about the historical period* under study? Or several filmstrips (or slide presentations) during the year? Photographic skills may be found among both children and parents (it really doesn't take that much know-how). The children can select visual materials from books or do their own art-work, or set up costumed scenes. They can write and record their own narrative on cassettes. They might add a Jewish music background. . .from records or with their own voices and instruments.

Or what about celebrating holidays in the manner of *the period under study*? Purim during the time of the Khmelnitsky revolt. . .Passover in the pre-Civil War South. . .or during desert wanderings. . .Chanukah in New York in 1775. . .or in Russia in 1905. Explore the *why*, of course, as well as the way.

- 4) Literature is often the most effective way of learning history.

How many Americans know about the Civil War era only what they "learned" from "Gone With The Wind?" Most of Yiddish literature, on the other hand, (in English translation, of course) is historically accurate. Sholem Aleichem, Peretz, Mendele and their contemporaries could not romanticize or distort the life their readers were living at the time. (I.B. Singer doesn't have that problem: but we do, thanks to him.)

The prepared curricula list literary material. Much more needs to be found. But literature doesn't end with books, nor do books end with reading. Folk songs do more to

describe life and ideas than whole libraries. And dramatizations -- on stage, in slides, even in movies -- can involve the students more powerfully than anything else.

- 5) The "new history" in secular Jewish schools will reach its pinnacle of achievement when it regularly involves *parents* as well as children, along with teachers.

Perhaps it can start with a few parents becoming involved with a particular project that requires certain technical skills (putting out a good-looking newspaper. . .making a film, etc.). In some cases, it might start "at the ground floor" by throwing classes open to parent participation: as equals, not dominating discussions or pulling rank on the youngsters' right to challenge or disagree. Perhaps it will require monthly parent get-togethers to review and discuss the next month's classroom activities, so that they can provide back-up at home. . .or assist the teacher in finding resource material.

Obviously, we're not ready to spell out the forms of such a total educational program and the organization it will require. But it must be the ultimate goal for any form of Jewish education that aspires to be relevant and that seeks to proceed through involvement to commitment.

PHILOSOPHY OF THE JEWISH SECULAR SCHOOL

In the past two decades the Jewish secular school has shared in the great upsurge of interest in Jewish education among parents of school-age children. This interest, in itself, however, is no guarantee of clarity concerning the aims and objectives of secular Jewish education. On the contrary, these young parents seem to share with all young parents the problem of defining Jewish identity in general, and the aims of Jewish education in particular.

A preface to a curriculum should formulate a credo, a set of guiding principles for parents and teachers. Yet it is equally important to know that these principles have been undergoing change, that the parent groups have been constantly changing, that any unanimity achieved will be from the starting point of great diversity, a diversity that, in many respects, will continue to assert itself.

PRINCIPLES FOR TEACHING AT SHOLEM SCHOOL

As things now stand, the following principles would perhaps gain the approval of the majority of those who now support the Sholem School.

- 1) The secular school bases itself upon the human and social values in Jewish history.
- 2) Chief among these values are the ideals of social justice, freedom and peace.
- 3) The secular school is oriented to the problems of the modern Jew; the fight against anti-Semitism; the problems of our people in Israel.
- 4) The problems and aspirations of the Jewish people cannot be defined in exclusively Jewish terms. Our fate is linked with that of other minority groups, with the trade union movement, and with all the forward-moving forces in history that make for democracy, economic security and peace.
- 5) Values and inspiration come from the whole of the Jewish past, from the prophetic tradition, from the recurrent struggles for freedom and the high moments of cultural achievement in many lands and times; but an especial inspiration comes from the Yiddish-speaking generations. In the Yiddish language, in the past hundred years, there blossomed forth a cultural renaissance whose significance for us lies in many things; its reflection of the life of

the folk, of the masses of plain Jewish people; of their sufferings and struggles against oppression in the old country and the building of the trade union movement and of people's institutions in the new country; its abundant treasury of story, song, dance and ceremonial, which have given emotional content and warmth to the body of Jewish teachings.

- 6) In line with these values, the definition of the Jews is broadly conceived in terms of peoplehood. The Jews are a people whose present identity has been shaped by their common past. Out of this past arise those values which may serve as a meaningful basis for a secular Jewish approach to life and education.
- 7) We separate history and mythology. We indicate whether we are dealing with actual events, probable events, legend (based on events), or fiction and mythology. We clarify the differences between an event on which a holiday may be based, and the legends which were created or became attached to it later.
- 8) We validate the students' own expression of Jewishness. We encourage discussion of how the students and their families express their Jewishness, how they observe the holidays and life cycle events. We are non-judgmental about each family's choice.
- 9) We encourage students to express their attitudes about their Jewish identity. Apathy, loss of identity, and confusion, as well as joy and commitment to Jewishness are real experiences. We can overcome the challenges only if we first recognize them and try to understand them.
- 10) We encourage inquiry and debate about moral dilemmas and contradictions. Violence, chauvinism (national and sexist), tolerance and irrelevance are as much present in the Jewish experience as the prophetic tradition and tzedakah. Jewishness is multi-dimensional and real, and relevant when presented as such.
- 11) We appeal to the whole child. We use teaching techniques and strategies that address a variety of learning styles, and we are responsive to both group and individual learning needs.

SOME SPECIFICS OF OUR APPROACH

History

History is a social science that studies the record of human events, their causes and consequences. A secular approach does not explain events through the intervention of supernatural forces in history. By contrast, a theist approach assumes the role of a supernatural power (i.e., God) and therefore has a very different interpretation of events, causes and effects.

Secularists endeavor to interpret the history of all peoples with equal objectivity. Jewish history is not sacred. It can be questioned and criticized. What is "sacred" is the responsibility to learn, to be objective, to understand and to remember.

The study of history tries to understand events in the context of the social, economic, political and intellectual realities of the time of the events, and, where dealing with texts, the time of the writer's life. The writers of history may have lived at a different time from the events they write about. Information is filtered through the bias of the writer. We do not seek, necessarily, to hide or eliminate that bias, rather to understand it and so gain a different understanding of the events described.

We teach that some events did occur with indisputable evidence, and that some events were "likely to have happened" or "might have been possible". Miracles are not events. They are stories or fantasies created by people, often for specific religious, political or communal purposes.

Generalizations about history need to be used cautiously and critically. They may come from a primarily theistic point of view that does not recognize the importance of the vast realm of secular Jewish life. E.g., "The Jews survived because of Torah", or "The greatest contribution of the Jews to humanity is monotheism." Generalizations may be chauvinistic. E.G. "The Jews were the first to, or the only people to..." They may not recognize the contribution of all societies or both sexes within the Jewish people.

Some generalizations project modern concerns onto past events without historical consideration. E.g., "The purpose of the dietary laws was hygiene."

We endeavor to provide equally both male and female role models and literary main characters. It may be necessary to point out that women's deeds were often not recorded or made the main subject of stories.

Jewish Identity

Since the birth of the Jewish people, Jewish literature, art and philosophy have addressed both secular life and theology. Theistic religion is only one way to express Jewish identity, Zionism, political activism, and secularism are other modes in which to express one's Jewishness. The different branches of Judaism represent different approaches and ideologies, not different degrees of commitment to Jewishness.

Individual human identity is multifaceted. In our society individuals generally belong to more than one community that contributes to their sense of identity.

Chosen People

The Jewish People are a people like other peoples, with a history, a rich culture, and hopes for the future. We affirm the right of all Jews and all peoples to maintain their national identity and to do so in their own way as long as it does not infringe upon the rights of others to their own expression of identity.

The writers of the Bible and subsequent rabbinic writers believed the Jews were chosen by their god to be a light unto the nations. There are parallel beliefs in other cultures and religions. We do not believe in chosenness or that we are a light unto the nations. Recent events, as well as history, shows that the Jews are a people like any other, sometimes guided by a narrow definition of self-interest, sometimes rising above it. Jews have created a set of ethical laws and guidelines, as have all societies. There have been times in history when Jewish thinking has advanced the development of ethics, as have the great thinkers of other cultures. Furthermore, Jewish sages have both influenced and been influenced by philosophers from other cultures.

Ethics

We do not believe that there is a supernatural judge or an absolute moral authority. We recognize the right of each individual to choose their actions and judge themselves. We strive to help our students to recognize and choose behaviors which are socially responsible as well as individually satisfying, and which will foster social justice, freedom and peace for all peoples.

We teach our students that a mitzvah is a responsibility to choose the best course of action in every circumstance, to balance individual needs with the greater social good in the

search of the best actions.

Bible

Bible is literature and mythology and written by human beings, like all literature. Good literature speaks to us about the human condition. Bible has shaped the lives of our ancestors and the development of Judaism. Our aim is to make the stories and their characters an integral part of the students' consciousness, and to encourage students to question and interpret them. We emphasize the universality of the stories and concerns reflected in the Bible. We strive to help the students separate the elements of myth and history, recognizing the influence each strand has had upon the universality of these stories.

God is the main character in most of the stories, poetry and chronicles. The characteristics attributed to God change throughout the Bible. Writers attribute to their gods the traits they desire or which their own historical times prize. We can learn a lot about the needs and wishes of a people by studying their gods.

We choose stories that deal with human relationships, societal and group identification and development, and the development of the concepts of social justice. Stories about listening to God or obeying strict religious guidelines are irrelevant for us, except as they illuminate the beliefs that motivated our ancestors. We strive to have the students analyze the actions of the characters, the consequences of those actions and how the students themselves would have acted in similar circumstances.

It is a challenge to find materials that we can use in teaching our students Biblical stories. Most materials are not only theist in orientation, but do not foster literary, anthropological or historical analysis of these stories. Accordingly, we ourselves must be the interpreters of the source materials for the students in most instances.

Jews Around the World

All Jewish communities in the world are of equal importance to Jewish peoplehood. North America, Israel and the republics of the former Soviet Union are home to the largest Jewish communities. There are many other smaller communities, each important. Each has its own unique and distinct characteristics. Important secular humanistic Jewish organizations are found in the large countries mentioned above, as well as in Latin America,

Europe and Australia.

We recognize Israel's unique place in the history of the Jewish people, through actual experience in Biblical times and its prime mythological role during the Diaspora. There is, however, no agreement in our community regarding the importance of Israel to modern Jews or on the solutions to Israel's security problems.

We teach that Israel became a Jewish state because it was conquered, built and developed by Jews, or the group of people who later became Jews in the process of building their nation, not that it became a Jewish state because it was promised to the children of Israel by their god. We do not refrain from assessment of the government of Israel and its internal and international policies any more than we refrain from such analysis of any other government. We do not expect that the government of Israel, or its people, will be more perfect or "high-minded" than any other nation. Maps of present day Israel which we use show the occupied territories as such and not as part of Israel.

Practice

Within Judaism and within the Secular Jewish Movement there is a wide variety of practices. As Jews have done through the ages we choose practices from Jewish traditions and adapt them if we need to in order to make them consistent with our ideology, seeking always to maintain the social and communal bonds with our heritage.

The practice of rituals is not an indicator of one's morality or of one's commitment to the Jewish people. Many members of our community do not feel a need for ritual to express their Jewishness and prefer to do so in their intellectual or political or social behavior. We each practice in accordance with our own values, our conscience and our needs, not as halacha prescribes.

The need for roots and a community of like-minded families and individuals with whom to share significant events is a need that we recognize and seek to serve in our holiday and community celebrations. Our communal activities are planned to foster the feeling of community and Jewish identity that our members seek in banding together.

Symbols

Symbols represent human needs and values. E.g., since we want life to be sweet, we eat apples and honey to remind us to act in a way that will make life sweet. Apples and honey do not "bring us" a sweet year. Symbols do not possess magic powers that make

things happen. Only we make things happen by our own actions. The symbols that our people chose at a particular time in their history tell us much about their values at the time, or reflect some universal need (i.e., a winter holiday which celebrates the lighting of candles and the bringing of light).

Though most of the parents would give assent to this statement of principles, it is important to note that many, perhaps a majority, come to the secular school with a considerably less articulated and less positive conception of secular Jewish life and values. It is interesting to grade the parents along a scale varying from vagueness to an increasingly positive viewpoint.

At one extreme are those parents for whom Jewish identity is a fact, but an undefined fact. They know that "Jewishness" has had some weight in their own lives, and that it will likewise mean something for their children. But what it is beyond this they cannot say.

Those among this group who come to a secular school have gone one step further in their thinking process. They want a school that will be something other than a religious school. Yet, theirs is still not so much an articulation of positive doctrine as a rejection of religious doctrine.

On a level above this are those who go a further step in terms of values and definitions. They want the culture, the history, the traditions of the Jewish people. They may even define the Jewish people as a "cultural group." Yet this approach, as stated, is still "neutral" with respect to specific values. The whole of the history and all of the traditions are presumably of equal worth.

There is another level, sometimes standing by itself, sometimes in conjunction with the others. This is composed of those who talk in terms of the need of "belonging to", of "identification" with a group of one's own. In others, it is conceived in terms of "minority" or "national group" status, the right of each group to maintain its cultural identity. Commonly, this concept of the right to one's own distinctive existence has as its complementary concept the respect for the worth and dignity of all peoples, and a positive approach to the struggles of other minority groups for full freedom.

The latter group, it should be noted, reflects recent trends in social psychology and the strong currents of brotherhood running in our land. In themselves, however, these concepts are a mere

preface to positive Jewish values, for there is still the need to fill the Jewish label with distinctive and meaningful content. The emphasis upon "brotherhood", however, is a beginning away from a conception of Jewish history and life in neutral "cultural" terms, and a step towards "selection" of particular values out of the Jewish tradition. Carried further, this becomes the basis for the full flowering of the secular approach as set forth above.

At the positive end of the scale are that group who already bring with them a fully developed set of secular Jewish values. Many of them are products of the secular Jewish "kinder-shule" or "folk shule", and look back to their rich life in school, summer camps and clubs, their sharing in the literature of the Yiddish classicists of the old country, Sholem Aleichem, Mendel Mocher Seforim and J. L. Peretz, and the host of writers on the new shores, particularly those who wrote in a children's idiom. Confronted with the need to articulate a set of principles for secular Jewish education, these parents would perhaps reverse the order of the six that we have offered above, or perhaps not think it necessary to refer to the first four at all since these were all assumed in their daily lives and conduct.

Yet times have changed, even for this generation so steeped in the secular school tradition. Their parents were predominantly workers and Yiddish-speaking. They, while in the majority perhaps working for others, are professionals and white-collar workers and workers in light industries and the service trades. They are English-speaking and may or may not also speak Yiddish. In contrast to their parents who lived in highly concentrated Jewish neighborhoods, they live in neighborhoods and suburbs in which there is freer intercourse between peoples of various national groups and religious backgrounds. While the "socialist" consciousness of the earlier generations may still be strong in many of them, their political expression is in broadly liberal and progressive activities.

The changed times and changed parent-composition have led to the questioning of the curriculum at certain key points; the importance of the Yiddish language; the emphasis on the Yiddish-speaking generations; the need to square secularism with religion as a fact central to Jewish history.

Though there is no necessary logical connection, the justification for Yiddish was in large part sustained by the high value set upon the distinctive experiences and cultural expression of the Yiddish-speaking generations, as indicated above. As the use of Yiddish in the home and as a necessity of daily life declined, the objectives and expectations of the

secular school altered. No longer were the majority of students expected to acquire Yiddish as a medium of communication but to acquire enough to enable them to savor the sense of their people's language, a language stretching back into a thousand years of Jewish history and still the living language of their grandparents and of many Jews throughout the world. The aim was now to enable them to participate in a cultural treasure and to build a bridge to the history of the preceding generations.

With this change in perspective the other values resident in the Yiddish-speaking generations were now to be taught in translation and through the general history of that period. These values themselves were not, for the most part, questioned in the large metropolitan areas where there were secular schools and teaching resources. However, there were occasional shifts in emphasis in isolated cities and suburbs. Reacting to the fact that curricular outlines and texts were available only in the Yiddish language, and therefore not useful in training new teachers, some of the young parents sought new paths in building curriculum. One of the most obvious changes was to set the curriculum on the base of American experience. This recommended itself on two grounds. Jewish participation in the great democratic movements in American life over the past three hundred years has an inspirational quality. And, pedagogically, it seemed sound to set the curriculum in the framework of the familiar.

The recent years have seen an awakening awareness of the riches of the Yiddish tradition and a great outpouring of translations into English. As this occurs, the tradition becomes more meaningful and useable to those teachers and parents who have not been steeped in it. Yet, no curriculum for the modern secular school can be set forth on any but the broadest bases; the ancient prophetic tradition, the participation in the democratic movements from the first day of settlement on the American shores, the stirring story of the Yiddish-speaking generations, the upbuilding of a new land by our Israeli brothers and sisters; all of these must be the conceptual and inspirational bases for a curriculum.

Questions concerning religion are also raised by the parents. This is not necessarily in the sense that religion is called for or secularism questioned. It rather reflects the changed times, the fact that, in the new neighborhoods, the playmates of Jewish children go to church Sunday-schools, the fact that anti-Semitism based on religious differences is less evident in the immediate environment, the fact that some parents find themselves participating in civil rights, peace and other movements together with members of those churches which have programs of "social action." The questions raised may be vague. Some parents may

ask whether their children get enough religion in the shule, when what they mean is, "are the children getting enough ethics." Some ask whether there is not a need to find a common denominator in religious terms for Jewish, Protestant, Catholic participation in social action. In one new school, a considerable section of the curriculum was built around the common elements in the teaching of Jesus and the Jews. And then there is the very basic question, how does a secular school treat religion as such, the god-idea, the special Jewish contribution to the development of deity, in view of the fact that these concepts were so central to the whole course of Jewish history?

The key to these questions lies in our reading of Jewish history.

On one dimension, the history is a saga of religious development. But underlying this is the whole phenomenon of social change and struggle out of which the prophetic tradition grew. Jewish history, in the strategic centuries in which "ethical monotheism" was born, is a prime, and indeed exciting, example of that modern scholarship that goes beneath surface events to the moving economic and social forces of the times.

In the words of Prof. Louis Wallis in his "God and the Social Process":

"The struggle for justice and the struggle against other gods, instead of being two movements, are logically one and the same." (See also "Perspectives in American Jewish Life" by Sanford Goldner, Chapter IX - "The Meaning of Jewish History.")

When we have explored to the full this history, we emerge on a solid bed-rock of social ethics. And we see, also, the development of the god-idea in its historic perspective. Religion was the best answer our early ancestors could give to questions for which today we have scientific answers: the causes of natural catastrophe and disease, the inexplicable and uncontrollable elements in the universe. The Jewish notion of one-god, which in its development, assumed profound ethical form, was an advanced concept in the realm of speculation and belief.

A secular school can give this explanation at certain high-points, the story of Abraham and the idols, the story of the prophets. From the story of Abraham can be drawn not only the advance from a concept of many gods of wood and stone to a concept of one god with abstract qualities; from it also can be drawn Abraham's scientific curiosity, his readiness to question established belief, his questing for new concepts, his act of idol-smashing as the root-metaphor of iconoclasm.

From the prophets can be drawn the advance from a tribal God to a

universal God of justice, judging his own people even more severely than other peoples; from the prophets also can be drawn the whole social-economic drama that was intertwined with the moral phenomenon.

These examples can be given while still leaving the bulk of emphasis on the human and social aspects of Jewish history; the home and the family, the peoples among whom they lived, the means of obtaining a livelihood, the schooling of children, the evolving of mores and morals for the conduct of everyday life. The whole experience of making a nation, of winning freedom from bondage, of resisting tyrannical oppressors, can be set forth in its own terms. The secular emphasis on the freedom-festivals, Passover, Chanukah, Purim, contributes to the same end.

In such an approach to Jewish history and values -- there lies, we believe, an answer to the question of religion's place in the curriculum and the question of ethics.

The objective problems of the Jewish people today also shape the character of the secular curriculum. Though subjectively some parents may simply wish for a neutral "cultural" expression or sense of "belonging to", behind this motivation lie the objective facts which strengthened group consciousness and solidarity -- the Hitler era and the birth of Israel. The bombings of synagogues, the world-wide swastika incidents, the Eichmann trial, as well as the substantial areas of discrimination in employment, education, residential and social life, these are the continuing expressions of the problem.

As regards Israel, the approach of the secular school tends to be general rather than political. Parents, in the main, hold the view shared by most American Jews that Zionism is not "the" solution to the Jewish problem, that we must find an affirmative answer to our social and cultural problems here in our own land.

Within this perspective, there is a deep concern for the welfare and security of Israel, and a desire to gain for ourselves the inspiration of the new cultural forms developing there.

These are the current factors which, together with the great lessons of the past, provide the basis for a Jewish secular curriculum. It is this that, in a sense, narrows the gap between the early immigrant generations and our own; for although much has changed, the momentum of our long history carries over into the present, and our continuing status as a minority people gives an added dimension to the socio-cultural facts of our lives. It is this that enables the secular school to meet the modern parents' demand for an education that is both "Jewish" and oriented outward to the peoples and problems in our midst. For

although as individuals they may not have the same class-identification nor feel the sharp edge of discrimination as keenly as their elders, there is awareness that the fate of the Jewish people is linked up with the forward-moving forces in society, that a strong and progressive trade union movement is essential to the unfolding of economic security, that the achievement of full freedom by all minority groups is basic to our own right to live in dignity and security. This statement of philosophy may not in itself offer final answers or bring complete clarity where vagueness now prevails. The great diversity among parents will continue to express itself. Nor does a statement of philosophy solve the other weighty problems in the development of the secular school curriculum; the place of language in the curriculum; the reconciling of the limitations of time with a total curriculum; the vital question of textbooks and material. In the following pages, we attempt to give our best answers to these questions.

Central to all of these problems, however, is a sense of direction, of basic approach to Jewish life and values. While various groups may variously interpret elements in the foregoing philosophy, within its broad bounds, we believe, may be found a guide to a rich and meaningful secular school curriculum.

THE BASIC OUTLINE OF COURSES

	<u>Age</u>		
Kinder Class		Pre-K	Holidays and Community Orientation
Aleph	5-7		A Holiday Curriculum
Beyz	7-8		The diversity of Jewish life.
Stories, songs, customs, many different ways diversity, through exploration of family history and family traditions.			foods, holidays from many lands, of being Jewish. Tolerance of
Gimmel 1	8-9		History - Abraham through Moses. Exploration of mythology and community identity, different types of communities (nomads vs. settled agriculturalists), how we learn about the past
Gimmel 2	9-10		History - Judges through Bar Kochba.
Emphasis on period symbolism.			and their the Prophe
Daled 1		10-11	Medieval Europe to the Modern revolutions and the racism. Enlightenm
Daled 2	11-12		The Development of Jewish Life in emphasis on the development of Yiddish Yiddishkeyt
Eastern Europe - and			
Hey 1		12-13	United States Jewish History
Hey 2		13-14	Centers of Jewish Life Today, including Modern Israel

Language -- Curriculum for each age-group

Holidays

Music and Dance

Current Events

HOLIDAYS

Introduction

The curriculum of the secular school tends to emphasize the folk-and-freedom holidays, Chanukah, Purim and Pesach. Other holidays and festivals, Rosh Hashonah, Succos, Tu b'shvat (The New Year of the Trees) and Shvuos, are also celebrated, more fully in the younger classes, and with varying degree of emphasis in the older classes.

Something of the same problem of judgment and discrimination exists here as in Jewish history as a whole. Some of the concepts and rituals in some of the holidays are religious, emphasizing the miraculous, prayer and blessing. Others admit of two interpretations, as Chanukah, which comes down in the religious tradition as the Festival of the Miracle of Lights, and as a holiday of religious freedom, but which, in addition, was a classical struggle of a people or nation for its whole social and corporate identity.

On the whole, the factors that shape the social character of Jewish history, the great writings arising in the prophetic period, the emphasis upon religion as a total way of life, the recurrent struggle for freedom, shape also the concepts and ceremonials underlying the holidays.

The joyfulness, the emotional aspects of the holidays, help make them memorable. Our rationale, however, is not the neo-religious one, that children (and people) need ceremonial and emotion in order to make doctrine acceptable and effective. Rather, our approach is that these events are significant in themselves, as great moments in the historical career of a people, as noble examples of the expression of the human spirit. And we approach the specific concept or ceremony, not as a mandatory part of an inviolable tradition, but as something valued for its inspirational and aesthetic worth.

In addition to the above mentioned holidays, the Sabbath, Israeli Independence Day, Brotherhood Week, United Nations Day, the Labor Holidays, the Warsaw Ghetto Uprising, should all find a place in the curriculum. These should not all be included in every year. Holidays must be approached in a way to avoid the double dilemma of many schools, that they tend to become "holiday" schools, and that the older children become bored with repetition. One way to avoid this is to emphasize some of the minor holidays in the older age-groups. Also Jewish Book Month and Jewish Music Month

are admirably adaptable for the older groups, giving an opportunity for children to begin collections of books or records, giving children who play instruments an opportunity to illustrate Jewish music, or providing an occasion for a visiting lecturer.

As far as the major holidays are concerned, much can be done to avoid repetition. Just as in the "cycle" approach to history, holidays can be repeated on different levels and depths. (See "Teaching Jewish History" - Eisenberg and Segal, page 8.) The first-year curriculum can emphasize the celebration aspects, the symbols, the foods, the songs, with the story told simply in terms of adventure and heroes. In the second year, bible and other stories appropriate to the holiday can be added. Later, the place of the holiday in the developing history of the people can be emphasized, the social aspect of the holiday, its significance in the formation of values. Still further variations can be found in the account of the various ways in which the holiday has been celebrated over the centuries in various lands (Hayim Schauss' "The Jewish Festivals"). It is possible, also, for the oldest children to discuss the holidays in the light of "comparative religion", the similarity of certain Jewish holidays, rituals, myths, to those of other peoples, the whole development of myth-folklore-religion-science.

In the next section, we set forth the key concepts underlying the holidays. Following that, there is a complete outline for the first year of school, the six to seven-year olds. This first year is conceived exclusively as a holiday year. Appropriate arts and crafts are suggested.

The key concepts, the suggested arts and crafts, and the accompanying bibliography, should provide the holiday program and materials for the successive years. For the years beyond the first year, the number of holidays, the intensity of attention to each, the level on which it is presented, will vary with many things and will have to be determined by the teacher in the light of the history of the particular class and the needs of the total curriculum.

General Holiday Bibliography

1. Chanukah - Materials for Teachers
2. Purim - " " "
3. Passover - " " "
4. Hagaddah
5. Brotherhood Week - Materials for Teachers
6. The Magician - A Story Collection
7. The Narrow Escape - A Story Collection

The Service Bureau of Jewish Education, Room
1005, 1123 Broadway, New York 10, N.Y.

The Jewish Kindergarten - Pessin & Gezari - Union of American
Hebrew Congregations

The Jewish Festivals - Hayim Schauss

Festivals of the Jewish Year - Theodor H. Gaster

Purim and Chanukah - Theodor H. Gaster

Anthologies - containing translations of the stories of Sholem
Aleichem and J. L. Peretz

Parents Corner - in monthly periodical JEWISH CURRENTS

The Adventures of K'ton ton - S. Weilerstein - Women's League,
U.S.A.

The Story of Jewish Holidays and Customs - Dorothy Zeligs - Bloch
Publ. Co.

Seasons of Our Joy, A Handbook of Jewish Festivals - Arthur
I. Waskow - Summit Books (much detail regarding the historical and
anthropological origins of the holidays)

The Purim Anthology - Phillip Goodman - Jew. Publ. Soc.

The Passover Anthology - Phillip Goodman - Jew. Publ. Soc.

The Hanukah Anthology - Phillip Goodman - Jew. Pub. Soc.

Chanukah, Feast of Lights - An Anthology - Emily S. Cohen - Jew.
Publ. Soc.

Hillels Happy Holidays - Mamie G. Gamoran
Hillels Happy Holidays - Teachers Book - R. W. Golub - Union of
Amer. Hebrew Congregations

Los Angeles Bureau of Jewish Education - Festival Series

Beni's Little Library - Jane Breskin Zalben

Hanukah, Eight Nights, Eight Lights - Malka Drucker - Holiday
House (religious in orientation, but some good background
and good projects/activities/games)

The House on the Roof, A Sukkot Story - David Adler, ill. Marilyn
Hirsh - Kar-Ben

All the Lights in the Night - Arthur Levine - Tamborine (picture
book for older children)

In the Month of Kislev, A Story for Hanukah - Nina Jaffe, ill.
Louise August - Viking (suitable for young children)

Latkes and Applesauce, A Hanukkah Story - Fran Manushkin, ill.
Robin Spowart - Scholastic (suitable for young children)

Hanukah Money - Sholem Aleichem, ill. Uri Shulevitz - Mulberry
Books (better for slightly older children)

Just Enough is Plenty, A Hanukkah Tale - Barbara Diamond Goldin,
ill. Seymour Chwast Viking (suitable for young children)

It Happened in ShuShan, A Purim Story - Harriet K. Feder, ill.
Rosalyn Schanzer - Kar-Ben (suitable for young children,
probably too confusing for pre-K)

The Mouse in the Matzah Factory - Francine Medoff, ill. David
Goldstein - Kar-Ben

One Little Goat, A Passover Song - Marilyn Hirsh - Holiday House
(suitable for young children)

Key Concepts Underlying Holidays

This section sets forth the central historical and philosophical significance of each holiday. The totality of these meanings obviously cannot be given in depth to the younger classes. We repeat here the suggestion given in the foregoing section, that holidays be approached on the following levels:

- 1) The celebration aspects - the symbols, foods, songs. The story told simply, in terms of heroes and adventures.
- 2) Bible and other appropriate stories.
- 3) The place of the holiday in the developing history of the people, the social aspect of the holiday, its significance in the formation of values.
- 4) Celebration of the holiday in many lands over the centuries.
- 5) Comparative religion. Origins of the holidays - relationship to holidays of other ancient peoples - development of myth-folklore-religion-science.

1. ROSH HASHONAH

"The Bible calls Rosh Hashonah a 'Day of Remembrance.' In FESTIVALS OF THE JEWISH YEAR, Theodor H. Gaster elaborates on this: The central theme of New Year's Day is the power of memory itself.... (which) establishes the continuity of generations and rescues human life and effort from futility.... (Remembering) involves a chastening assessment (as well as) a comforting reassurance. New Year's Day is at once a day of judgment and a new beginning.

"Looking back at the history of the Jews, we find the first day of Tishri described in the Bible as a day of solemn assembly when the people returned from Babylonia and rebuilt the Temple in Jerusalem. When they finished this task, Ezra and Nehemiah, their spiritual and political leaders who had personally supervised the work, called them together by the blowing of the Shofar for a reading and rededication of the ancient commandments. These were not religious laws only, but also rules of conduct governing man's relation to man. After their joint effort in rebuilding the wall, there was good reason in coming

together to hear again the precepts of justice and brotherhood which the prophets had talked about and to accept them as guides for living." From Jewish Currents, September 1958, Parents Corner. Ruth Zalman.

"The blowing of the Shofar also signified the advent of Yom Kippur, the day of disposition and restitution, when the land was taken from those who unjustly seized it and returned to its rightful possessors, those who, through their efforts, made the soil flourish and bloom." Kalman Marmor - JEWISH LIFE. September 1954.

- A. The New Year as a time of stock-taking.
 - 1. What it means for a people.
A time of summary. The adversities and fortunes of the past year. A time of re-appraisal. Review of successes and failures in response to the challenges of the past year. Planning for a better new year.
 - 2. What it means for an individual.
A time of reflection, of clarification of values and purposes.

- B. The New Year as a "time of restitution and disposition."
 - 1. The change-over from tribal life, with land held in common, to a system of unequal holdings. The injustices; forfeiture of land, enslavement for debt; seizure of land by the powerful. Remedies in the Jewish law. Periodic remission of debt, restoration of lands, release from slavery. The custom of "gleaning from the corners of the field."

- C. The Jewish Calendar.
 - 1. The lunar calendar. Historical origins. Comparisons with New Year of other peoples.
 - 2. Reconciling of the Hebrew calendar to other calendars. Addition of a month every fourth year.

2. SUCCOS AND SIMCHAS TORAH

- A. A harvest festival
- B. In ancient Palestinian days, also commemorated the times when Hebrews lived in the desert.
- C. Time of collective harvest-gathering. People live in succos, booths in the field.

- D. Thanksgiving for bounty of nature. Decoration of booths with branches and fruits. Waving of lulev (myrtle branch) and esrog (citron).
- E. Celebration of the Law. Simchas Torah. An independent holiday, falling on the 9th day of Succos. Commemorates the ending of a year's reading of the Torah, and the beginning of a New Year. The place of scholarship and learning in the Jewish tradition.

3. THE SABBATH

"Even the Jewish Sabbath, whose main origin is in Babylonian astronomy...received quite a novel and profound sanctification by virtue of its connection with the beginnings of all history -- the day chosen by God for rest after his labors of creation. Nowhere else, except in Judaism and its daughter religion, has the Sabbath received the character of absolute and holy rest.

"In the progress of Israelitic life under the kings, the Sabbath gained rather than lost in vitality. From the beginning, its social element, the idea of rest for the worker, was preeminent. Under the revolutionary currents of the later centuries, with the growth of cities and a free working class, compulsory rest for all hired workers gained the support of the progressive forces." (Saló W. Baron, A SOCIAL AND RELIGIOUS HISTORY OF THE JEWS.)

- A. The day of rest. The unusual character of this institution in the ancient slave-society.
- B. The element of holiness, separation of Sabbath from week-day activities, values, moods.
- C. The Sabbath in the industrial society. Difficulties of observance. (Enjoyable reading for older children: Israel Zangwill's short story, "The Sabbath Question in Sudminster." In a TREASURY OF JEWISH HUMOR, by Nathan Ausubel.)
- D. The day of rest, for the Christian world on Sunday, for the Moslem world on Friday, for the Jews on Saturday.

4. UNITED NATIONS WEEK - [No longer emphasized in our curriculum]

"And He shall judge between many peoples,
And shall decide concerning mighty nations afar off;
And they shall beat their swords into plowshares,

And their spears into pruning-hooks;
 Nation shall not lift up sword against nation,
 Neither shall they learn war any more."

Micah 4:3-4.

"We believe that the United Nations should be expanded and its powers increased, so that in time it will become the nucleus of world government." - Union of American Hebrew Congregations. 1948.

- A. The Ideal of Peace in the Jewish Tradition.
 - 1. The vision of a time of everlasting peace and brotherhood.
 - 2. The meaning of the word "Shalom." Justice and Judaism by Albert Vorspan and Eugene J. Lipman - Union of American Hebrew Congregations. 1956, Ch. XIII.

- B. Peace Through Understanding.
 - 1. The Equality of the Peoples and Races. THE RACES OF MANKIND: Ruth Benedict and Gene Weltfish.
 - 2. Cultural Interchange.
The Songs, Dance, Foods, Customs, Clothes of the world's peoples.
 - 3. Children in Many Lands.

- C. The Human, Cultural and Educational Agencies of the United Nations.
 - 1. The Human Rights Commission.
 - 2. The United Nations Educational, Scientific and Cultural Organization. (UNESCO)
 - 3. The United Nations International Children's Fund. (UNICEF)
 - 4. The World Health Organization.
 - 5. The Technical Assistance Agency.

5. CHANUKAH

"Chanukah, the holiday of Maccabean victory, has come down in tradition as a Festival of Lights. The miracle of the burning oil has symbolized the religious character of the struggle. On the philosophical level the conflict is represented as a contest between the Hellenistic and Hebraic thought-systems. Truly, it was religious, and it was philosophical. But together with these struggles was the struggle against the economic exploitation of the imperialist overlords and their native collaborators.

"Gaster further writes... 'God was not a theological abstraction or a mere metaphysical concept; he was the actual spirit of the community personified. His house was not merely an abode of divinity or a place of worship; it

was also a city hall, a center of the social administration.'"

"Defense of their Temple, therefore, was defense of their whole corporate and functional identity." (Sanford Goldner, PERSPECTIVES IN AMERICAN JEWISH LIFE.)

- A. The Jewish struggle for National Existence.
 - 1. The Imperial System of the Syrian overlords.
 - 2. The conflict of the Imperial System with the Jewish laws against enslavement and usury, and the Sabbath day of rest.
 - 3. Tax-tribute to the Empire.
 - B. The Imposition of Greek culture.

The warlords bring not the Greek culture of philosophy, art and science, but the aristocratic system of wealth for the few and the vulgarization of the gymnasium and theater.
 - C. Religion as a total way of life.
 - 1. The Torah as justice, law, science, medicine, education, civil administration.
 - 2. Desecration of the Temple and the Scrolls of the Law. The fight for religious freedom.
 - D. The Heroism of the Maccabees.
 - 1. The popular character of the Jewish army.
 - E. Chanah and her seven sons.
6. Martin Luther King's Birthday and Negro History Month
- A. America as a "nation of nations", and a home of many religious groups.
 - B. The place of Brotherhood in the Jewish tradition.
 - C. The struggles of minority groups for full freedom.
 - 1. The Negro people, one in every ten Americans.
 - 2. The Mexican people in the Southwest.
 - 3. The Puerto Ricans.
 - 4. South and Central Americans.
 - 4. The Brown-Skinned people.
 - 5. The Asians.
 - 6. Native Americans.
 - D. George Washington, and his defense of religious tolerance.

- E. Abraham Lincoln and the Slavery Issue.
- F. Negro History Month.
 - 1. The hidden history of the Negro people and their contributions to civilization. (W. E. B. DuBois: "Black Folk, Then and Now", "The World and Africa.")
- G. Stake of the Jewish People in the Fight for Minority Rights. (See pamphlet - "The Jewish People and the Fight for Negro Rights" by Sanford Goldner.)

7. PURIM

"There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom, and their laws are diverse from those of every people; neither keep they the king's laws; therefore it profiteth not the king to suffer them. If it pleases the king, let it be written that they be destroyed." Haman to King Ahasuerus.

"'Because they are different, therefore let them be destroyed.' Here is the evil principle that went down with the going down of Haman. And in the development of Esther's role, we find a further principle. When she is first asked to intercede for her people she responds that the penalty of death will be meted out to her if she enters the king's presence unbidden. Then her uncle, Mordecai, tells her: 'Think not with thyself that thou shall escape in the king's house, more than all the Jews.' The wisdom of these words move her and she proceeds with the mission. How many Jews down through history have faced the similar illusory alternative of saving themselves while their people as a whole is endangered." (Sanford Goldner - PERSPECTIVES IN AMERICAN JEWISH LIFE.)

- A. The Right of a Minority to maintain its Distinctiveness within the majority group.
- B. Human - the symbol of the many tyrants who sought to exterminate the Jewish people.
- C. The Festival of Purim. The most joyous holiday of the year.
 - 1. The Purim Carnival.
 - 2. The Purim play, as expression of joy, and of symbolic protest in the ghettos of Europe.
 - 3. The modern Jewish theater - its origins in the Purim-play.

8. PASSOVER

"But the historical significance of Passover as commemorating the Exodus and the promulgation of the ideal of freedom in the world has far overshadowed the agricultural phase of the festival. The ceremonies prescribed for the festival in the Scripture and the additional rules established by the Rabbis have as their purpose emphasis on the idea of human liberty and equality. The most obvious characteristic of the festival is the use of unleavened bread (called massah, pronounced matzah), the bread of affliction (Deut. 16:3), recalling to each the bondage of his ancestry in Egypt, and emphasizing by inference his equality with the most oppressed of men." (Louis Finkelstein. "The Jews - Their History, Culture and Religion.")

- A. Freedom from Egyptian Bondage.
 - 1. The dramatic beginnings of the historic consciousness of freedom.
 - a. Reflections in the first and fourth commandments, and in the admonitions to deal hospitably and equitably with the stranger, the alien.

- B. The influence of Passover on other Peoples.
 - 1. The democratic revolutions in Europe. The Bible as the only literary possession of the masses of people. Pharoah as the arch-tyrant; Moses as the liberator.
 - 2. The American Revolution. George Washington called - the Moses; the American people - the Israelites.
 - 3. The Negro slave revolts. The imagery and language in Negro sermons and spirituals. "Go Down Moses."

- C. The Warsaw Ghetto Uprising, on the eve of Passover, April 19, 1943.
 - 1. Resistance to the Nazis.
 - 2. The Judenrat.
 - 3. How unity was achieved among the diverse religious, Zionist and workers' organizations.

(See yearly April issue of JEWISH CURRENTS - also World Over Anthology.)

9. THE LABOR HOLIDAYS [No longer emphasized in our school, should we revive?]
- A. The high value set on Labor in the Jewish tradition.
 - 1. Prophetic denunciation of social injustice.
 - 2. Protections against unfair practices in Bible and Talmud.
 - B. The Jewish Trade Unions in the United States.
 - 1. The growth of Jewish trade unions coincident with the great upsurge of the American trade union movement.
 - C. Labor Holidays
 - 1. Labor Day. Takes place before the opening of the school year.
 - 2. May Day. First of May. Originated in the United States, but now principally observed in other lands. Commemorates the beginning of the struggle for the eight-hour day.
 - D. The Yiddish cultural renaissance in the United States, imbued with spirit of protest against sweatshop conditions, call for radical social change.
 - 1. The novels, plays, poems, and songs of labor struggles.
10. THE BIRTH OF ISRAEL
- A. Early resettlement of Palestine in Modern Times.
 - 1. The migration from eastern Europe following the pogroms in the 1880's.
 - B. The wave of refugees from Hitler.
 - C. The Declaration of Independence in May 1948.
 - D. The building of a modern agricultural and industrial state.
 - E. The cultural and scientific achievements.
 - F. American Jews, in the majority, think of Israel not as the homeland for all Jews. See need to build strong Jewish culture in all lands of Jewish residence. Look on Israel as a source of cultural inspiration; its songs and dances, its art, its scholarship and

literature. Seek to aid Israel to live among its neighbors in security and peace.

11. OTHER HOLIDAYS

- A. New Year of the Trees - the 15th day of Sh'vot. Usually in January. Excellent opportunity to tie in ecological issues.
1. Great value set on guarding and restoring tree life.
"When thou shalt besiege a city thou shalt not destroy the trees thereof by wielding an axe."
(From the Bible.)
 2. In ancient times, the birth of a girl was celebrated by the planting of a cypress tree, the birth of a boy by the planting of a cedar tree.
- B. Lag Bo-Omer - the 33rd day of Omer. Between Passover and Shavuos.
1. Commemorates the time when the great scholars went into the forests and mountains to maintain their fight against the Roman enemies, and to continue their studies.
Stories of Akiba, and Bar Kochba.
 2. A happy holiday, a time for weddings and celebrations.
 3. Celebrated in Europe by picnic outings in woods, mock battles with wooden swords and spears.
 4. Scholarship as one of the binding threads in Jewish history. (Hillel - Jokanan ben Zakkai - Simeon bar Yohai - The Academies.)
- C. Shavuos - End of May or beginning of June.
1. Festival of harvest, time of first fruits.
 2. Commemorates also the acceptance of the Torah by the Jewish people.
 3. Occasion to celebrate the joy of Spring, the completion of the school year.
 4. In Israel today, celebrated as an agricultural holiday - festivities centered about Kibbutzim.
 5. Eating of dairy foods, to remind us of farm life.

Holiday OutlineFirst Year - List of Sessions

<u>UNIT I</u>	<u>FALL FESTIVALS</u>	
	1.	Getting acquainted.
	2.	Rosh Hashonah
	3 and 4.	Succos
	5.	Simchas Torah
	6.	The Sabbath
<u>UNIT II</u>	<u>CHANUKAH</u>	
	7 - 12.	Chanukah
	13.	New Year of the Trees
<u>UNIT III</u>	<u>MARTIN LUTHER KING'S BIRTHDAY</u>	
	14 - 15	
<u>UNIT IV</u>	<u>PURIM</u>	
	16 - 19	
<u>UNIT V</u>	<u>PASSOVER</u>	
	20 - 24	
<u>UNIT VI</u>	<u>LABOR HOLIDAYS</u> [no longer emphasized]	
	25 - 26	
<u>UNIT VII</u>	<u>BIRTHDAY OF ISRAEL</u>	
	27 - 28	
<u>UNIT VIII</u>	<u>SHAVUOS</u>	

First Year - Sessions DevelopedUNIT I - FALL FESTIVALS

- Session 1 - GETTING ACQUAINTED*
- a. Introduction to each other.
 - b. Tell children of pleasurable times ahead, of Chanukah party, of Purim.
 - c. Story.
 - d. Song.
 - e. Begin preparations for making New Year cards.
*Ask children if they have Jewish names. In America many people speak both English and another language. Jews speak English and Yiddish. Begin acquainting children with their Yiddish names.
- Session 2 - NEW YEAR
- a. Find what New Year means to the children.
 - b. Tell what the change of seasons meant to early pastoral and agricultural people.
 - c. Make New Year cards for parents.
 1. Use colored paper folder.
 2. Draw designs from nature (birds, flowers, trees) or traditional Jewish objects, shofar - tablets of the law, etc.
 3. Letter words, Happy New Year, or Shono Tovo.
 4. For older classes, use Yiddish words, greetings, verses.
- Sessions 3 and 4 - SUCCOS
- a. The meaning of Succos.
 - b. Making of a miniature succo, from vegetable box or crate. Paint box. Intertwine branches, vegetables, small fruits.
 - c. Paper cut-outs of fruits.
 - d. Miniature table - small box - or block of wood covered with colored paper.
 - e. Song.
 - f. The palm-branch (lulev) and the citron (esrog).
 - g. Stories -
Too Late by Avram Reisen - in THE MAGICIAN.
The Goat - Sholem Aleichem.
For older children - "The Big Succes" by Avram Reisen, in A TREASURY OF YIDDISH

STORIES - Irving Howe and Eliezer Greenberg.

Session 5 - SIMCHAS TORAH

1. Tell about the Torah - the first Jewish book, and one of the first books in the world - containing the story of the Jewish people and all the laws they lived by.
2. Make drawings or roll paper to illustrate first Torahs.
3. Make holiday flags with inscription, Simchas Torah, Joy of Learning.
4. Stories -
Sholem Aleichem's THE SIMCHAS TORAH FLAG in The Magician.

Session 6 - THE SABBATH

1. Meaning of the Sabbath.
 - a. Discussion with children - how people worked through the ages. Hunters, farmers, fishermen, herdsman.
 - b. Jewish Sabbath - the first people to set aside a day of rest.
 - c. How it was a day of wearing best clothes and, for poor people, the preparation of the best meal of the week. Baked fresh loaves of bread - chala with raisins.
 - d. Time for resting, playing of quiet games, studying.
2. Story of the legendary river - Sambattyan.
(See Pessin and Gezari - The Jewish Kindergarten, pp. 38-40.)
(See Ausubel - A Treasury of Jewish Folklore, p. 526.)

Session 7 through 12 - CHANUKAH

1. The Meaning of Chanukah.
2. Draw invitations to parents for Chanukah party.
 - a. Picture symbols - menorah, dreidel, Hebrew letters of Maccabee.
3. Make mobile of Chanukah symbols.
4. Making of Menorah.
 - a. Clay molded and painted.
5. Candle-Lighting.
 - a. Choosing of appropriate ideas and values for the dedication of the candles.
6. Rhythm dance - imitating candles and dreidel.
7. Playing games with the dreidel.
 - a. Make dreidel of cardboard or wooden

- buttons and dowels.
8. Making of Chanukah gifts - for parents, brothers and sisters.
Clay ash tray.
Cardboard box decorated, for holding correspondence, or trinkets.
 9. Chanukah songs.
 10. Act out Chanukah story.

- Session 13 - NEW YEAR OF THE TREES
and nature.
1. Meaning of the holiday.
 2. Need to preserve and protect our environment
 3. What we can do to protect the environment.
 4. Drawings of mural of trees and flowers.
 5. Planting of miniature trees in small boxes or cans.
 6. Games with fruit.
 - a. Pushing almond with knife.
 - b. Carrying lemon with spoon.
 - c. Identifying fruits.

- Sessions 14 and 15 - MARTIN LUTHER KING'S BIRTHDAY
1. Brotherhood in the Jewish tradition.
 2. United States - a nation of nations.
 3. Mural, children of different races playing.
 4. Children bring to class foods of different nations, Chinese cookies, Mexican cookies, Italian pizza, etc.
 5. Flags and costumes of different lands.
 6. Mobile of children from different lands.
 7. Story of Martin Luther King, Jr.
 7. Stories of Lincoln.
 8. George Washington and Religious Freedom.
 9. Negro History Month.
 10. Readings in class.

For Primary children -

Two is a team - Gerald Beim
Swimming hole - " "
Baby Roo - " "

For Intermediate -

Carol's Side of the Street - Beim
The Hundred Dresses - Estes
The First Book of Negroes - Langston Hughes

- Three Promises to you - Munro Leaf
- 11. Songs
 - Freedom Songs from Rise Up Singing
 - Carry It On
 - I'm Going to Let It Shine - audio cassette

Sessions 16 through 19 - PURIM

- 1. Story and meaning of Purim. (See The Adventures of K'ton ton by S. Weilerstein.)
- 2. The Purim Spiel.
 - a. Enacted in pantomime, or in the form of dioramas or TV box (with sticks and rotating paper).
 - b. Paper figures or figures made of pipe cleaners, with appropriate costumes - stage sets.
 - c. Mordecai's horse, made of wood block, with attached parts.
- 3. The Purim Carnival.
 - Masks, costumes, groggers, games and activities.
- 4. Purim Song and Dance.
- 5. Exchange shalach monos plates.
- 6. Homantashen.
- 7. Make a Megillah.

Sessions 20 through 24 - PASSOVER

- 1. Meaning of Passover.
- 2. The Story.
 - a. How the Jews came down to Egypt.
 - b. Moses as a child.
 - c. Slavery.
 - d. Escape from bondage.
- 3. Sand table (if possible) - Landscape of Egypt, the Nile, the Pyramids, the child Moses. Human figures of pipe-cleaners and clothes pins. The tents of the Jewish people.
- 4. Make a Haggadah.
- 5. Mural - Setting forth story in pictures.
- 6. A Seder.
 - a. The table and foods.
 - b. Make Elijah's cup - cup with silver foil.
 - c. The Afikomon.
- 7. Pantomimes and plays on various episodes in the Passover story.
- 8. Songs.
 - a. One Only Kid

- b. Dianu
- c. Go Down Moses

Sessions 25 and 26 - LABOR HOLIDAYS

- 1. The Meaning of the Holidays - in Jewish tradition and on the European-American scene.
- 2. Jewish songs.
 - a. Arbet Kinder
 - b. Helf Ich Mame
 - c. Emek
- 3. Dance Rhythms - worker in the field and at the bench.
- 4. Stories in THE NARROW ESCAPE.
- 5. Book about boy who spends his days working to help family in New York - ask Susan Lerner

Sessions 27 and 28 - ISRAEL'S BIRTHDAY

- 1. Meaning of the holiday.
- 2. Learn simple songs and dances.
- 3. Listen to records.
- 4. Film strips of life in Israel today - Shalom Sesame Video Cassettes
- 5. Diorama of kibbutz.
- 6. Stories -
 - The Little Tractor Who Traveled to Israel - Greenberg.
 - Children's Village in Israel - Sonya Gidal.
 - Rocket Trip to Israel.

Sessions 29 and 30 - SHAVUOS

- 1. Meaning of Shavuos -
 - Agricultural festival and time of commemorating the acceptance of the Torah.
 - Celebrating completion of year of school work.
- 2. Drawings and cut-outs of baskets of flowers and fruits. To be prepared as gifts for parents.
- 3. Class party -
 - Singing and Dancing - songs and dances learned all through school year.

SECOND AND THIRD YEAR CURRICULUMAGES 7 - 8; 8 - 9ORIENTATION TO JEWISH LIFE -
ANCIENT AND MODERN. IN MANY LANDS

This child is beginning to understand the past slightly in terms of long, long ago although the time-space concept is not at all understood and any reference to it has to be elementary and initiated carefully each time it is mentioned.

(Reference to age of grandparents - "many years before your grandfather or grandmother were born." Reference to trips and to days ("It would take three weeks to get there by car" or "it is across a large ocean", etc.). Maps and globes should be used, not extensively for study but just to help the child become familiar with the space-time concept. This is also a good method to stimulate bright children.)

The purpose of these two years is to give the child a picture of the every day life of the Jews during the most colorful periods of their history. These periods are presented in the form of short units. Since this age child does not understand chronology, the units need not be presented in this fashion. It is more important to use meaningful relationships and clearly defined transitions to go from one period to the others.

The order of units that have been presented are done so with certain transitions in mind. They can be switched to meet the needs of the particular teacher or group of children. A few additional units have been suggested although not developed as the original units. They can, however, be developed in much the same way.

Second Year - Age 7 - 8

- A. Modern American Jewish Life - 4-6 weeks.
- B. The Very First Jews - Nomadic life - 9-10 weeks.
- C. Modern Israel - 9-10 weeks.

Third Year - Age 8 - 9

- D. Eastern Europe - 9-10 weeks.
- E. Early 20th Century America - 9-10 weeks.
- F. Jews Around the World - 9-10 weeks.
- G. Sephardim - 4-6 weeks.

Additional Possible Units

- 1. Jewish Contributions to the Development of American Democracy - Civil War, Indians (2-3 weeks).

2. How did Jewish Life in the United States begin (3-4 weeks).
3. Great Literary Figures in Jewish Life (3-4 weeks).
4. Jews Settle as Farmers in Palestine (3-4 weeks). Good unit to relate to Succos or Chanukah.
5. The Golden Age in Spain

Here we list the general areas which should be covered under each unit; then we become more specific for each unit, covering various methods, crafts projects, and concepts to be developed.

1. Where do the people live - shelter, furniture (2 weeks).
2. Describe the family and the role of each family member (4-6 weeks). Mother, work she does, role she has in family. Child, work done, schooling, role he has in family.
3. Food and animals. Why certain animals were used. How food was obtained (1-2 weeks).
4. The neighboring community. The life around them. Neighbors, schools, unions, societies, etc. Relatives (2-3 weeks).

The emphasis should be on the concentric circles of the individual - the family - the community. Each child is the center of their own concentric circles. Help them to explore the aspects of their families and community that are special and to understand and recognize the Jewish elements of those central entities.

All stories of each period should be integrated at the specific time it is told. (If the story of The Little Green Tractor is used, it will be used to illustrate what Israeli desert is like and how people on a kibbutz work together.)

Second Year -

A. Modern American Jewish Life

Basic ideas and concepts

Many kinds of Jews and many kinds of Americans.
Resemblances and differences between Jews and other Americans.

1. Respects in which American Jewish children are like all American children.
2. We go to Jewish school because we want to learn about the way Jews have lived and do live.
3. We are Jews because we are descended from Jews and our family is Jewish.
4. Introduction of Yiddish conversation in relationship to the student and his important world - his home.

5. Introduction of songs and dances that are Yiddish or Israeli.
6. Different people speak different languages. Jews speak Yiddish, Hebrew and language of country in which they live.
7. Education sweet to the Jews.

Methods, projects

1. March around school to become acquainted with surroundings. Learn song Kinder Darfn Hobn. Use as basis of march.
2. Bring in pictures of their home to add to Yiddish conversation.
3. Make a book to give graphic example of concept. Keep pictures or simple class stories in book.
4. Make up class stories which can be copied by children about a certain concept which they developed.
5. Play-act any of the situations which arise and lend themselves to such an activity. Learn Mitn Zegl in relation to building a house.

Books, resources

Yiddish Poems on home, color - Curriculum-Service Bureau of Jewish Education, New York. Also text, Mein Buch - Kinderbuch Publications, New York.

Ish Kishor, Judith - Joel Is The Youngest - Chapter I
Records of Yiddish and Hebrew songs to familiarize them with new language sounds.

Bearman, Jane - Book (pamphlets on all the holidays)
Kripke, D. - Rhymes to Play.

"Approach for teacher to answer questions on religious Jews and non-Jews."

B. The Very First Jews - Nomadic Life

Basic ideas and concepts

1. Early Jews lived like Indians.
2. Why are primitive men so similar?
3. Concept of progress and importance of learning
 - a. How did we develop irrigation?
 - b. How did we learn to plant crops?
 - c. Why did the nomads travel?
 - d. Their houses were simple because they had to be easily picked up and moved.
4. Early man believed in supernatural - Abraham and idols. Why are people afraid?
5. Development of scientific method.
6. Camels and goats were their animals because they could

- survive in desert situations.
7. Women work; men discuss; young people tend animals.
 8. Even enemies are welcome for a two-day period.
- Abraham and strangers.
 9. Early Jews were looking for new ideas and new concepts.
(Stories to reinforce.)
 10. Early Jews wanted to live a good life. (Stories to reinforce.)
 11. Polygamous family life. Eleazer and Rebecca by the well; Abraham and Lot and land.

Methods, projects

1. Teacher describes specific idea by means of stories. Children then write class story on what they remember. This can be then mimeographed by teacher and returned to class the following week for review and picture. It can also be copied in a special notebook with illustration and reread the following week for review. This notebook project should not be extended for longer than five or six weeks.
2. A large mural can be developed with a new section of the mural added each week as the new information is presented and discussed. This mural can be used to stimulate questions which the teacher can write on a chart or the board. These questions must be answered during the course of the unit through teacher and student research.
3. Show box diorama depicting the life inside a nomadic tent.
4. Making up a camel caravan dance.
5. Make butter.

Books, resources

- Zeligs, A Child's History of the Hebrew People
 Zeligs, The Story Bible
 Sachar, History of the Jewish People
 Boruch, In the Beginning
 Hollender, Bible Stories
 Music Near and Far - California State Text
 Book IV, pp. 60-61 (Camel music)
 Bonser, How the Early Hebrews Lived and Learned
 Smithers, Picture Book of Palestine

C. Modern Israel

Basic ideas and concepts

1. Transition from nomadic days. Progress and learning can do much to change a country. Let's see how it has changed in thousands of years.

2. Israel is a country where many Jewish people live.
3. It took cooperation to build Israel.
4. Israel is very much like Southern California climatically.
5. The people in Israel today are very much like we are.
6. Many different kinds of Jews live in Israel.
7. Jews in Israel live on farms (kibbutzim) and in cities.
8. Many Jews came to Israel because they were treated badly in other lands.
9. Similarity between Israeli pioneers and American pioneers.
10. People live in Israel who are not Jews.
11. The principal language is Hebrew.

Methods and projects

1. Dramatization of stories about Israel.
2. Filmstrips and movies about Israel. (Even home movies may be available.)
3. Construct a model kibbutz on a piece of masonite. Add to it weekly as new ideas are discussed and developed.
4. Have a socio-drama where the class becomes a children's village; develop a simple form of government; decide to do something for the school like paint a wall, clean out certain cupboards, plant a tree.
5. Make an Israeli flag.
6. Correspond with Israeli child.
7. Singing and Dancing Israeli music.

Books, resources

1. Kubie, N. B. The First Book of Israel
2. Greenberg, E. G. Little Tractor Who Traveled To Israel (now in film strip).
3. Gidal, S. and T. Meier Shfeya - A Children's Village in Israel
Habibi and Yow
Rocket Trip to Israel.

Third Year - Age 8-9

D. Eastern Europe

Basic ideas and concepts

1. The times our grandparents lived.
2. The majority of the Jews lived in poor conditions.
3. The Jews lightened their conditions by stories, songs, dances, parties on certain occasions.
4. The Jews held certain specific jobs because they were not allowed to hold others.
5. They were usually forced to live in a certain specific area. Positive attitudes - shtetl life - solidified

- attitudes.
6. The scholar had a high place in the community, and book learning was very important. Honey on the book. Cheder.
 7. Women worked hard so men could study. Girls did not always get to go to school. Boys did. Relative importance of male and female positions.
 8. Community life. Synagogue serves as community center.
 9. Jews dedicated to take care of each other. Welcome travelers.
 10. Neighbors suspicious and reasons why - related to jobs they could or could not hold.
 11. Divide-and-conquer concept.
 12. Jews combine with non-Jews for better life.

Methods and projects

1. Interview grandparents on certain specific questions decided on by class to go in a class newspaper entitled "Grandparents' Tales", or Bobe Meises. They can write to grandparents, too.
2. Make a family tree with names of family members and places of origin.
3. Learning Yiddish folksongs and dances of the period.
4. Try to construct scale model home or cheder.
5. Ask children to get pictures of grandparents in Europe to see how they looked.
6. Dramatize one of the many stories which can be developed.
7. Reports on certain writers of the period can be given to those who are most eager.
8. Bring in Yiddish conversation.
9. Write letter to grandparents in Yiddish.
10. Games.

Books, resources

- | | | |
|----|---------------|---|
| 1. | Goldberg, ed. | <u>The Magician</u> |
| 2. | Alechem, S. | Any stories which relate. |
| 3. | Ausubel | <u>Treasury of Jewish Folklore</u>
and <u>Treasury of Jewish Humor</u> (selections which relate) |
| 4. | Simon, S. | <u>Tales of Chelm</u> |
| 5. | " " | Wandering Beggar |
| 6. | Peretz | |
| 7. | Mendele | <u>Dos Meserl</u> |

8. Weinrich Yiddish Folktales

- E. Early 20th Century
Early 20th Century America

Basic ideas and concepts

1. Jews look for better life in America. Gold-in-the-street idea.
2. Jews find life hard in U.S., but more freedom of choice.
3. Jews still dedicated to take care of each other. Landsmanshaften; immigration laws; immigrant societies.
4. Poor working conditions
Right to rebel against such conditions; unions, strikes, child labor, sweatshops.
5. Jews continue to live in closely knit neighborhoods.
 - a. Need to be near people whom they understood - language.
 - b. Need to live near sponsors.
 - c. Synagogue, Jewish newspapers, kosher foods.
6. Amusement activities - Yiddish theater, books, magazines, games.

Methods and projects

1. Dramatization.
2. Literature created at this time helped inspire strikes. Use them on child's level.
3. Use projects from other units, too.

Books, resources

1. Taylor, S. All of a Kind Family and other sequels
 2. Goldberg, ed. Narrow Escape
 3. Aleichem, S. Stories which relate
 4. Rosenfeld Poems
- Edelstadt

- F. Sephardic Jews
[Unit to be developed]

- G. Jews Around the World

Basic ideas and concepts

1. Jews live in every country of the world.
2. When they live in a country they are more like the people in that country than they are like other Jews.
3. People are different and we should accept and respect

- their differences and learn from them.
4. Cover Jews in remote areas, such as Ethiopian Jews, Chinese Jews, Indian Jews, as well as Jews in more common areas.
 5. What Jews have in common. Common cultural values and ideals. The ages-long struggle to live in dignity and equality.

Methods and projects

1. Use globe or map throughout this unit.
2. Draw mural, or chart showing differences and similarities of each group as presented.
3. Write to these various communities to see if replies are possible.
4. Repeat previous method and projects.

Books, resources

Pessin, Deborah	<u>Michael Turns the Globe</u>
	<u>World Over Storybook</u>
	<u>World Over Magazines</u>
Eva Knox Evans	<u>People are Important</u>
"	"
"	"
"	<u>All about Us</u>

FOURTH YEAR - AGE 9-10ABRAHAM THROUGH MOSES

This is the first presentation of chronological history in the shule. Many of the children are just beginning to understand the time-space concept of history. The teacher must not assume that the children understand this concept but must carefully throughout the year keep building upon and expanding the time-space concept as the children within the class understand it.

The objective of this year's curriculum is to give the children a picture of the beginnings of the Jewish people who lived as nomads 4000 years ago. This will be presented through the understanding of the cultural life of the nomads as well as the stories of biblical heroes and heroines. This will contribute towards the building of positive values.

In addition, this curriculum is to give the children an understanding of the emerging of a people with new, daring and unpopular ideas which eventually become accepted popular values. The search for "truths" is in essence a basic aspect of this curriculum within the experience level of these children. They must also be made aware that these "truths" are always being re-evaluated by society and changed in the light of progress and cumulative experiences.

UNIT I - OUR EARLIEST ANCESTORS (5-7 weeks)A. Material to be covered and key concepts

1. Our Orientation in Time and Space
 - a. Ancient Jewish history based on legend and sparse records.
 - b. Clarity of terms - fact, fiction, folklore.
 - c. Noting of area to be studied; find on map; relate to California.
 - d. Civilization in the Euphrates.
2. Our ancestors were nomads.
 - a. Terms defined - nomad, etc.
 - b. What caused nomadic life - desert life - what it is like to live in desert relying only on nature for subsistence.
 - c. California was also a desert area. How have we improved it. Importance of man, progress, technology.
3. What did the ancient nomads believe?
 - a. What causes fear and superstition.
 - b. Lack of knowledge vs. searching for knowledge.

- c. Polytheism and monotheism.
- 4. Abraham - The Idol Breaker
 - a. Unwillingness to accept established beliefs.
 - b. Scientific curiosity - scientific method employed.
- 5. Abraham leaves Ur and travels to Canaan.
 - a. What caused migrations of nomads?
 - 1. famine, scarce resources.
 - b. How did nomads travel?
 - c. Dangers - sandstorms, tribal rivalries.
- 6. Abraham - The Man of Peace
 - a. Develop values as they arise in stories.
 - Dorothy F. Zeligs - The Story Bible. Vol. I, Ch. 5.

B. Methods, techniques, crafts

1. Concepts should be derived from the class through discussions led by the teacher.
2. Information should be imparted in ways which should vary from week to week and even within the daily lesson. May be read from a storybook, read from a book as resource material, told in a dramatic way to the class. Bring the answers from the children through key questions.
3. Committees should be set up to find out specific information. These committees can compile the necessary information into a booklet and continue working throughout the unit or semester.
4. Map work.
5. Clay projects, burlap, pipe-cleaners, etc. to make individual objects as they arise. These can be put together into a sand table model of a nomadic encampment as the unit progresses.
6. Dramatization of any of the stories which are told. The most important should be used to give emphasis.
7. Socio-dramas in relationship to superstitions, fear, scientific discoveries, etc.

UNIT II - ISAAC AND JACOB (4-6 weeks)

A. Material to be covered and key concepts

1. Nomadic family customs.
 - a. Patriarchal tribal society
 - b. Roles of various members
 - Mother - work; Father - discuss; children - help mother or shepherders.
2. Polygamy - related to exploitation of women.
 - a. Abraham and Sarah
3. Customs of courtship.

- a. Father makes decisions - arranges marriage
 - 1. Eliezer and Rebecca
 - 2. Isaac and Rebecca
- 4. Jacob and Esau.
 - a. The early stories give us real life situations - sibling rivalry
 - b. Relationships between father and son - compare to today's relationships
 - c. Birthright - someone must be chief of tribe
- 5. Rachel and Leah as related to polygamy and arranged marriages.
 - a. Slave must be released after seven years - new idea.
- 6. Jacob.
 - a. His twelve sons - the twelve tribes - Israel

B. Methods, techniques, crafts

- 1. Discussions on social customs based on comparisons with child's view of customs of today.
- 2. Have them begin a family tree of their own family and also do a class or individual family tree (illustrated if desired) of Abraham through Joseph.
- 3. Continue or repeat earlier projects.
- 4. Begin individual biographies of each hero and heroine or selected ones. Biographies could be done for extra credit, as homework. They may be illustrated and the material reported to the class.
- 5. Creative stories, songs or dances related to any aspect of the work which the class finds especially interesting should be encouraged.
- 6. Make list of differences between modern life and life of nomadic child.

UNIT III - JOSEPH

A. Material to be covered and key concepts

- 1. The way the nomads live.
 - a. How they travel in caravans. Their neighbors.
 - b. The clothes, the food, the animals.
- 2. Sibling rivalry and jealousy
 - a. Joseph - Coat of many colors
 - b. Joseph's insight in dream interpretation - Relate to modern psychology.
- 3. Joseph comes to Egypt, imprisoned.
- 4. Pharaoh favors Joseph.
- 5. Famine - Joseph's brothers come to Egypt.
 - a. Planned society
 - b. Joseph forgives brothers.

6. Settling of Jews in Egypt and relationship to Egyptians.

B. Methods, techniques, crafts

1. Tell the children the dreams and let them try to interpret them before giving Joseph's interpretations.
2. Map work again to show the migration of the Jews from Canaan to Egypt.
3. From cheese cloth make a coat of many colors and other parts of nomadic garments like the simlah, tunic, sash, head cloth.
4. Add to previous projects or repeat most accepted ones.
5. Make a mural to show chronology of Jewish life to date.

UNIT IV - SLAVERY IN EGYPT - EXODUS (5-7 weeks)A. Material to be covered and key concepts

1. Joseph's descendants made slaves
 - a. What economic conditions cause masters to enslave.
 - b. Masters must divide and conquer and demoralize spirit and enthusiasm.
2. Moses Born a Slave.
 - a. Moses and his relationship to mother, sister and Pharoah's daughter.
 - b. Mother teaches him importance of freedom.
3. Moses Returns to his People.
4. Moses flees to the desert - returns to organize.
 - a. The dignity of man; the complexity of a hero; the conscience of a hero; what goes into the making of a hero?
5. What are the evils of slavery; what it does to a people enslaved as well as to those not enslaved but within the society.
6. The Flight to Freedom.
7. Concepts of freedom to be developed throughout this unit.
 - a. Relationship of this story as a source of inspiration against monarchial rule - the American Revolution; Negro Slave Revolts; Warsaw Ghetto.
 - b. Modern freedom struggles within our country.
 - c. Types of freedom - social limits to freedom, parental limits to freedom.
 - d. Freedom must include the responsibility to respect the rights of others.

B. Methods, techniques, crafts

1. Develop discussions, dramatizations, socio-dramas.
2. Mural to depict the events of the freedom story.

3. The writing of a Hagaddah.
4. Picture book of events with inscriptions.
5. Shoe box movie or T.V. screen in large box to tell the story.
6. Original playlet depicting a freedom situation which might occur in their own lives.
7. Bean Mosaic Seder Plate.

UNIT V - WILDERNESS TO JOSHUA (3-5 weeks)

A. Material to be covered and key concepts

1. The problems facing Moses in the Desert.
 - a. People enthused; people depressed; some want to return.
 - b. The concept of the demoralization of a people under slavery and the forty years in the desert to develop positive attitudes.
2. Development of a simple government and laws.
 - a. Tribal development - Judge system - Moses judge.
 - b. Ten commandments - especially meaning of last six.
3. Culmination of the unit.

B. Methods, techniques, crafts

1. Make their own ten commandments based on their own values.
2. Compare to The Ten Commandments.
3. Write an original script with each character introducing himself.
4. Culminate all activities; committee work; model encampment, biographies, etc.

Bibliography:

Zeligs, Dorothy	A Child's History of the Jewish People May be used in each unit
Zeligs, Dorothy	The Story Bible May be used in each unit
Gilbert, Martin	An Atlas of Jewish History
Boruch, Behn	The Story of Abraham: Unit I and II
Levinger, E. E.	Great Jewish Women: Unit I and II
	Goodman, Henry Our People In Olden Days

FIFTH YEAR - AGE 10-11JUDGES TO BAR KOCHBAUNIT I - HOW THE JEWS MADE A NATION

1. Orientation
 - How old was the world? How old the Jewish people?
 - What empires were contemporaneous?
 - What kind of civilization in Canaan?
2. Odds Against the Jews
 - The Empires to North and South
 - The Desert Tribes - The Commercial Interests of the Philistines.
 - Joshua - Deborah - Samson
3. Saul - The First King
 - a. The admonitions of Samuel against monarchy.
4. David
 - a. Legends - David and Goliath; David and Jonathan
 - b. Consolidation of nation
5. Solomon
 - a. Through David united the kingdom, it was left to Solomon to build the Temple, because David was a man of war.
6. Glories of Solomon's reign - his wisdom

UNIT II - BURDENS UPON THE PEOPLE

7. The great change from nomadic to agricultural life.
 - a. The break-up of tribal customs of common ownership of land - appearance of classes - enslavement for debt - tax collection - forced labor.
8. The Inglorious Aspects of Solomon's Reign
 - Armies - taxes - forced labor gangs. Suppression by "strong men" overseers.
9. The Division Into Two Kingdoms
10. Ahab, and Naboth's Vineyard
 - The Prophet Elijah and the Revolt under Elisha.

UNIT III - THE PROPHETS

11. Origins of the Prophets
12. The Prophets of Social Justice
 - a. The Deuteronomic Code
13. The Prophets of Peace
14. Changed Conceptions of God

UNIT IV - THE BABYLONIAN CAPTIVITY

15. Crushing of Israel by Assyria
16. Conquest of Judah by Babylon
17. Jewish life in Babylonia.
Development of the Synagogue, and the teaching of the Torah.
18. Two conceptions of Jewish destiny.
 - a. Ezekiel and the return to Palestine
 - b. The Second Isaiah - and the idea of Universalism.

UNIT V - JEWS AND GREEKS

19. Stabilizing the land, the law; rebuilding of the Temple.
20. The influence of Greece and Alexander the Great.
21. The attempt by Antiochus to destroy Jewish culture.
22. Different meanings of Greek culture. Class divisions among the Jewish people.
23. The Maccabean Revolt
24. The Maccabean Victory

UNIT VI - JEWS AND ROMANS

25. National growth after the Maccabean victory.
26. The Nature of the Roman Empire.
 - a. Corruption in the ruling house of the Jewish people.

27. The growth of parties among the Jewish people -
The Pharisees - The Sadducees, The Zealots - the
Essenes.
28. The Sanhedrin - Growth of Jewish oral law -
Hillel and Shammai - The law enjoining study.
29. The Wars Against the Romans
Akiba - Barkochba.
30. The preservation of Jewish culture:
Jochanan ben Zakkai
31. The Beginnings of Christianity
32. The early dispersion of the Jewish people.

Text book - Our People in Olden Times - by Ben Israel -
Kinderbuch Publishing Company, New York
Work book based on same.

The Story Bible - Vol. 2 - Dorothy F. Zeligs

The Jewish People - Vols. 1 and 2 - Deborah Pessin

Teachers' Bibliography:

Older:

A. L. Sachar - A History of the Jews (Available at
public libraries, very good and reliable)

Salo W. Baron - A Social and Religious History of the
Jews - Vol. 1 and 2

L. Finkelstein, Editor - The Jews, Their History,
Culture and Religion - Vol. I, Chapter 1 and 2.

Current:

M. Gilbert - The Atlas of Jewish History

J. Gribetz - The Timetables of Jewish History

H. Schauss - The Lifetime of A Jew

E.J. Bickerman - The Jews in the Greek Age

J.A.Kates & G.T.Reimer, Reading Ruth: Contemporary Women
Reclaim A Sacred Story

A.O. Bellis - Helpmates, Harlots, Heroes, Women's Stories
in the Hebrew Bible C.A.Brown - No Longer Be Silent,

First Century Jewish Portraits of Biblical Women

B.J Brooten - Women Leaders in the Ancient Synagogue

SIXTH AND SEVENTH YEAR - AGE 11-13JEWS IN THE MIDDLE AGESFROM BAR KOCHBA THROUGH THE DEMOCRATIC REVOLUTIONS

The following outline is set forth in broad topics, such as the Dispersion of the Jews, the Development of the Written Tradition, the Economic Status of the Jews, etc. It is designed to give a good basic understanding of Jewish history in relation to great world-changes. And, indeed, this period of time presents an unparalleled opportunity to illuminate the notion of historic change, and to depict the broad phases through which Western civilization has passed. Also, because of the confluence of Jewish, Arab and ancient Greek thought, it is an excellent opportunity to acquaint the student with the great issues and thought-systems that have developed down the centuries.

This outline, however, must be supplemented by concrete and colorful information about the everyday life of the Jew, about the customs and culture of the lands in which they lived, about the homes, schools, communal institutions, and biographies of the principal characters in Jewish history. It may be, also, that some teachers will prefer an alternate grouping of the subject matter, in terms of the lands in which the Jews lived, Babylon, Arabia, North Africa, Spain, England, France, Germany, Poland and Russia. Kinderbuch Publishers in New York City has followed such a pattern in its recently published "Our People Through The Middle Ages." This volume carries Jewish history through the expulsion from Spain and the discovery of the Americas. It is the first in a projected two-volume series. It is a rich and many-sided volume, strong in social interpretation not usually found in other writings.

Dorothy F. Zeligs in her "A Child's History of Jewish Life" and "A History of Jewish Life in Modern Times", establishes the setting of everyday life in the various lands in an interesting fashion. This could serve as a point of departure but must be supplemented by broader knowledge as to underlying trends and patterns of history.

Children in this age-group are ready to do outside assigned reading and to bring in reports. The period is rich in opportunity for interesting and dramatic reports, on the lives of the great poets and men of affairs, the travelers, the adventurers such as David Reubeni; the false messiahs, the scholars who helped open up the worlds of astronomy, geography,

medicine, mathematics.

JEWES IN THE MIDDLE AGES - FROM BAR KOCHBA THROUGH THE
DEMOCRATIC REVOLUTIONS

UNIT I - Dispersion of the Jews - Development of the Talmud

1. The Dispersion of the Jews.
 - a. In ancient times.
 - b. After the final fall of Jerusalem.
2. A History - Map. From the First to the 19th Centuries.
 - a. Main trends.
 - b. Historical change - The Slave - Feudal - and Commercial - Industrial Societies.
3. The Talmud.
 - a. Origins - The Rabbinic Tradition.
The Sanhedrin - Akiba.
4. The Talmud - Continued.
 - a. The Palestinian Talmud.
 - b. The Babylonian Talmud.
5. The Talmud - Continued.
 - a. Divisions of the Talmud.
 - b. Reflection of life and laws in various lands.
 - c. The humanistic elements.

UNIT II - The Golden Age In Spain

6. The Origins of Mohammedanism.
 - a. The Man and The Doctrine.
 - b. Relationship to the Jews in Arabia.
7. The Spread of Mohammedanism.
 - a. Attitude toward conquered people.
 - b. Various Jewish Communities.
8. The Golden Age in Spain.
 - a. The Origins of Jewish Life in Spain.
 - b. The General outlines of the Rise and Fall of Jewish life in Spain.
9. The Golden Age in Spain.
 - a. Biographies of the great Jewish men of learning, finance, politics.
10. The Golden Age of Spain.
 - a. Jewish learning - The Academies.

- b. The Poetry and Writings of Solomon Ibn Gabirol and Judah Halevi.
- 11. The Golden Age in Spain.
 - a. Jews and Arabs as Transmitters of the Ancient Classical Learning.

UNIT III - The Economic Status of the Jew.

- 12. The Economic Role of the Jew.
 - a. In the ancient world.
 - b. In the feudal period.
- 13. The Economic Role of the Jew in the developing Commercial-Industrial System.
- 14. Expulsion from Western Europe.
- 15 and 16. The Bloody Centuries.
 - a. The Crusades.
 - b. The Black Plague.
 - c. The Ritual Murder Myth.
 - d. The Consolidation of the Church Power - The Inquisition.
- 17. The Origins of the Ghetto.

UNIT IV - The Development of the Written Tradition.

- 18 and 19. Changing Schools of Thought.
 - a. The Babylonian Academies.
 - b. The Karaitic Revolt.
 - c. Saadiah Gaon.
 - d. Rashi.
 - e. Joseph Caro.
- 20. The Conflict of Reason and Faith.
 - a. In Philo.
 - b. In Arab-Jewish Philosophies - The Various Conceptions of God.
 - c. In Maimonides.
 - d. In Spinoza and Uriel Acosta.
- 21. Jewish Migrations after the Expulsion from Western Europe.
 - a. In Turkish Lands.
 - b. In Poland.
 - c. In Italy.
 - d. England and the Low Countries.
 - e. Reformation Germany.

- 22. How Jews Lived - The family - The Kehillah - The celebration of holidays.
- 23. Varieties of Religious Development.
 - a. The Cabala.
 - b. The False Messiahs.
- 24. Varieties of Religious Development.
 - a. The Hassidic Movement.
 - b. Elijah of Vilna.

UNIT V - The Beginning of Modern Times.

- 25. The Breakdown of Feudalism.
 - a. Economic Factors.
- 26. Growth of Liberalism and Humanism.
 - a. Renaissance.
 - b. Protestant Reformation.
 - c. Science and Philosophy.
- 27 and 28. The British and French Democratic Revolutions.
- 29 and 30. Origin and Development of the Yiddish Language and Literature.
- 31 and 32. Breakdown of Feudalism in Germany.
 - a. Moses Mendelsohn.
 - b. Lessing's "Nathan the Wise".
 - c. The "Science of Judaism".

BIBLIOGRAPHY FOR TEACHERS:

- A. L. Sachar A History of the Jews
- S. W. Baron A Social and Religious History of the Jews -
Second Edition, Vol. 3-4
- L. Finkelstein, Editor The Jews, Their History, Religion and
Culture - Vol. I - Ch. 3, 4, 5.
Vol. II - Ch. 11, 14, 18
- Jacob Rader Marcus The Jew in the Medieval World. A Source
Book.
- Martin Gilbert - The Atlas of Jewish History
- Judah Gribetz- The Timetables of Jewish History
- Marvin Lowenthal, Tr.- The Memoirs of Gluckel of Hameln
- Jane S. Gerber - The Jews of Spain

Readings for Students:

Selected reports from: Lion Feuchtwanger - Rachel
 Abraham Burstein - The Boy of Cordova
 " " Judah Halevi of Granada

Henry Goodman
 (Kinderbuch Publ. N.Y.) - Our People Through The Middle Ages

Dorothy F. Zeligs - A Child's History of Jewish Life
 " " A History of Jewish Life in Modern
 Times

"DEEP ARE THE ROOTS: THE FORMATION OF THE MODERN
JEWISH PEOPLE IN EASTERN EUROPE"

Texts:

- Teacher: Course of Modern Jewish History, Howard Morley Sachar
A Treasury of Yiddish Stories, Howe & Greenberg
 (esp. Introduction)
- Student: Pictorial History of the Jewish People, Nathan Ausubel
Limited use: The Jewish People, Book Three -- Deborah Pessin
A History of Jewish Life in Modern Times -- Dorothy Zeligs

Sources of Background & Class Material: The World of Sholem Aleichem -- Samuels
The Parasite -- Mendele Mocher Sforim, trans. Stillman
The Great Fair -- Sholem Aleichem, trans. Kahana
The Jewish Holy Days -- Schauss
Life is With People -- Zborowski & Herzog
A Lantern for Jeremy -- V. J. Jerome
Yiddish Folktales -- Beatrice Weinreich

Silverman

1. An introductory discussion, lasting one or more sessions, should focus on the question of where people get some of their ideas and mores. A class survey will reveal that most (probably, all) the kids plan to go to college; that none is considering a career in the steel, oil, auto or banking industries and that their families do not have friends in those industries, either; that many kids were born in other cities and a majority of their parents were; that few, if any, kids' families have been in America for more than four generations. Do a survey on social attitudes toward major issues of the day, a "gallup poll" on: Vietnam, Civil Rights, the Israel-Arab conflict, Student Rights (dress codes, etc.). Is it just a coincidence that so many of the answers are alike? Try a survey on "personal" matters: favorite colors, hot dogs vs. hamburgers, favorite singing groups, best kind of vacations, etc. Why is there such strong similarity in attitudes in one area vs. such wide diversity in another?

Guide the discussion toward discovery that, in addition to

personal attitudes, there are some group attitudes and that these are determined or influenced by what the group is and by its background or history. Test the discovery by having the class devise a "gallup poll" on group attitudes and personal attitudes to be taken among parents: a uniform series of questions that will be asked of each set of parents, with the answers tabulated in class the following week.

What does the class perceive as Jewish attitudes? What other supplemental schools (like this one) do they know of? Has anyone heard of Black Freedom Schools, cultural and language classes among Japanese and Chinese Americans, in the Slavic (Russian, Ukrainian) and Armenian communities? Of El Teatro Campesino in the Chicano community? Why are people concerned with their background, their history, their heritage, their roots? Where do the perceived Jewish attitudes come from?

Survey the family origins of the class and demonstrate that the American Jewish community is largely descended from Eastern European Jewry, the main center of Jewish settlement since the Middle Ages. There are the roots and the purpose of this class is to examine what they were and determine what value they have for us today.

- II. Review everything the kids can recall about the "shtetl" . . . from earlier classes, stories, "Fiddler", etc. Modes of dress, economic life, relations with non-Jews, geographical location, social organization, etc. Questions we will try to find answers for: How did the Jews come to be in Eastern Europe? Why did life in the shtetl develop as it did?

Brief review of medieval origins of Polish Jewish

Sachar: pp. 31-35

Community and the Kahal system. Ausubel: 133-138

Jews on the periphery of the feudal social structure, Pessin: pp. 61-65

not by choice but by force. Zeligs: 7-10, 23-28,

Walled ghettos and the kahal: explore their negative and positive aspects. Avoid tendency to romanticize kahal: examine power structure of wealth and yikhus (status). Why did Jewish guilds have to form own synagogues? How could kahal leaders accumulate wealth? 32-34

- III. The social role of Jews in the Polish Empire.

Ausubel: pp. 136-137

Agent (arendar) for the Polish pan (lord). First target of resentment of Ukrainian peasants, first victims of Khmelnitsky revolt, 1648. Explore and discuss the similarities between this period and the position of Jewish small shopkeepers and landlords in Black ghettos. Note, especially: Did Khmelnitsky's massacres of Jews help or hinder Ukrainian drive for freedom? What came of Jewish reliance on pans for protection? Can we draw lessons for today? For Black revolution? For Jewish community? Do Jews have more choice over their social role today? If so, what can Jewish community do today that couldn't be done in 1648?

IV. Jewish Reaction to Oppression -- One Form The False

Ausubel: pp. 142-143

Messiahs: Sabbatai Zevi (pronounced: Shop-tzi Pessin: pp. 89-98

Tzvee) and Jacob Frank (the Frankist movement). Zeligs: pp. 103-111

Explore and discuss the intensity of despair required to convince huge masses of the impending end of the world. Note year of Sabbatai's Messianic announcement: 1648. Meaning of Messiah in Jewish tradition. Interesting parallels: Father Divine movement in Black Ghettos during 1930s Depression; emphasis on Messianic faith in Nazi death camps (Ani Maamin -- I Believe -- in the coming of the Messiah).

Stretching historical imagination: what circumstances could lead to a Messianic movement now or in near future? What new forms might it involve in the space age?

V. Jewish Reaction to Oppression -- Another Form Ausubel: pp. 230-231

Background: partitions of Poland by Russia and

Sachar: pp. 73-74

Prussia, 1772, 1792, 1794. Impact of anti-feudal, Zeligs: pp. 64-66

anti-monarchy and egalitarian revolutions in U.S., 1776 and France, 1789. Role of Gen. Tadeusz

Kosciuszko (Tah-day-ush Kosh-oosh-koh) as international revolutionary (did anyone mention

Che Guevara?). Effect of slightest hope for ** These freedom on Jewish "compliance", "passivity", names can provide the basis

for a footnote

"non-resistance", "other-worldliness". Explore discussion on the origins and discuss the meaning of the Jewish Legions of Jewish family names.

in the Polish Revolts of 1794, 1830-31 and Note that "owicz" is the

1860-63. What was the social position of the Polish form of "son of" young men who fought with Berek Joselowicz (Hebrew: Ben; Russian:

(Yoh-sef Bear-koh-vitch)** as contrasted with ovsky). Thus, when the the position of the arendars a century earlier? Czarist government

What was different in the situation of the Jews? established "family

Are the characteristics in quotes above "Jewish for Jews in the late 19th

traits"? Why are they encountered so often in century, the fathers' name

Jewish history? Why are there times when formed the basis for the

opposite traits appear? permanent family name.

by

Also note "editing"

clerks

U.S. Immigration

by

and "Americanizing"

upward-mobile second generation.

Explore and discuss the effects of objective conditions on subjective reactions to oppression. Is it really a matter of "bravery"? Two possible areas of wide-ranging discussion and research (if the kids get fired up, it could take half the term. Great!): Alternating periods of compliance and revolt in Black history; the dual trends of despair and resistance among Jews in Hitler Europe. (Further illustrations on this theme can be drawn See: They Fought Back,

from later portions of this course, as well.) Or, sticking closer to the subject: suppose you (students) were a tailor's apprentice in Vilna in 1794. You've faced many hardships at the hands of Poles. You just read Berek's call to arms to fight

names

Yuri

for Poland's freedom. What are the varied reactions among you and your friends, other apprentice lads?

VI. Onward and Downward with the Czars Ausubel:
pp. 131-132,
Background: backwardness of Russia -- Expressed
231-233

in attitude of Ivan the Terrible, massacre of Alexis
Sachar: pp. 80-96
Mikhailovich's troops in Lithuania. Russia ruled by
Pessin: pp. 147-157
ukase (oo-kahz) of the Czars. Catherine II acquires
Zeligs: pp. 209-243
one million Jews (1772-1795) and finds a place for
them: The Pale of Settlement. Jews constitute a
large part of population, yet largely excluded from
political, social and economic life. Compare: Negro
population of Deep South in the past century since
Emancipation.

Alexander I tries liberalism in the face of Napoleonic
"threat", regains his autocratic senses at Congress
of Vienna: Jews, back to tighter pale.

Nicholas I adds to further destruction of Jewish See:
In Those Days,
rights, 1827, by further constricting area of settlement Eliezar St
and permissible trades and by institution of novel
about young
Cantonments -- 25-year military draft. cantonist.

Explore and discuss: Were the Czars evil only to Jews?
How did Russian peasants live? Better or worse than
Jews, on the whole? What is significance of fact that
Alexander II allowed nobility to free their serfs if
they wished, at same time that he was granting more
rights to Jews?

VII. Jewish Reaction to Oppression -- Still Another Form As
above. Also see
An old Yiddish folk saying goes: "Vee es kristlet The
Parasite, esp.
zikh, azoi yeedelt zikh" -- As it goes with the
Introduction,
Christians, so, too, with the Jews. Under an
pp. 6-10.
autocratic government that didn't care how the
people starved to death, the Jewish "self-government",
the kahal, reflected some of the same callousness and
much corruption. The chappers were agents of the
kahal, and the tax-collectors gouged the poor, while

the kahal officialdom grew fat. How would this development effect the ideas of Jewish young people who were beginning to react to revolutionary stirrings? Who would they see as their enemies? Who would they consider friends?

VIII. The Noose Grows Tighter

The 62 years between the coronation of Alexander II (1855) and the end of Czarist rule (1917) can sound like the record of a madhouse, run by madmen. Especially if we look only, or mainly, at the actions of the Czars and their ministers. On the one hand, Russia was coming into the modern world, symbolized by Alexander's freeing of the serfs. On the other hand, the same Alexander, his son (Alexander III) and the last Czar, Nicholas II, turned Russia into a "prison house of nations" and plunged the people into such misery that only a bloody revolution and bloodier civil war could sweep away the accumulated madness.

A similar contradiction appears in Jewish life: during this period of greatest oppression and misery, severe poverty and starvation, there developed the most significant aspects of Jewish culture and Jewish social ideas. In order for this vital period to make sense, some time should be spent developing an understanding of the upheaval that accompanies great social change (like the upheaval in a pot of water as it reaches the boiling point and the water becomes gas . . . a new form).

Another key factor to bear in mind while reviewing this period: the oppression of the Jews was no longer a matter of religious persecution, inspired by the Church, although the legacy of those centuries of hatred provided the fertile soil for the new oppression. Rather, massacre of Jews became a state policy beginning with the first pogrom in 1871. (Note: the term, "anti-Semitism" was first used, in Germany, in 1879.) Jews were no longer simply "anti-Christ" who could conceivably repent and adopt the true faith; they were now non-Russian, implacable enemies of the State . . . a race apart . . . an inferior race that could, therefore, be slaughtered in the name of the nation. If the kids discover nothing else than that racism is the ideology of modern, industrialized societies

finding a "scientific" rationale for the oppression and exploitation of subject peoples and that anti-Semitism is one branch of that poisonous tree -- if that's all that stays with them -- the year's work will have been a major step in their Jewish education.

	<u>REFERENCES</u>
Alexander II	
Apparent Enlightenment (Serfdom Abolished)	Ausubel:
p. 233	
A. Draft service reduced.	
B. "Cantonment" abolished.	Sachar: pp.
181-186	
C. Most Jews still confined in Pale	Pessin:
pp. 157-158,	
although limited numbers of	
160-161	
"assimilated" Jews travel and work	Zeligs:
pp. 253-254	
outside Pale	
Reactionary Policies Return	Sachar:
pp. 186-188	
A. Polish Rebellion Crushed	p. 198
(conclusion)	
B. Economic Competition stimulates growth	Pessin:
pp. 167-169	
of Anti-Semitism	Zeligs: pp.
254-261	
Alexander III	Sachar: pp.
240-243	
	Zeligs: pp. 253-256
Russification and Reaction	Ausubel:
234	
Official Government Sponsorship of Pogroms - 1881	Pessin:
pp. 166-167	
May Laws	
Brutal Attempt at Complete Destruction of Jewish	
Sachar: pp. 243-246	
Economic Life	Zeligs: p. 256
	Pessin: pp. 169-170
Nicholas II	Sachar: pp.
246-249	
1. Further Intensification of Terrorism and	

IX. The Enduring Fruits of Eastern Europe's Roots: Secular Jewish Culture; Labor and Socialist Movements; Zionism

Of all the forms of response to oppression in Eastern Europe, these three had the greatest impact on the further development of the Jews as a modern people and, especially, on the nature and character of the American Jewish community: a consciously-created secular culture, based on and enriching the folkways of the Jewish people; a strong labor and socialist tradition, in conflict with both Czarist tyranny and the "shayneh yiden" -- the upper classes by virtue of wealth and status; and Zionism in all its various shades and ideologies. It is a sad comment that, although all three responses were and remain intimately related, only Zionism is dealt with to any meaningful extent in the course materials we have selected. Massive material exists in Yiddish, of course, but barely anything in English. Teachers should make every effort to read Jerome's A Lantern For Jeremy for its picture of Jewish involvement in the revolutionary movements of Eastern Europe. And, for a truly amazing portrayal of Jewish factory workers by I. L. Peretz, read his extended short story, "A Weaver's Love" in the Jewish Life Anthology.

A vital point to bear in mind in discussing these three trends is that, while they must be discussed separately for purposes of clarity, they are all interrelated and interwoven to the extent that only a scholasticist would undertake to determine where one trend leaves off and another begins.

A) Secular culture

The meager references in the course materials deal with the development of secular Jewish culture almost as a "gift" from Western civilization, via the intermediation of the Haskalah (enlightenment) movement beginning in the early 19th century (e.g., see Ausubel, p. 239). However, if the maskilim (enlighteners) can be seen as walking toward the mass of East European Jewry, an accurate picture would show large masses walking toward the maskilim, as well. The American and French revolutions -- and the Napoleonic semi-emanicipation of the Jews -- had demonstrated that silent suffering until the arrival of the Messiah was not necessarily the only path open to Jews. Too, the increasingly racist nature of Czarist oppression rendered useless and obsolete one of the traditional roles of the rabbinate: shtadlones -- petitioning and importuning the powerful to deal mercifully with the Jewish community.

Most important, in fact, was the revolutionary atmosphere that began to pervade all of Czarist Russia. The answer, one could say, was blowing on the wind . . . and it blew into the shtetl and even into the yeshivas.

As more and more of the peoples' time was taken up with fending off starvation, there remained less and less time to devote to study of the Talmud or even to perform many of the 613 blessings required of the pious Jew. A century earlier, this fact had given great impetus to the sweep of Hasidism; although the "miracle-working" rebbes no longer held sway, neither were the learned ever to return to their former dominance. Instead of prayers and psalms -- which poverty hadn't permitted them to learn -- ordinary workers sang Yiddish folksongs at their work and in rare moments of leisure . . . folksongs set to Hasidic melodies in some cases, and even to the tunes they heard the peasants sing on the market days when the latter came to the shtetl to sell their produce.

Thus, although the writers of the Haskalah turned to Yiddish as a tactical means of reaching the Jewish masses, they discovered the root sources of a rich and varied folk culture that, almost like an oil-well "gusher", came roaring up in literature, theater, music and art in the brief century before the Hitler holocaust. (See A Treasury of Yiddish Stories, Introduction, pp. 3-19.)

Because this folk, or ethnic, culture grew up in the Yiddish language, secular Jewish culture has been generally linked to Yiddish and to Yiddishism; however, a conscious, secular approach to the totality of Jewish identity required a stronger motive-force than cultural fulfillment. Secularism, as a form of Jewishness, was developed as an ideology by political movements that saw the "Jewish question" in terms other than religion. These were, primarily, the labor-Socialist movement and Zionism.

Worth trying and discussing: play some recordings of cantorial renditions, then some Hasidic melodies, followed by Yiddish folksongs and, finally, some songs from the Jewish labor movement (for the latter, try "Out of the Ghetto", sung by Leon Lishner). After the kids have a good feel for the vitality and earthiness of Yiddish folksong, see if they see any parallels when they compare, say, Marian Anderson singing Negro spirituals with Ray Charles or James Brown. Kids might get a really deep appreciation of the meaning of "Soul".

B) Labor-Socialist Movement

As Russia painfully began to become somewhat industrialized in the 19th century, some slight movement in that direction began in the Pale of Settlement, too. There were some "native" industries -- e.g., sawmills or furniture factories in villages near forests or on log-carrying rivers -- and, generally, that type of manufacturing that required minimal capital investment in machinery; small textile plants, shoemaking shops and dress-making and tailoring shops employing handfuls of "hired hands" (not ready-to-wear garment factories -- they came much later). In almost all cases, the employers were Jewish, as were the workers. Thus, in fairly familiar surroundings, Jewish workers began to learn the facts of life of capitalist economy. (What, you haven't read Peretz' "A Weaver's Love" yet? Do it now!)

The fledgling labor movement in Russia was opposed, of course, by all the fury of the Czarist police, army and Cossacks. The same police, army, Cossacks and "Black Hundreds" that pogromized the Jews. Small wonder, then, that the Russian labor movement should swiftly become a) revolutionary; and b) convinced that its cause was one with that of all the oppressed minority peoples and ethnic groups in the Czarist Empire including, of course, the Jews. Again, we are on one of history's two-way streets: revolutionary-minded Russian workers and students seeking out their natural allies among all the downtrodden at precisely the same moment that a growing segment of the Jewish population was becoming part of the working class and seeking the meaning of this new situation. (Use this background for a deeper appreciation of the meaning of "Hodel" -- Tevya's Daughters: not only the character of Pertchik (Feferl), but Tevya's reactions to his ideas.)

From its very beginnings, the Jewish labor movement faced some serious and knotty questions that still plague labor and radical movements today. For example: although they completely supported the socialist ideal of a true brotherhood of "workingmen of all nations, tongues and kindreds" (in Lincoln's phrase), Jewish socialists sought to continue and strengthen Jewish secular culture. Was this encouraging separatism at the cost of unity? (Do Black Power groups and "Black is Beautiful" ideas threaten unity of black and white radicals and liberals? If so, are they "wrong"? "Right"?) On the other side of the coin, the Jewish labor movement came into conflict with Jewish employers and with the Jewish religious and social

- Theodor Herzl Zeligs: pp. 360-364
1. Rise of political anti-semitism in the West Pessin: pp. 178-187
 - a. Dreyfus Case
 2. Der Judenstat ("The Jewish State") - an answer to anti-semitism
 3. First World Zionist Congress
 4. Efforts with Kaiser and Sultan fail to establish a homeland in Palestine

Increase in Zionist Organizations

1. Establishment of Jewish National Fund (JNF) to buy land for settlement
2. Poalo Zion (Labor Zionists)
Mizrachi (Religious Zionists)

Change in Zionist Orientation

1. Second Aliyah - Emphasis on Farming and Socialist Principles
 - a. The Kibbutz ("Collective")
2. Use of Hebrew as a living language.
3. Palestine to be the center of Jewish consciousness.

Sholem Educational Institute
Curriculum

GRADE SEVEN

The History of Our People in Our Country

TEXTS:

Teacher: Schappes, Morris U., The Jews in the United States
Schappes, Morris U., Documentary History of the Jews in the United States

Students: If the reading level of the class is high, the teacher will be well-advised to use the first Schappes book, above, either as a text or for research projects. At the very least, parents should be encouraged to make the book part of the home library, both for their own use and to have it available to the kids.

Extremely limited in value, but usable in the pre-Civil War period:

Pessin, Deborah, History of the Jews in America

Sources of Background and Class Material:

Border Hawk

The New Country, trans. Henry Goodman

Aleichem, Sholem, Adventures of Mottel, the Cantor's Son, trans

Gold, Michael, Jews Without Money

Rosenfeld, Morris, Selections from Poetry and Prose

Roth, Henry, Call It Sleep

Saul, Shura, The Right to be Different

Suhl, Yuri, Ernestine L. Rose

----- One Foot in America

----- Cowboy on a Wooden Horse

I. An introductory discussion lasting one or more sessions, should focus on the question of what is "American History." The class might list all the famous American heroes they've heard or read about, seen in films and TV, etc. Why did no one list Kosciuszko (Gen. Tah-day-ush Kosh-oosh-koh) or Kossuth, Crispus Attucks or Denmark Vesey, Asser (Asher) Levy or Benjamin Nones (Noh-ness)? How come all the people we know about are white, Anglo-Saxon (mainly English), Protestants? Is it because America was settled by WASPs? Yet, in 1654 -- 122 years before the Revolution -- at least 18 languages were spoken on the streets of New Amsterdam (later, New York) by its population of barely 1,000. The fact that English is the language of the United States has always been the obvious "proof" that America's roots were predominantly, if not exclusively, English. Yet the Continental Congress adopted English as the official language by a majority of just one vote. We know all about Paul Revere's ride. How come our history books, movies and plays "overlook" the fact that the first man to die for American independence was a free Black man, Crispus Attucks, at the Battle of Bunker Hill?

Guide the discussions toward discovery that the teaching of history -- in schools and in society as a whole -- reflects the attitudes, prejudices and interests of dominant groups. Since history cannot record everything that happened in the past, there is a constant process of selection at work. What is selected to be remembered depends on who is doing the selecting. Also, when the selection is being made often plays a role. Today's school

textbooks tell much more about the role of African Americans than they did 20 or 30 years ago. Why? Test this discovery by having kids and their parents write brief descriptions -- independently of each other -- of the family activities over a specific weekend, both joint activities that involved parents and kids, and activities pursued separately. If the parents papers were to become part of "family history," would any record remain of the things the kids did alone? Whose perception of joint activities would "go down in history?" Would this be true even if it were an inaccurate perception?

Finally, let's tackle the basic question: so what? What matter if the history we learn is incomplete or distorted, if it slights or ignores contributions of one or another ethnic group, if it overly glorifies one group or one set of ideas?

Discuss and explore the effect on self-respect of self-knowlege. If you know you can't carry a tune, will you sing? But what if what you "know" isn't true? For many decades, the children of immigrants from Eastern and Southern Europe (Slavs, Hungarians, Rumanians, Italians, Greeks, Armenians -- and Jews) were taught in school as a "fact" that those who began arriving from those areas in the 1880s and after were "unschooled and unable to understand 'American Ways'" and that their inability to speak English properly plus their ignorance accounted for their poverty and the filth and disease in which they lived. How did "knowing" these "facts" affect the students' attitudes toward the languages and cultures of their parents? Would the reaction have been the same if the textbooks described the beauty of these languages and cultures and if they celebrated the fact that American culture would be enriched by the colorful diversity brought by the immigrants?

Discuss and explore, too, the effect on attitudes toward others derived from history, and from "history." In the example above, what would be the attitude of a class of native-born, Anglo-Saxon children, reading the same textbook toward the children of Eastern and Southern European immigrants?

The purpose of this class, then, is to rescue from its imposed obscurity in American history the record of Jewish participation and development. In the process we will, it is to

be hoped, find facts and ideas useful for today.

- II. From the Very Beginning: The Two-Faced Year, 1492 And All That
 Schappes, pp. 3-5
 Pessin, pp. 7-27

History doesn't really "repeat itself," but it does come up with striking parallels. The flight of Apollo 11 and the moon landing were often compared to Columbus' "discovery" of the New World, and, simultaneously, the moon voyage was contrasted with the problems of poverty, war and injustice that continue to plague us. So, too, Columbus' journey started under the shadow of the brutal expulsion of Jews from Spain. Explore and discuss, based on recollections from earlier studies: how come so many Jews (open and Marranos) were so influential in Spain as to have played their roles in Columbus' voyage as financiers, comptrollers, doctors, interpreter, suppliers of maps and astronomical aids?

A fun debate: Was Columbus Jewish?

- III. Such a Big Background for Such a Small Settlement!
 Schappes, pp. 7-9
 Pessin, pp. 30-38
 Schappes Documentary, Intro., pp. IX-XI

Britain and Holland vs. Spain and Portugal and the Catholic Church. Mercantilism vs. feudalism. All this must be understood in order to understand why the first Jewish settlement in North America took place where it did and when it did and the way it did. The "New World" as a mirror of the Old World. Jew-burning (auto de fe -- act of faith) in Lima, Peru (1639) and Mexico City (1649). Recife (Pernambuco), Brazil and the role of the Jewish community. Why were Portuguese Marranos disloyal to Portugal? Shouldn't people always support their country when it's at war?

- IV. From the First Day: Something Different About the Place
 Schappes, pp. 9-13
 Pessin, pp. 41-52
 Schappes Documentary, pp. 1-13

Reviewing the bare facts of the Jewish settlement in New

Amsterdam, September, 1654 raises a fascinating question: Why is this rebuff different from all other rebuffs? The reasons the Jews could fight Stuyvesant's hatred of themselves (and Quakers, Lutherans, Baptists and Catholics) are explained -- and important -- but don't fail to notice this completely new note in over 1,500 years of Jewish history: although Jews had no more rights in New Amsterdam than elsewhere, they did have the chance to fight for their rights. In the more than three centuries since then, this is the one right given by America to Jews and all other oppressed groups; everything else was won, step by step.

Contrast: the arrival of Jews in N.A., 1654, and the arrival of 20 Black slaves in Virginia, 1619 (sold by the Dutch.) America as hope for Jews, as despair for African Americans.

Explore, discuss and underscore the effect on civil rights of other minority groups of the Jewish campaign against Stuyvesant's tyranny. Reverse side of coin: could the Jews have won so much, so fast, if they were the only non-Dutch group seeking rights? Lessons, anyone?

V. New England: Religion vs. Freedom; Freedom vs. Earning a Living
 Schappes: pp. 13-15
 Pessin: pp. 54-64

Fascinating: the Massachusetts Colony, depicted as the cradle of so much Americana (Mayflower Compact, Plymouth Rock, Boston Massacre and Tea Party, Paul Revere, etc.), was so hung up on the purity of the Puritan religion that it remained virtually Judenrein. The emphasis on state religion there also produced the Salem witch hunts. Freedom for one group isn't really freedom, it seems. And a state religion can't abide real freedom

But freedom alone is not enough, either, as Rhode Island indicated. In the absence of economic potential, Roger Williams' advanced ideas alone could not create Jewish settlement.

Discuss and explore: how does proclaimed "freedom" vs. actual limitations on rights effect our country today. Do we also face the need to provide political and civil rights plus economic potential and opportunities? Can one be real without the other?

VI. 1,000 Jews: Where They Lived, What They Did, Why

Schappes: pp. 16-24

Pessin: pp. 66-76

Schappes Doc: Nos. (not pp.) 18, 21, 22, 25, 26,

Keep that figure in mind to keep perspectives straight: by 1775, about 1,000 Jews in the colonies out of a total population of over 2,600,000. Note, too, how the pattern of the Old World plays a major role in determining where Jews settle and how they earn their livings: while 95% of all Americans lived on farms, almost 100% of American Jews lived in four of the five largest cities. Why? Why not in Boston, too? Not the choice of the New World, but the imposed choice of the Old World.

Sidelight into how Jewish history is written, depending on one's viewpoint. Contrast Pessin's description of Jewish settlement in Georgia (pp. 73-74) with Schappes' (pp. 17-18.) Which does the class consider more true, more accurate? Compare, too, Schappes list of crafts engaged in by Jews with Pessin's exclusive concentration on merchants. Read some of the listed documents, especially 18, 25 and 29.

VII. Jews in the Revolution

Schappes: pp. 25-36

Pessin: pp. 86-96

Review issues leading to revolution and interests of Jews as merchants, craftsmen and plantation owners in opposing British rule. But contrast the significant British toleration of Jews in the Naturalization Act of 1740 and the extensive civil rights in New York. Ample reasons on both sides for Jews to support and oppose the Revolution. What reasons can the class find for the overwhelming Jewish support? Perhaps someone can be persuaded to do research on Tom Paine's ideas.

Re-stage the debate that raged in Congregation Shearith Israel in 1776 over staying or leaving New York, both the political and civil questions and the religious arguments: "dina de malhuta dina" vs. "resistance to tyranny is obedience to God" (Maccabees).

Discuss and explore the uniquely Jewish form of expressing support for the Revolution . . . voluntary exile by people who,

for 1,000 years, had faced repeated forced exile.

VIII. Anti-semitism in the Revolutionary Period
Schappes Docs. Nos. 35, 39 and 43

Worth a separate discussion in itself: the examples quoted by Schappes are only those found in printed material. Surely, individual Jews encountered many more instances of anti-semitism that were not recorded. Yet, their revolutionary zeal was not reduced. If anything, it was strengthened.

Anti-semitism occurs today within liberal and progressive movements (especially, in Black freedom movement and around question of Israel and Middle East). Can the experience of Jews in American Revolution have any relevance for Jews today? How does class feel Jews should respond to anti-semitism when it occurs within a cause that is fundamentally healthy?

IX. Constitution, Radicalism and Reaction
Schappes: pp. 37-48
Pessin: pp. 98-101
Schappes Docs. Nos. 45, 48, 50, 51, 52, 53, 54

Let history live! To the facts described in the text, see if we can understand the depth of feeling among Jews as the Constitution and Bill of Rights spelled out the meaning of freedom at a time when Jews in Europe and Turkish Empire were constantly persecuted and frequently slaughtered. Can we sense the emotions behind the flowery language of Jonas Phillips, or the Congregation of Newport? Can we fully appreciate the heartfelt conviction that sent Jews, in the huge majority, into the Jeffersonian radical movement and in opposition to the Federalists?

Explore and discuss the involvement of racism in the anti-democratic trends that led to the Alien & Sedition Laws.

Two remarkable stands of courage and principle: Seixas opposing the anti-French was hysteria (1798) and Benjamin Nones' reply to Federalist racism (1800). Discuss and explore Nones' declaration that he is a radical (republican) because he is a Jew. Is that position valid today?

X. The Struggle for Full Citizenship

Schappes: Pp. 57-58, 50-51

Pessin: pp. 101-102

Schappes Doc. Nos. 61, 67, 74

Although out of strict chronological order, discuss the battle in Maryland and North Carolina. In Maryland, note: early efforts by Jews and Jeffersonians, 1797-1803 (esp. Jefferson's attempt at using Federal power through appointment of Etting as U.S. Marshal); revival of struggle by Thomas Kennedy and other non-Jews on basis of principle, 1817-1826.

In North Carolina, note: Jacob Henry's famous speech, common cause of Jews and Catholics and the tremendous significance of the final victory -- in 1868, when Black legislators constituted a significant part of the Reconstruction legislature. Explore and discuss the effect on Jewish rights when racism is swept away.

XI. Another Insight Into Jewish Historiography

Schappes: pp. 49-63

Pessin: pp. 101-107

Compare Pessin's explanation of "How Freedom Grew" with Schappes' discussion of expansion. Is it just a difference of emphasis? Is Pessin more patriotic? Why does Schappes keep bringing up the matter of slavery? If, as introductory discussion indicated, knowledge of history effects your attitudes toward self and others, what attitudes toward American democracy might be derived from these texts?

XI. Development of Jewish Life Before the Civil War

Schappes: pp. 64-80

Pessin: pp. 111-138

Set the scene briefly: reaction in Europe between 1812 and 1860; economic expansion and crises in U.S. Broad background to this period: vastly greater civil freedom for Jews (as compared with Europe) produces greater diversification in religion and secular life, including secular organizations. Differences in Sephardic (Spanish-Portuguese) and Ashkenazic (at this time, German) Jewish practices; rise of Reform movement and aspects of

democratization of religious rituals (end of segregation of women.)

Special project: study and utilize (in dramatics, film, literature) Suhl's biography of Ernestine L. Rose (please . . . the project should not be limited to the girls in the class: that would be a travesty!)

Worth discussing: The anti-Irish, anti-Catholic pogroms; the Damascus Affair. What do these contrasting positions by Americans reveal about the economic bases of racism?

Very much worth discussing: Lack of Jewish involvement in the Mexican War; Rebecca Gratz' assessment; reflection of widespread opposition (See Schappes Doc. No. 95, intro.) Meaning in California history and condition of Mexican-Americans. Relation to Vietnam War.

XII. The Second Revolution: Struggle Against Slavery

Schappes: pp. 81-98

Pessin: 140-148 (if you must . . . but don't bog

Schappes Doc. Nos. 106, 109, 112, 116, 117, 123,

For secularists, there is a tremendous difference between understanding the factors that led most Jews in the South and some in the North to support slavery and condemning their position. They were, in the apt term applied to Judah P. Benjamin, "Israelites with Egyptian principles." By the same token, we reject the easy cop-out of some Jewish historians that Jews divided on the slavery issue, as did Americans generally." Sure they did, and for the same reasons; but where did the interests of the Jewish people lie?

For purposes of clarity in teaching, I would reserve for later those aspects of Schappes' chapter (roughly pg. 82, column 2 to pg. 86, column 1) that are peripheral to the main issue. Major emphasis would include the economic background of the slavery issue, the early participation of some Jews in manumission and abolitionist movements (our old friend, Benjamin Nones, doing just what you'd expect, as far back as 1793), the role of the 48ers from Germany, with special emphasis on August Bondi, and the great debate over slavery (without the distorted apologies in Pessin - Rabbi Raphall's "remarks" run 12 pages;

Schappes Doc. No. 126). Also, the formation of the "Jew's Company," the issue of Jewish chaplains and Grant's Order No. 11 -- all recalling the earlier discussion on anti-semitic weaknesses in a fundamentally healthy cause.

Topic for profound discussion: for many Americans, including Lincoln, Civil War was an almost unthinkable tragedy and it was extremely horrible in its destruction. Yet, for other Americans, including Jewish abolitionists, still more horrible and unthinkable would have been the continuation of slavery. In some respects, we face a similar situation today: for many, a complete upheaval in our society, whether violent or otherwise, is seen as the ultimate disaster. For others, the continuation of our society along its present lines is seen as still more disastrous. What do the kids think? As Americans? As Jews? How do they think their positions are influenced by their own places in society? By the interests of the Jewish people?

XIII. The Post Civil War Decades - Differentiation in Jewish Life
 Schappes: pp. 99-117
 Pessin: pp. 150-166

Except for occasional mutual references to certain names and institutions, our two texts might be dealing with Jewish history in two different countries. In this, they symbolize the main feature of the two decades, 1860-1880: differentiation or diversification of the American Jewish community. Economically, there were vastly rich Jewish bankers, merchants and industrialists and poverty-stricken workers, toiling 12 and 16 hours a day for their bread and approaching starvation during periods of unemployment. Ethnically, there were descendants of the Spanish-Portuguese settlers, outnumbered by the more recently-arrived German and Austrian immigrants. In religion, the old Orthodox now faced Reform and Conservative challenges. Competing secular organizations proliferated, as did newspapers and journals.

One can no longer (if one ever could) speak of just "the Jews;" instead, one must always ask "which Jews?" (Note that, among the many differentiations, Schappes stresses and Pessin indirectly admits one totally new to Jewish life: unaffiliated Jews, neither practicing Judaism nor adopting Christianity.)

Both texts are far more detailed in the areas they cover than meet our needs. By all means, the teacher should excerpt highlights from each to indicate the breadth of the diversity in Jewish life and the different ways developments in America effected various groups of Jews. Example: contrast the discrimination against Joseph Seligman (millionaire, German-Jewish, conservative politically, Reform adherent) at a Saratoga resort with the Ku Klux Klan lynching of S.A. Bieffield, (small storekeeper, Russian Jew, radical republican, probably Orthodox) together with a Negro friend and employee, Lawrence Bowman (Schappes Doc. No. 148).

Note, especially, Schappes' explanation of the reasons even Jewish millionaires were not at the heart of American industrial wealth and power, as contrasted with Western European experience. Note also his explanation of the origins of Jewish involvement in light industry, such as clothing manufacture, cigar-making, etc.

XIV. The Tidal Wave of Immigration: American Jewry Becomes

Schappes: pp. 118-143

Pessin: pp. 171-199

Schappes Doc. No. 146

Yid

Again, a broad background, but this time for a huge settlement. Review, briefly, the nightmare of Czarist Russia and the growing Jewish involvement in the revolutionary movement, the pogroms and May Laws following the assassination of Alexander II.

Equally important background: economic developments in the U.S., growth of industrialization, beginning mushrooming of light industry, early trade union development.

Here, history as facts and figures can give way broadly to living history, as found in literature and song. Major use of the recommended materials and more should be made to enable the kids to become immersed in the feeling of the period, its titanic labor struggles, its bubbling cultural creativity. Turn the classroom into the Lower East Side: debate the Spanish-American War, the Haymarket Massacre, Zionism vs. Socialism, Hebrew vs. Yiddish, vaudeville plays vs. literary theater; organize a strike, a landsmanshaft, a cap-makers shul (should the bosses be members, too?); welcome newly-arrived relatives at Castle Garden,

teach them English, how to get a job, where to find rooms, get a free loan, how to relate to the non-Jewish school teacher and policeman, etc.

Two areas of discussion and exploration (in addition to the dozens that can flow from the foregoing): understanding how, despite the poverty and the need for intense struggle -- personal and organized - the mood was one of hope and conviction that life would be better. Note how this was almost inevitable in view of the almost miraculous difference in the conditions of life here as compared with Czarist Russia. What would a Russian policeman do when a Jew walked by? Growl an insult, at best. While in America . . . Contrast this with the lack of hope in today's ghettos. Are the conditions of life there (often, the same neighborhoods, even the same buildings, but 50 years older "miraculous" by comparison with the past?

Another matter not to be overlooked: What was the "price" American society exacted from the immigrants and their children for "success" in terms of changes in language, cultural patterns, etc. Was the prize worth the price? Could it have been done another way? Will the same price apply to the inhabitants of today's ghettos?

XV. Into the Twentieth Century

Schappes: pp. 144-173

The heroic violent labor ferment that is the hallmark of the period between 1900 and 1917 may seem strange to the kids unless they get a real feeling for the revolutionary ferment in Russia before and after 1905 and, at the same time, the mounting confrontation between the U.S. trusts and American labor.

To provide an idea of the emotional intensity and anguish of the great issues, try this: read, study and compare three poems, each of which are classics of their literature: "Litany at Atlanta," by W.E.B. DuBois, written after the Atlanta Massacre, 1906 (in *The Poetry of the Negro*, ed. Hughes & Bontemps); "City of Slaughter," by Chaim Nachman Bialik, written after the Kishinev pogrom in 1903 (*The Golden Peacock*, ed. Leftwich); and "The Fiery Panic," by Morris Rosenfeld, written after the Triangle Fire tragedy in 1911 (in source book listed). These are

all intense works; be aware of the need to lift the mood and relieve tensions in the class. You can always enlist "Mottel, the Cantor's Son" and his views of strikes.

It is hardly necessary to stress the relevance of this period to today. There is, in fact, no other period in America's past to which we might compare today's ferment among the poor. The critical difference, however, should not be overlooked: at the beginning of the century most American workers shared the poverty and oppression that faced the Jews and other immigrants, as well as Blacks being forced into sharecropping in the South. Today, the poor have a major hurdle in convincing most American workers and middle class people that there is abject poverty to overcome by drastic means. How might the Jewish workers have fared in a similar situation?

UNITED STATES JEWISH HISTORY - A different approach

UNIT I - Background to Chronological Sequence

A. Concepts for Unit I

1. What causes some persons to remain under impossible conditions and others to seek new vistas?
2. Monarchies, governments look for scapegoats when the country is having difficulty (possible connection between inquisition and Columbus' trip to America because of domestic difficulties in Spain.)

B. Historical Sequence for Unit I

1. European discovery of America in Perspective of
2. Jews and the European discovery of America. The
3. First Jewish Settlers in Latin America. Dutch rule; Portuguese conquest; Jews disperse to various

UNIT II - Colonial Days

A. Concepts for Unit II

1. In their eagerness to find tolerance for themselves people can become intolerant. Difference between
2. Leaders can be corrupt (Peter Stuyvesant). Methods
 - a. Be as good as you can and don't make an

b. Organize and fight back through
 c. Organize and fight back physically
 d. Fight back alone either physically or
 this year's work.)

B. Historical Sequence for Unit II

1. The First Arrivals in New Amsterdam. How they
2. Settlement in other colonies.
 - a. New York, Pennsylvania, Rhode Island,
 - b. Newport Cemetery - Poem by H.W.
3. The struggle for religious freedom
 - a. Asser Levy
 - b. The struggle for each step of civil
4. How the Jewish people lived, worked, prayed in colonial days.
 - a. Pictures of their daily lives,
 - b. Jobs often similar to those they had left: farmers, planters, artisans, manufacturers, merchants, fur

UNIT III - The American Revolution

A. Concepts for Unit III

1. What was the taxation without representation
2. Basis for democracy and liberty often found in the moral and ethical writings of the Hebrews by the founding fathers of the U.S. Delve
3. In what ways did Jews find a tie between the

B. Historical Sequence for Unit III

1. The Background of the American Revolution.
2. Jewish Identification with the Revolution
 - a. Jewish merchants sign agreement to boycott goods.
 - b. Personalities: Francis Salvador, Rabbi

David Franks.

3. The continuing struggle for democracy.
 - a. The Jeffersonian period.
 - b. Jews in the Jefferson clubs
 - c. Alien and Sedition Laws, 1798
4. The Continuing struggle for religious freedom

- a. The first Amendment - 1791 (Know it - dissect it)
- b. Jacob Henry 1809

UNIT IV - The Wave of Immigration from Germany

A. Concepts for Unit IV

- 1. Many German Jews were revolutionists and
- 2. Why was America becoming a haven for those

B. Historical Sequence for Unit IV

- 1. General Causes of Immigration. Special factors affecting Jews

- a. 1819 - Anti-semitism in Europe
- b. 1836 - Laws in Bavaria
- c. 1848 - Revolutions throughout Europe

- 2. Characteristics of German Jewish life to color American German-Jewish life.

- a. Participation in Democratic movements,
 - (1). Beginnings of socialistic groups in U.S.

- (2). Know-Nothing Party 1840-1860

- b. Reform Judaism

- (1). Reasons for development in Germany
- (2). Brought to U.S. and developed here (Isaac M. Wise).

- c. Secularism

- (1). Assimilation in Germany
- (2). Development of Fraternal Jewish

- 3. The role of the Jew in the expanding west

- a. as traders, peddlers
- b. Levi-Strauss
- c. in the development of middle-western

UNIT V - The Civil War

A. Concepts for Unit V

- 1. The abolitionist as a total progressive
- 2. What caused some Jews to be on the Southern
- 3. The relationship of the 14th and 15th

B. Historical Sequence for Unit V

1. Jews in the Abolition Movement
 - a. Meaning of abolition. Pressure from
 - b. Ernestine Rose; Rabbi David Einhorn
2. Slavery and the Bible Controversy
 - a. Jews on both sides of the issue - why?
 - b. Anti-semitism during the Civil War -
3. Outstanding Jews in the Civil War Period.
 - a. August Bondi, Theodore Weiner and Jacob
 - b. Isidor Busch in Missouri
 - c. Bernard Felsenthal in Indiana
 - d. Moritz Pinner in Kentucky

UNIT VI - The Growth of Jewish Organizational Life

A. Concepts for Unit VI

1. Jewish organizational development stems from
2. Immigration laws made it necessary to set up
3. Secularism and development of non-religious
4. Judaism is more than religion; need not be
5. Understanding of the various beliefs in Jewish life today

B. Historical Sequence for Unit VI

1. Growth of Philanthropic Institutions
 - a. Beginnings of community and nation-wide
 - b. Tzdaka
2. Landsmanshaft-Mutual Benefit Society - 1859
 - a. Fraternal Organizations - B'nai Brith 1843
 - b. Changes in Jewish educational system -
3. Religious groupings
 - a. Orthodox
 - b. Conservative
 - c. Reformed

UNIT VII - The Immigration Wave from Eastern Europe

A. Concepts for Unit VII

1. Unemployment, crowded conditions, slums, etc.
2. What are the problems which develop in first old culture?
3. What are the problems of a bilingual group of
4. Create deeper insight into the causes of migration
5. Understand the contributions immigrants made to American life
6. Study the defensive mechanisms used by minorities
7. Understand the effect of legislation on contr

B. Historical Sequence for Unit VII

1. The Changing economic conditions in Czarist
 - a. Anti-semitic oppression
 - b. Tales from an America where gold grows in the street
 - c. Pogrom of Kishinev 1903; 1910 Jews ritual murder, etc.
2. The magnitude of the immigration wave from 1880 to 1924
 - a. Emma Lazarus
 - b. Concentration in large cities; New York
3. The American scene 1880-1914
 - a. Discuss background into which the Eastern European immigrants were coming
 - b. Growth of industrialization in America
 - c. Movement from farms to cities
 - d. Consolidation of monopolies
4. The economic composition and role of new immigrants
 - a. Sweatshops - clothing industry
 - b. Building of trade unionism
 - c. The Socialist parties
5. The Labor Movement 1850-1880
 - a. Strikes and strikebreakers
 - b. Journeymen-Tailors' strike 1850
 - c. Cigar Makers strike 1877-8

- d. United Hebrew Trades 1890
- e. Important labor personalities: Lemlich,
- f. ILGWU
- 6. The Cultural characteristics of the new
 - a. The Yiddish language and literature
 - (1). Yiddish press - weeklies, dailies; helped to Americanize the immigrant
 - (2). Publishing houses - Yiddish
- 7. Anti-semitism
 - a. Increase in post-Civil War period
 - b. Social crisis and the role of Anglo-saxon supremacy
 - c. Anti-alienism
- 8. American Jewish influence in defense of rights of Jews in other lands
 - a. The Damascus affairs
 - b. The Mortara Case
 - c. U.S. Nationals in Switzerland
- 9. The Jewish Community in World War I
 - a. The economic and political backgrounds of the war
 - b. Sentiments in the Jewish community
 - c. Great growth in overseas relief groups
 - d. The Balfour Declaration
 - e. The American Jewish Congress and the Peace Conference
 - f. The new leading role of the American
- 10. Changes in the 1920s
 - a. The cutting off of Immigration - economic changes in Jewish population; Quota law - 1921
 - b. Flourishing of the Yiddish press and
 - c. Jews in popular song, drama, motion

UNIT VIII - The Anti-Fascist Fight

A. Concepts for Unit VIII

- 1. A thorough understanding of the forces in
- 2. Causes of the development of fascism;
- 3. The relationship between the Jewish fight for

B. Historical Sequence for Unit VIII

1. The Thirties
 - a. Depression
 - b. Growth of industrial unionism and white
 - c. Growth of government agencies in social
 - d. Role of the Jews in these changes
2. Fight against Fascism
 - a. Anti-semitism and the American brand of
 - b. Anti-Nazi Boycott
 - c. Peace movements
 - (1). Spanish Civil War
 - (2). Jews in fight for Negro rights
 - (3). Scottsboro case
 - (4). Angelo Herndon case
3. World War II
 - a. Jews in the war
 - (1). 550,000 served in war; 8,000 killed
 - (2). 6,000,000 killed by Hitler
 - (3). American-Jewish participation in
4. The Israeli fight for independence
 - a. The role of the Haganah and Palmach in
 - b. Political struggle in U.N.
 - c. Declaration of Independence and Fight for freedom
 - d. Role of American Jewish Community
5. The growth of the American-Jewish Community
 - a. Growth in numbers and size of fraternal, forms of life in suburbia
6. Problems and perspectives in American Jewish as in summary
 - a. Anti-semitism
 - b. Jewish relationship to the struggle of
 - c. McCarthyism
 - d. Jewish Identification (personal)
 - e. Inter-marriage
 - f. Jewish survival
 - g. A strong Jewish secularism
 - h. Assimilation

1. Notebooks should be kept which should be organized in such a way that it can be added to throughout the year. Sections on vocabulary; reports; notes in class; important personalities; important dates; current events.
2. A dictionary of terms should be kept. We cannot assume that the students know words like: anti-semitism, secular, assimilation, immigrant, fascism, inquisition, prejudice, tolerance, abolition, etc.
3. Write minute biographies of leading personalities
4. Write and produce a pageant tracing the trials and tribulations of Jewish life in America or any section of the historical sequence.
5. Write a diary of a person in any one period of time studied.
6. Draw maps and charts to show comparisons and changes. Population graphs; maps of population concentration; people in certain jobs.
7. Make puppets or marionettes and write and produce a play about one or two specific units within the year's work.
8. Prepare a pictorial time line.
9. Conduct a song and dance festival in costume including each of the immigrant groups' contributions and specifically American-Jewish creations.
10. Panel discussions on such topics as:
 - a. Is our treatment of immigrants what it should be?
 - b. Contributions of new immigrants to the growth of America
 - c. The McCarran-Smith Acts
 - d. Should our immigration laws be revised?
11. Keep charts to show comparisons between:
 - a. Spanish-German-Eastern European-Post WWII migrations
 - b. Orthodox-Reformed-Conservative Judaism
 - c. Alien and Sedition Acts - Quota Laws 1921 - Walter

12. Develop a pictorial chart depicting the growth and evolution of the worker in industry from slave period to present labor union.

13. Dramatize specific situation during different units:
a. Peter Stuyvesant greeting 21 Jews in New Amsterdam
b. Abolitionist Jews talking to a Judah Benjamin-type Jew
c. Labor-management conflict in sweatshop

14. Prepare a series of cartoons illustrating the ideas found in the First Amendment.

15. Preparation of "Who's Who" of Jewish fighters for civil rights.

16. Make a chart showing the vast Jewish organization in your own city.

17. Production of a newspaper or magazine incorporating creative writing of students.

18. Discussion of all important Jewish current events. Students responsible for bringing them to class with verified sources.

19. Book reports on books pertinent to the study.

20. Poems, songs, plays, creative writing of all kinds should be continuously stimulated.

21. Reports on any and all areas given by students frequently. Discussion to be led by students.

BIBLIOGRAPHY

There are numerous Young Adult novels that would fit into this curriculum, in addition to numerous more recent historical surveys. This bibliography needs up-dating.

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Sholom Aleichem. The Cantor's Song.

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Covenant Books Publications have put out a good number of excellent teen-age full-length biographies on important American personalities like Emma Lazarus, August Bondi, etc.

GRADE EIGHT

Who Am I? Who Are My People? Where Are We Going?

TEXTS:

The Ghetto and Beyond, ed. Peter I. Rose
 Goldner, Sanford, Perspectives in American Jewish Life
 Jewish Currents Reader

PERIODICALS:

Congress Bi-Weekly
 Jewish Currents
 Midstream, etc.

The final grade of secular Jewish education - not the end, one hopes - should be a summing up of sorts. Not a review of what's been learned, but, rather, a search for relevance on a very direct and personal level: what does it all mean? What does it mean, especially, in terms of the long-term and immediate future of a Jewish-American teenager in an age of rapid and far-reaching change?

A program thus broadly described might very easily turn into a series of sermons on the ethical values of the Jewish tradition. Nothing could be more deadly and, therefore, more self-defeating. Kids at this age operate on three levels in the realm of ideas: a) they're anxious to express their own feelings and opinions; b) they're testing those feelings and opinions against others; c) they're eager to hear ideas and opinions that they can challenge and that will challenge them. To sermonize at them is to switch off the creative thinking process and to switch on a mindless tape recorder, the one the kids use to keep a teacher happy while avoiding their own involvement. Still more probable as a sermon-response is utter and complete disregard of all that's being said. I'd hate to pick the lesser of these two evils.

If not sermons, then what? At the risk of repetition: discovery of relevance through involvement. Sounds fine, but how? The title of this year's course offers a clue, I think, to a vibrant, exciting year of study and discovery: "Who am I? Who are

my people? Where are we going?"

I. Who Am I?

Let's spend several sessions exploring the handiest material we have, and the material we know most about, even if we don't know everything: ourselves, partly as a group (of kids in an eighth-grade secular Jewish class); partly, as individuals, each with different ideas or different versions of similar ideas. Let's explore, survey and discuss such things as our career plans and goals (or lack of them), our ideas about the kind of world and kind of America we'd like to see, our impressions of developments in society that are affecting us and our future: hot and cold wars, the black (and brown and red) revolutions, the "youth kick," student revolts . . . anything and everything. Let's talk, (not preach) too, about alienation and identity, how we see our chances of "belonging" to society as individuals: can we make it on our own, or do we need to be part of something larger than ourselves, yet smaller, more familiar, more intimate, more our own, than SOCIETY at large. Can that something be our ethnic identity, our people? Is that the only "something" we can belong to? What about social movements, professions, communities? Does our ethnic identity - our peoplehood - conflict with these others? If so, why? If not, why not?

These early discussions will probably produce many more questions than answers (unless you consider "I don't know" an answer.) Fine. Defining the questions is precisely the purpose at this stage. In fact, it might be a good idea to sum up each discussion by putting down on paper the questions that arose during the session. These will be valuable in keeping the discussions in focus and in the later stages of the course. Defining concerns - general, mostly, but not excluding individual ones - should be the goal of these discussions.

II. Who Are My People?

The format of this segment will depend, in part, on the possibilities of physical arrangements, available resources in the community, etc. In any case, a significant amount of cooperation and assistance will be required on the part of parents and school administration. The aim is to acquaint the

kids with as large a cross-section of the organized Jewish community as possible and with as many aspects of thought-streams in the overall community as they are interested in and can absorb. In many cases, it will be valuable if arrangements can be made to transport the kids to institutions and events so that they can observe and participate rather than merely listen and discuss.

The kids should have the opportunity to suggest groups and ideas they want to explore; both they and the teacher must use the yardstick of relevance in making choices. Without attempting to foreclose or limit the range, I would suggest that such an in-person survey would include:

a) Reform Temple - visit to or invite the Rabbi to address the class

b) Conservative Synagogue - as above

c) Orthodox Shul - as above (on a visit, prepare class for segregation of women)

d) Secularist Adult Organization - Jewish Cultural Clubs and Societies affiliates, an Emma Lazarus Jewish Women's Club, a chorus of the Jewish Music Alliance, groups affiliated with the Yiddish Kultur Farband, the Workman's Circle, etc. These groups frequently stage concerts and cultural events on a city-wide basis and will usually make special, reduced-rate arrangements for a group of young people. Plans for attendance should include several bi-lingual people (from among parents, teachers and/or the host group), to translate and explain the excellent, literary Yiddish spoken and performed.

e) Zionist Youth Groups - including, though not limited to Ha'Shomer Ha'Tzair, Habonim, American Zionist Youth Foundation, etc. Where there are groups in the same age range as the class, a joint social event would seem logical, but this should not interfere with an opportunity for the kids to hear and discuss the ideas of various Zionist movements.

f) Secular Jewish organizations - such as American Jewish Congress, Bnai B'rith (especially, its ADL), National Council of

Jewish Women, Jewish War Veterans, etc.

g) Jewish Labor groups - members of or spokespeople for unions that are part of the American-Jewish heritage: International Ladies' Garment Workers Union, Fur & Leather Workers Union, Amalgamated Clothing Workers of America.

h) Jewish Community Centers - visit to or invite Center Director or active member.

i) Jewish Student Groups - visit a Hillel Foundation or invite its leader; also, don't overlook the growing (numbers and size) Jewish radical student groups on various campuses.

j) Other ethnic cultural groups for children and youth - there are many that are not church-affiliated in various Slavic communities, among Armenians, Oriental peoples, etc. They, too, are looking for relevance in the context of present-day America.

k) Oppressed-minority ethnic groups - militants and moderates in the African American, Latino and Asian American communities

There's no doubt that a lot of leg work will have to go into arranging for even a fraction of these encounters, explorations and discussions. In addition to finding and scheduling appropriate speakers and/or excursions, it will be necessary - vital - to orient the visitors or hosts to the type of group our kids are and what we hope to achieve. So we'd better be clear.

The aim is not simply exposure to the variety of organized Jewish life or the structure of the organized Jewish community or to idea-currents and thought-streams in the general community. Basically, it is to afford the kids an opportunity to examine all these groups and their ideas from the point of view of the concerns that were defined and enumerated earlier.

Do the ideas and the groups that promote them have relevance to our concerns? What answers do they provide to the unanswered questions we posed for ourselves? How do the various - often conflicting - answers strike us? Have we encountered new concerns that we weren't previously aware of, or didn't think to be

important? Are they valid concerns for us? Does the group (as a whole, a part or even an individual) want to explore certain ideas more deeply? If so, can the visitor or host suggest appropriate reading materials?

In terms of format, it may be helpful for the group to work up a checklist of concerns and issues it wants to explore with each visitor or host. Such a list may be helpful in outlining to the outside resources just where the kids' interests lie. At least, it can help the kids orient themselves in a welter of ideologies. However, whether or not such a list can be developed, it is vital that the kids have full and ample opportunity to evaluate and discuss each group or position they examine. Ideally, this means that if one session is devoted to a visit to or from an organization, the following session should be devoted to discussion within the group.

In terms of community relations, the kids should understand that the purpose of the visits and presentations is, essentially, the gathering of information rather than the passing of judgement. While they should feel free to express opinions, they should also be aware of their position as guests or hosts and bear in mind that they will have an opportunity at the succeeding session to be brutally frank about ideas they've heard and either don't understand or disagree with.

III. Where Are We Going?

The final portion of the year should involve the internalizing of what has been learned or perceived earlier. If the group had decided to record its impressions and newly-gained insights in writing, this is the time to put together a volume of essays, reports, poems. If shutter-bugs have been taking pictures during lectures and field trips, how about a photo exhibit that illustrates ideas, (using appropriate caption material) or a slide presentation? Tape recordings or videos of lectures, interviews and discussions can be edited down to make a documentary program or the soundtrack for a slide show. Artists in the groups should contribute their impressions of what they've heard and what they've thought.

How to motivate the amount of energy required for such undertakings? For one thing, the fun involved may prove motivation enough. For another, don't overlook the powerful push of the ideas that the kids will truly be breaking ground, that nothing like this has ever been done before. And finally, make use of the activities in a public way. I can't think of a better format for a graduation program than the presentation of the ideas and attitudes developed and crystallized (or half-baked - so what?) during the course of this year.

Theme? Emphasis? It can be expressed in many ways, and should be, to avoid stereotype thinking and expression, but the direction of the year's work (and the years' before it) is clear, I think. In one way or another, students' thinking should focus on their own relationship to their Jewish identity. One youngster may choose to examine (in any medium) "The American Jewish Community;" another may deal on a more personal level with "Why I am a Jew" or "My People and I;" kids with firm convictions may wish to proselytize for secularism, Zionism, radicalism or religious Judaism. I, for one, would be far less concerned with the object of commitment than with the fact that positive Jewish commitment has come about through the freedom of ideas that is inherent in the secularist approach to Jewish identity.

And what of the youngster who has weighed his Jewish identity and found it wanting? Have we failed him and, if so, should we hide our failure by censoring what he wants to say? My answer would be "no" to both questions. One "success" of a secularist Jewish education is measured, I believe, by the extent to which the individual's choice on Jewish commitment is an informed choice. If the individual has examined and understands the internal and external pressures that play an inevitable role in the choice . . . if he or she has had a full opportunity to test the relevance of Jewish heritage and identity and the validity of the concerns against which he or she measures that relevance, then Jewish secularism, if it is to be true to its rationalist foundation, must grant full legitimacy to the individual's conclusions and choice of commitment. However (but not to detract from the foregoing) Jewish secularism itself, as a movement and an ideology, is committed to perpetuation of valid, meaningful, relevant Jewish identity.

One final word on format and expectations. The power of expression, especially in the area of essentially abstract ideas, is far more limited in adolescents than their ability to think in this area. I would not, therefore, insist on the culmination format outlined earlier in this section. If, for instance, the group found a story or poem in its reading that seemed to them to illustrate an important aspect of their Jewish identity, and if they wished to concentrate their efforts on staging or otherwise presenting that story or poem, fine! Nor would I consider this a lesser, or weaker form of culmination. Rather, I would recognize the kids' implied message: "this story (poem, play, whatever) says something we believe and feel inside, and it says it better than we could, right now: it's speaking to us and for us."

CENTERS OF JEWISH LIFE TODAY - Another, more structured approach

UNIT I - The United States

A. Introduction - the major centers

1. United States
2. Israel
3. Europe
4. Canada
5. Latin America
6. Africa and Asia

B. United States

1. American Jewish Population - Growth pattern
 2. Main areas of residence; changes in residential characteristics; growth of suburbia
 3. Economic characteristics; change in occupations
 4. Jewish communal life
 - a. The philanthropic organizations
 - (1). The change from Immigrant Aid and institutions; Jewish guidance; care for agencies; child funds - Israel.
 - (2). The Jewish community centers
 - (3). The Jewish community councils
 - (4). The Community Relations Advisory
 - (5). Jewish Educational Institutions
 - (a). Children's education
 - (b). Adult Education
 - (c). Rabbinical training
 5. Jewish Fraternal Organizations
 - a. B'nai Brith, American Jewish Congress, Committee, Council of Jewish Women
 6. Jewish Cultural Organizations
 - a. Historical and Scientific; American Jewish Historical Society; Yivo; the Ykuf;
 - b. Musical (see outline on music)
 - c. Publishing houses: Jewish Publication
 7. Jewish Religious Life
 - a. The differences between the orthodox,
 - b. Reconstructionism
 - c. The growth of the Synagogue Center
- vocational
the aged; family
welfare. Overseas

8. The Jewish Press
 - a. In Yiddish
 - b. The Anglo-Jewish Press
9. Cultural and Literary Journals: The Menorah
10. Problems of the American Jewish Community
 - a. The problem of assimilation
 - b. The problem of anti-semitism
 - c. The separation of church and state
 - d. Jewish community action for civil rights
 - e. The problem of achieving unity within
11. Projects:
 - a. Make an inventory of your community's groupings.
 - b. Visit representative organizations
 - c. Invite speakers from institutions and
 - d. Read the local Jewish press and identify

TEACHER'S BIBLIOGRAPHY (Also needs up-dating)

American Jewish Yearbook, for lists of Jewish organizations, various studies of American Jewish life, summaries of years' events

Eddidin, B.M., Jewish Community Life in America

Glatzer, N., Judaism in America

Goldner, Sanford, Perspectives in American Jewish Life (Social, cultural, political trends, from a secular viewpoint.)

Jewish Encyclopedic Handbooks, Vol. 4

Kohs, Samuel C., "The Jewish Community" in The Jews, ed. L. Finkelstein

Lestchinsky, Jacob, Economic and Social Development of American Jewry

McWilliams, Carey A Mask for Privilege (For a study of the problem of anti-semitism.)

Reich, Nathan "The Economic Structure of Modern Jewry" in The Jews, Their History, Culture and Religion, ed. L. Finkelstein

Schappes, Morris U. The Jews in the United States, A Pictorial History

UNIT II - Israel

- A. The Immigration Waves
 - 1. The 19th Century
 - 2. World War I
 - 3. In the Hitler period
 - 4. After World War II
- B. The Zionist Idea
 - 1. Forerunners of Herzl: Moses Hess, J.L. Pinsker
 - 2. Herzl and the establishment of Zionism as a
 - 3. Labor Zionism
 - 4. Current differences of opinion with respect to Zionism
- C. The Political History of Palestine
 - 1. Palestine - under Turkish rule
 - 2. Jews and Arabs in World War I
 - 3. The British Mandate
- D. Israel's achievement of independence, 1948
 - 1. The role of the Palestinian Jews in World War
 - 2. The Haganah and the Palmach
 - 3. The struggle within the United Nations
 - 4. The British withdrawal and the Arab attacks
- E. The upbuilding of a Land
 - 1. Reclaiming of desert land
 - 2. Building of collective farms
 - 3. The building of modern cities
 - 4. The trade union movement and collective
 - 5. Growth since World War II
- F. Social and Cultural Advances
 - 1. Higher forms of education
 - 2. Medicine
 - 3. Music and the theater
- G. Current Problems
 - 1. The Middle East - focal point of tension over
 - 2. Israel's relations to the rising Arab peoples
 - 3. Relations to Yemenite and other Levantine Jews who have come to Israel
 - 4. Economic problems
 - 5. Israel's relationship with Asian and African
 - 6. Intifada

7. Integration of Russian Jews
8. Secular vs. religious state
9. Parlimentary system
10. Askenazi vs. sephardic culture/governance

BIBLIOGRAPHY

Magil, A. Israel in Crisis
 Sachar, A. A History of the Jews
 Sachar, H.M. The Course of Modern Jewish History
 Samuel, M. Harvest in the Desert
 ----- Level Sunlight

UNIT III - Europe

A. Western Europe

1. Assimilating trends: trend toward assimilation momentarily halted by influx of Eastern
2. Working-out of long-run trends in France and
3. The Italian Jewish community
4. The Scandinavian countries
5. Holland and Belgium

B. Eastern Europe

1. The effect of World War II on the Polish-Jewish community - Jews in Solidarity - uneasy
2. Various developments in Jewish community and impact of Hasidic "missionaries".

UNIT IV - Canada

- A. Jews comprise about 200,000 in a total population of 15
- B. Distribution over various provinces
- C. Economic characteristics
- D. Jewish communal and educational institutions

UNIT V - Latin America

- A. Centers of substantial Jewish life
 1. Argentina - approximately 360,000 Jews in a
 2. Brazil - 160,000 in a population of 52 million
- B. Uruguay, 40,000 Jews. Mexico, 30,000. Cuba, 15,000

C. Scattered communities in Chile, Colombia, Venezuela,

UNIT VI - Africa and Asia

A. South Africa

B. North Africa and the Middle East

C. Scattered communities in Yemen, Abyssinia, Crimea, India, Caucasus, Central Asia, China

BIBLIOGRAPHY:

Ausubel A Pictorial History of the Jews

Lowenthal, Marvin A World Passed By

Ruppin, Arthur Jews in the Modern World

Sachar, Howard M. The Course of Modern Jewish History

Atlas of Jewish History

CURRENT EVENTS

In a sense, discussion of current events is part of the curriculum of every age group, to the extent that the teacher can illuminate the historic subject matter by reference to things familiar in the present environment and on the contemporary scene. This, however, is geared to the subject matter rather than to current events themselves. Or it is aimed at giving the student a sense of the substance of Jewish life by relating the community activities, events and personalities of importance as these appear in the news.

Capacity for independent discussion of current events is another matter. It is generally accepted that a spurt forward in this direction takes place in the child at the age of ten to eleven. The attention-span is longer, there is more capacity to generalize and think critically, there is more spontaneous reading of the news sections of the newspapers and some ability to discuss current events with understanding.

From the ages ten to eleven, current events should play a systematic part in the curriculum. Though this might seem a subject matter least in need of organizing, for it automatically presents itself and it has a novelty guaranteed by the change of events themselves, there is much that can and needs to be done.

On the minimum basis, the student is asked to clip out news-worthy items and to bring them to class; or the teacher selects a controversial subject and elaborates it as a basis for discussion.

However, a framework for these events will broaden and deepen the whole enterprise. As a preliminary, the teacher might ask the students to identify the various parts of the newspaper. A chart might be made of these. The students should perhaps have a poll among themselves to show the parts of the paper most frequently read.

There should be a discussion as to things students should look for. What newspaper items are newsworthy for the Jewish student in a Jewish school?

Though the pattern of news events cannot be guided or prognosticated, there is much planning that can be done so that there is systematic attention over a period of time to the various phases of Jewish life. Different topics can be planned for different weeks, and students can save their clippings for the day assigned to the particular subject matter. Here, too, the teacher's major contribution comes into play. This is not only in the guidance of discussion, but in the preparation in advance, so that the teacher may bring a background to each of the subjects discussed. The bane of current events discussions is their confinement to the superficial level of news reporting. The teacher's role is to indicate how the event generated, the long-run forces at play, the news behind the news.

Among older students there are deeper questions that cut across current events and that are concerned with major philosophical issues. These are subjects such as:

1. What is the definition of a Jew?

2. What are the factors for and against Jewish survival?
3. What is the nature of anti-semitism? How may we combat it?
4. What is the philosophy of Zionism?
5. What are the doctrinal differences of the various Jewish religious groupings? Of secularism?
6. What are the basic causes of discrimination against
7. Conformism and civil liberties.
8. The trade unions and economic security
9. Separation of Church and State
10. The basic causes of war
11. The democratic and anti-democratic forces in our society

There are many devices for increased interest and student participation: the wall newspaper, with significant items systematically arranged; spot-maps, on which places and events can be identified; scrapbooks and poster exhibits.

There can be periodic quizzes to test the students' alertness to recent events in the news. There can be a year-end summary, with the students giving their own estimates of the most important events of the year.

There can be radio newscasts; or succinct summaries written by the students in journalistic style; or dramatic scripts in the form of the living newspaper. There can be forums, debates, round-table discussions and panel discussions, with each student taking a separate phase of a subject matter.

The Hall of Fame selection is an excellent device for the discussion of values. Students are asked to select their own Jewish Hall of Fame, on the basis of lists of prominent contemporary Jews, prepared by the teacher or selected from texts on American Jewish history. The students discuss the categories of prominent people. They then make reports on the persons within each category. The project culminates in the individual student's selection of ten (or more) prominent Jews, and discussion as to the merits of the choice, and the tallying of the class selection.

In general, sources for the students are the daily newspapers, the Jewish press in their cities and homes, the

magazines devoted to Jewish interest, *The World Over*, published by the Jewish Education Society in New York City, and the monthly *Jewish Currents*, which emphasizes the secular approach to Jewish life and education.

STUDY OF YIDDISH

The Yiddish language has been the mother tongue, the living language of most Jewish people for the past thousand years. In it were stored up the idioms and folk-wisdom of the people, their spontaneous response to the sorrows and joys of their everyday existence. In it were written some of the most precious and meaningful works in Jewish literature.

The Yiddish language today is not a means of communication for the younger generations. It is, however, understood and used by perhaps forty percent of the American Jewish population and it extends to the main portions of the globe in which Jews reside. Its changed status in the younger generations, however, modifies the aims and expectations of the Jewish secular school. The central hope is not to train students in the expert use of the language, although a few will achieve this; it is rather to derive the values of the language in a full cultural sense; to enhance the sense of Jewish identification; to enjoy recognition of words and phrases and the singing of Yiddish songs; to have contact with the world of their grandparents; and to achieve a beginning familiarity with the great Yiddish literary out-pouring of the past century.

First Year

The aim is to introduce the student to a limited number of words for familiar objects, such as:

1. The Jewish and Hebrew names of the students
2. Words in Yiddish songs
3. Words for classroom objects
4. Words and expressions connected with holidays and holiday songs
5. Phrases of greeting

Second and Third Years

As in the first year, language learning is primarily through conversation, and through the use of demonstrative techniques other than a primer, i.e. blackboard, cut-outs, drawings. This does not exclude the use of a primer when a class or individuals are ready for it. The following, however, are for the transition period up to the primer stage:

1. Poems and songs about the shules

2. About colors, days of the week and numbers
 - a. Counting up to twenty
 - b. The days of the week
 - c. Yiddish words for white, black, red, green,
3. About animals
 - a. Yiddish names for some animals
 - b. Yiddish ditties dealing with animals
4. About the family
 - a. Yiddish names for members of the family
 - b. Songs, poems dealing with relatives
5. About workers and the work they do
 - a. Yiddish words for teacher, baker, tailor,
 - b. The tools they use
6. About the human body
 - a. Yiddish word for parts of the head
 - b. The function of each mentioned organ
 - c. Hands, feet, etc.
7. Food
 - a. Yiddish words for bread, butter, meat, milk,
 - b. Yiddish expressions for eating and drinking,

Songs and Poems -

Curriculum of Service Bureau of Jewish Education - pp. 30-40
1123 Broadway, New York 10, N.Y.

Fourth and Fifth Grades

Text:

Tarant, Deborah, Mine Buch

Service Bureau of Jewish Education, supplemented by
Curriculum of Service Bureau of Jewish Education, pp. 54-75

JEWISH MUSIC

It is a happy time for music in today's Jewish children's school. Decades of development in popularizing the folk music of

all peoples has enriched the Jewish storehouse also. Study, adaptation to the modern mode and to the voice, the instrument and the dance have deepened knowledge and usability of the treasure of folk music. The Yiddish and Israeli songs are a prime part of this international repertoire.

A curricular outline can do little more than indicate the place of music in the curriculum, suggest some of the many categories of music, and refer to some of the sources of material. The rest depends upon the situation and resources of the individual school. Music, in some form, should play a part of every teaching session. Long-run objectives are set by the framework of holiday celebrations both in classroom and before the parents and community.

Schools which can afford it will have teachers who devote themselves exclusively to singing. Dance, too, enters in, sometimes through the singing teacher, sometimes through capable and interested parents who periodically contribute their services. Where there is time, interest and capability, teachers or parents can develop a "rhythm" orchestra, of drums and rattles, for the very young; and a regular orchestra for the older children.

Categories of Music

1. Songs about Biblical themes, such as Dovid Melech
 Abraham Danced on Simchas Torah
 Eliezer and Rebecca
 King Solomon
2. Holidays
 Songs about Succos, Chanukah, Purim, Passover, Israeli
 Independence Day, Brotherhood Week, the United
 States
3. Songs for the very young
 Lullabies
 Songs about common objects. "With a saw, saw-saw-saw;
4. Jewish Folk Songs
 Songs of the villages, the fields, the little homes,

5. Israeli Songs
Songs of freedom, of labor and play, of the hills, the
valleys and natural phenomena, of peoples from
6. Songs of Jewish workers
7. Love Songs
Tumbalalaika
8. Partisan Songs
Zog Nit Keinmol
9. American Folk Songs
10. African-American Folk Songs
11. Songs of all nations
12. Songs of nature and the seasons
13. Songs of school and studying
14. Songs of Peace and Sisterhood
15. Marches
16. Fun songs

SONG COLLECTIONS AND SOURCES FOR KINDERSHULE SONGS

Biderman, L., Zing, Mein Folk, 184 Second Ave., New York, NY
 Brandeis Camp Institute Music Series, Brandeis Youth Foundation,
 115 W. 87 St., New York 24, NY
 Cassar, Irving, Sing a Song of Friendship, 1619 Broadway, New
 York 19, NY
 Eisenstein, J. Gateway to Jewish Songs, Behrman Book House, 1261
 Broadway, New York, NY
 Gezang Buch, Education Dept. Workmen's Circle, 175 E. Broadway,
 New York, NY

The Jewish Center Songster, National Jewish Welfare Board, 145 E. 32 St., New York 16, NY
 Jewish Songster, National Jewish Welfare Board, 145 E. 32 St., New York 16, NY
 Jewish Youth Sings, Jewish Young Fraternalists, (out of print)
 Levy, Sara, and Beatrice L. Deutsch So We Sing, (Simple original songs about Jewish festival, holidays, Biblical heroes) Bloch Publ. Co., 31 W. 31 St., New York, NY
 Little Songs about U.N., Argosy Music Corp., 1650 Broadway, New York, NY
 Little Songs on Big Subjects, Argosy Music Corp., 1650 Broadway, New York, NY
 Lommer Alle Zingen, Jewish Music Alliance, 1 Union Square, New York 3, NY
 Meer Zingen, Education Dept, Workmen's Circle, 175 E. Broadway, New York, NY
 Michl Gelbart's Yoivl Gezangen, Education Department, Workmen's Circle, 175 E. Broadway, New York, NY
 Our Favorite Shule Songs, Center Island Jewish School, P.O. Box 41, Levittown, Long Island, New York
 Rubin, Ruth A Treasury of Jewish Folk-Songs, Schocken Books, Inc., 342 Madison Ave., New York 17, NY
 Sheet Music Co., Metro Music Co., 64 Second Ave., New York, NY
 Songs of Israel, Young Zionist Actions Comm., 342 Madison Ave., New York 17, NY
 The Songs We Sing, United Synagogue Comm., 3080 Broadway, New York, NY
 Tumbalalaika and other songs, Hargail Music Press, 130 W. 56 St., New York, NY

DANCE

Chochem, Corrinne Jewish Holiday Dances, Behrman Book House, 1261 Broadway, New York, NY
 -----, Palestinian Dances, Behrman Book House (see above)
 Delakova, Katyn, and Fred Beil, Dances of Palestine, B'nai Brith Hillel Foundation, 165 W. 46 St., New York 47, NY
 Lipson, Dvora Dances of the Jewish People, Jewish Education Committee of New York, Inc. 1776 Broadway, New York 19, NY
 -----, Dances the Year Round, Jewish Education Committee of New York, Inc., 1776 Broadway, New York 19, NY
 Vizonsky, Nathan Jewish Folk Dances, American Hebrew Theatrical League, Chicago, IL

Teacher's Lesson Plan

(For Individual
Session)

Date _____

A. Subjects to be covered
Allotted

Time

1. History

_____ Minutes

2. Yiddish

_____ Minutes

3. Miscellaneous

_____ Minutes

B. History

1. Aims of the lesson - Key Concepts
2. Motivation - in terms of pupils' experience, or
3. Methods of imparting information - textbook, maps,
4. Students' participation - Discussion, composition,
5. Summary - oral summary by students, by teacher.
6. Assignment for next lesson. Textbook, projects.

C. Yiddish

1. Aims of lesson - new words, phrases or grammatical
2. Motivation - identification of materials to be
writer; origins of words or _____ idioms; review of last
week's words to determine _____ application in home.
3. Methods - Text, blackboard, games, flash cards,
4. Students' participation - Question-answer, games,
5. Summary
6. Assignment for next lesson

D. Teacher's Self-Evaluation

1. Success in holding students' interest.
2. Was planned objective achieved? Were key concepts
3. Was there sufficient student participation? Which
4. Improvements for next lesson

TEACHERS' KIT

Texts, Materials, Sources of Information Helpful to the Secular School Teacher.

1. General Philosophy of Secularism and Secular Jewish Education.

Goldberg, I. Jewish Secular Education: Its Values and Meaning, New York : Kinderbuch Publications, P.O. Box 388 Madison Square Station, New York 10, NY.

Goldner, Sanford Perspectives in American Jewish Life, Los Angeles : Jewish Information Center, 4278 Beverly Blvd., Los Angeles, CA

Kutzik, Alfred J. Social Work and Jewish Values, Washington, D.C. : Public Affairs Press

2. History

Baron, Salo W., A Social and Religious History of the Jews. Columbia University

Eisenberg, Azriel, and Abraham Siegel, Teaching Jewish History, New York : The Jewish Education Committee of New York, 1776 Broadway, New York 19, NY. (Very valuable).

Sachar, A.L. A History of the Jews, Knopf.

Schappes, Morris U. The Jews in the United States, New York: Tercentenary Book Committee

3. Sources of Information

Service Bureau of Jewish Education - Rm. 1005, 1123 Broadway, New York 13, NY

Kinderbuch Publishers - P.O. Box 388, Madison Square Station, New York 10, NY. For children's texts, story collections, Yiddish texts and work-books.

Jewish Education Committee of New York (General, not secular). 1776 Broadway, New York 19, NY

4. Publisher (send for catalogues).

Behrman House - 1261 Broadway, New York 1, NY

Bloch Publishing House - 31 W. 31st St., New York 1, NY

B'nai Brith - 1003 K St., N.W., Washington, D.C.

Jewish Publication Society - 222 N. 15th St., Philadelphia 2, PA

Schocken Books, Inc., 342 Madison Ave., New York 16, NY

Union of American Hebrew Congregations - 838 5th Ave., New York 21, NY

5. Audio-Visual Aids

Society for Visual Education, 100 E. Ohio St., Chicago 11, IL

American Assn. for Jewish Education, 1776 Broadway, New York 14, NY

American Jewish Committee, 386 4th Ave., New York 16, NY

B'nai Brith Hillel Foundation, 165 W. 46th St., New York, NY

Jewish Education Committee, 1776 Broadway, New York 19, NY

Los Angeles Bureau of Jewish Education, 590 N. Vermont, Los Angeles, CA

National Jewish Welfare Board, 145 E. 32nd St., New York, NY

A SUGGESTED LIST OF NEW BOOKS FOR CHILDREN

BIBLE BACKGROUND

- Asch, Sholem, In the Beginning - Stories from the Bible, Schocken.
- Cone, Molly, Who Knows Ten? Children's Tales of the Ten Commandments, UAHC.
- Kossoff, David, Bible Stories, Follett.
- Meilach, Donna Z., First Book of Bible Heroes, Books I & II, Ktav.
- Paamoni, Zev, Aaron, the High Priest, Shulsinger.
- , The Adventures of Jacob, Shulsinger.
- , Benjamin, the Littlest Brother, Shulsinger.
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III. SOURCE MATERIAL FOR THE SECULAR-HUMANIST JEWISH HISTORY TEACHER

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B. Fairly Reliable, But With Gaps

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 -----, Treasury of Jewish Folklore.
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C. Approach With Caution (And a Ton of Salt)

All congregational textbooks
 Isaac Bahevis Singer
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 Any "Jewish Best Seller" including, but not limited to: The

Source, Exodus, Jews, God & History, etc.