AJC - pamphlet
Ethnicity

THE TREATMENT OF JEWISH HISTORY IN WORLD CIVILIZATION TEXTBOOKS:

A REPORT TO THE

DALLAS INDEPENDENT SCHOOL DISTRICT

LIBRARY
Israel Office 12.80
American Jewish Committee

Report Prepared by Representatives from

The American Jewish Committee

Dallas Independent School District

North Texas State University

TABLE OF CONTENTS

I. INTRODUCTION

Treatment of Jews and Jewish History in World Civilization Textbooks: A Report to the Dallas Independent School District..... Page 1

Criteria For the Examination and Evaluation of Social Studies Textbooks and Other Instructional Materials..... Page 8

II. TEXTBOOK EVALUATION

Summary Evaluation - People and Our World..... Page 9

People and Our World..... Page 10

Summary Evaluation - The Human Expression..... Page 21

The Human Expression..... Page 22

Summary Evaluation - The Ecumene..... Page 30

The Ecumene..... Page 31

Textbook Ratings..... Page 35

III. SUPPLEMENTARY MATERIALS

Chronology of Jewish History..... Page 36

Concepts in World Jewish History..... Page 40

Addendum to Social Studies Baseline Document, World History Curriculum..... Page 54

Concepts in American Jewish History..... Page 58

Suggested Curriculum Revision: American Culture Studies Module..... Page 69

Bibliography..... Page 79

PART I

Committee

Chair: Barbara Lee, American Jewish Committee (AJC); Dallas Independent School District (DISD)

Members: Susie Bell, Social Studies Instructional Facilitator, DISD

Dr. Paula Grinnell, AJC

Hanne Klein, Vice-Chairman Dallas Chapter, AJC

Dr. Betty Mason, Associate Professor, College of Education, North Texas State University

Keith Worrell, Sub-District Coordinator of Social Studies, DISD

Liny Yollick, AJC

Miles Zitmore, Assistant Director Southwest Regional Office, AJC

And our special thanks to:

Judith Banki - Interreligious Affairs Dept., AJC, N.Y.

Dr. Leora Baron - Director of Education, Temple Emanu-El, Dallas

Leslie Bass - Past Chairman, Textbook Committee

Rabbi Murray Berger - Associate Rabbi, Temple Shalom, Dallas

Dr. Howard Cohen - Dallas

Felice Horwits - Social Studies Instructional Facilitator, DISD

Rabbi Barton Lee - Hillel Director, Arizona State University

Dr. William Marks - Director of Social Studies, DISD

Dr. Gladys Rosen - Jewish Communal Affairs Dept., AJC, N.Y.

Sarah Stein - Dallas

LaRue Garay and Ila Horvey - AJC, Dallas

Foreword

Several years ago the Dallas Chapter of the American Jewish Committee (AJC) evaluated social studies textbooks used in the Dallas Independent School District (DISD) in order to determine how racial and cultural differences were handled. The study found that although content had improved in new textbooks, stereotypes and bias were still frequent. As a result of the findings of the study, AJC requested that another study be undertaken to deal specifically with the treatment of Jews and Jewish history in social studies textbooks used in the Dallas Independent School District. The following is a report of the completed study.

Report on Jews in World History Textbooks

In the United States the fact is generally accepted that people are equal. Students must be cognizant, however, that this does not mean that all people must be the same. An important element of their education is discovering, accepting, and respecting likenesses and differences among groups within this pluralistic society.

One group of people who have often been overlooked in the history textbooks is the Jews. There are several reasons why inclusion of the Jews is important to a complete recording of the history of the world. First, Jewish history is a record of events almost unequaled in its continuity and impact. Second, Judaism as a religion and an ethical system has had a major impact on both Western and Near Eastern civilization as reflected in Christianity and Islam. Third, Jews have contributed enormously to art, science, philosophy, commerce, and law. Last, but hardly least, anti-Semitism has been perpetuated throughout history due to ignorance about Jews.

Formation of the Committee

The Board of Directors of the Dallas Chapter of the American Jewish Committee (AJC) organized a committee to study the treatment of Jews in the currently adopted social studies textbooks. Dallas Independent School District (DISD) accepted an offer to cooperate in the study. A faculty member from North Texas State University was also appointed to assist the committee.

The first meeting was held in the Spring of 1978. The group decided to focus primarily on world history texts used in the DISD high schools. The following were chosen to be evaluated:

People and Our World: A Study of World History by Kownslar, Allan O. and Smart, Terry L., Holt, Rinehart and Winston (New York, 1977).

The Ecumene: Story of Humanity by McNeill, William, Harper & Row (New York, 1973).

The Human Expression: A History of Peoples and Their Cultures by Welty, Paul Thomas, J.B. Lippincott Co. (Philadelphia, 1977).

Purposes of the Study

The committee set up the following purposes before proceeding with the evaluation of the textbooks:

1. To examine each textbook to ascertain if fair and accurate treatment of Jews and Jewish history was included;
2. To examine each textbook to determine the degree of inclusion of relevant and important Jewish history and its impact on world civilization;
3. To examine the DISD baseline documents, teacher activity books, and modules to determine accuracy and completeness of materials on Jewish history which both complement and augment the textbook.

The committee also agreed on the following statement concerning their purposes:

> "We were cautious not to supplant one set of biases for another. We are fundamentally opposed to the inclusion of religious beliefs and doctrine into a teaching system which ought to be neutral on such matters. Therefore, our approach was to treat Jewish history as the history of a people and not as a religious history. We sought only to include the aspects of Jewish history which were also seminal events in world history as found on page 45 of the Social Studies baseline document curriculum for DISD."

Procedure Followed by Committee

The following step-by-step procedure was followed by the committee:

1. The committee first reviewed books by recognized authorities on Jewish history in order to achieve a common base of knowledge. Each committee member became familiar with one period of Jewish history.
2. The committee utilized guidelines developed by Dr. Gladys Rosen, Associate Director of the American Jewish Committee's Jewish Communal Affairs Department.
3. Textbooks were first reviewed for content. Events were looked at for inclusion or omission.
4. Coverage was next evaluated for historical accuracy, clarity, distortion, and cultural and historical bias. The committee's findings were then shared with a number of experts on Jewish history. Their comments and criticisms were incorporated into the evaluations.
5. The committee broadened its original scope to examine the baseline documents of DISD and teacher's activity book pertaining to World History.
6. The committee also examined the American Cultures Studies module on the Jewish-Americans.

Materials Developed

The committee and special assistants wrote materials that may be used by teachers of World History or American Cultures Studies. The

following materials were developed and are included in the study:

1. Criteria for the Examination and Evaluation of Social Studies Textbooks and Other Instructional Materials ... by Dr. Gladys Rosen
2. Addendum to Social Studies Baseline Document, World History Curriculum ... by Dr. Leora Baron
3. Evaluation of the texts:

   People and Our World

   The Human Expression

   The Ecumene
4. Chronology of Jewish History
5. American Cultures Studies Unit Module on Jewish Americans
6. Bibliography

Conclusions

1. The committee does not advocate the teaching of Judaism in the schools as a religion. They do, however, feel that the Jews as a people with over 4,000 years of historical continuity should have a rightful place in social studies textbooks.

The three textbooks examined by the committee exhibited a lack of any sense of continuity of Jewish history. All of the books contained a number of errors and some bias.

The greatest complaint of the committee concerned omissions, with Jewish history being fragmented rather than continuous. The Jewish contribution to civilization is minimized and to some degree trivialized in the textbooks.

2. The Jewish-American module and teacher activity book for social studies (world history) were seriously flawed in respect to Jewish history. For example, the activity book did not even mention the Holocaust or the uses of anti-Semitism by Nazi Germany. But it did ask the students to write an essay on such minor items as Unter den Linden, a street in Berlin. The committee wrote suggested revisions of these documents.

3. Since none of the textbooks was sufficiently free of omissions or flaws, the students are even more dependent on the teacher's classroom resources. Therefore, it is all that more important that a fully adequate teacher resource manual be available and in-service training include the interpretation of Jewish history. The committee has attached resources that teachers may use with the texts.

CRITERIA FOR THE EXAMINATION AND EVALUATION OF SOCIAL STUDIES TEXTBOOKS AND OTHER INSTRUCTIONAL MATERIALS

by Dr. Gladys Rosen
American Jewish Committee

The fundamental criterion is that of inclusion -- to what extent material about Jews is presented as part of the total history. For this purpose the AJC guidelines, which are both conceptual and substantive, can serve as an indication of satisfactory performance. Blatant errors of omission and commission can easily be discerned. The following questions can serve as a guide to the success or lack of success of the textbooks or other materials in the treatment of Jews.

A. World History

1. How is the Biblical period treated in terms of concepts derived from the Bible which became part of the western cultural baggage?

2. Are the Jews treated as an obsolete remnant of a past civilization?

3. To what extent is there recognition of creative and physical continuity of the Jewish people in the post-Biblical period?

4. Does the volume recognize the Jewish roots of Christianity?

5. Does the account of the crucifixion imply that all Jews wished to put Jesus to death, and the killing was actually committed by Jews?

6. Jews played an important role in the development of the international trade and economic growth during the Middle Ages. Is there any mention of them from the first century through the Middle Ages? Many texts omit the fact of their existence entirely due to the influence of the Christian world outlook.

7. Is the emphasis on persecution only or is there some sense of internal development and intellectual and economic achievement against great odds?

8. To what extent is there any indication of the Jewish diaspora and the development of community in various lands of residence, especially Eastern Europe?

9. Is there any indication of the post-Emancipation Jewish intellectual ferment which produced such movements as the Haskalah, Zionism and religious reform?

10. Is there an adequate account of the Nazi treatment of minorities during the Holocaust period with its special implications for the Jewish people?

11. Is there a balanced and comprehensive discussion of the Zionist movement and the establishment of the State of Israel as an aspect of Jewish history and as a part of a world movement toward national self-determination?

PART II

SUMMARY EVALUATION: PEOPLE AND OUR WORLD

by Allan Kownslar and Terry Smart
Holt, Rinehart, & Winston

People and Our World probably scored the best on the treatment of Jewish history as compared to The Ecumene and The Human Expression. On the eleven point criteria proposed by Dr. Rosen, the book was excellent in two areas, adequate in three, and below average or poor in six.

The book does not give a good sense of the historical continuity of the Jewish people, a problem found in the other books. Its treatment of Biblical history was adequate and the treatment of the Crucifixion and the Jewish origins of Christianity was also much better than the other two books.

The book dwells on Jewish life in Eastern Europe, but demonstrated a misconception that Jews chose to ghettoize themselves. The Holocaust was given limited treatment, and the section on the Middle East makes Israel look like a country in constant aggression with its' Arab neighbors.

The book has a good system of review exercises, charts and summaries at the end of each section, and it was disappointing that these review materials didn't contain anything on Jewish history.

PEOPLE AND OUR WORLD

by

Allan O. Kownslar and Terry L. Smart

A Study of World History

Published by
Holt, Rinehart and Winston
1977

PEOPLE AND OUR WORLD

GENERAL COMMENT: The constant reference to "Hebrews" throughout the book, instead of calling them "Jews" needs further clarification. It might be misinterpreted as not being the same people. "Hebrews" derives from "Eber," the descendant of Shem and the forefather of Abraham. Eber also means "the region beyond" as in Joshua 24:2, Ever-ha-Nahar - the country on the other side of the river (Euphrates, Abraham's birthplace). Hence, the Canaanites called the people who migrated from beyond the Euphrates - Hebrews. In the Bible the people usually called themselves Israelites (descendants of Jacob). They used the term "Hebrews" mainly when speaking to foreigners, or when opposing other nations. Early Greek and Roman writers used only the term "Hebrews;" later writers also used the expression, "Jews." The word, "Jew" is derived from the Hebrew, "Yehuda," or "Judah," meaning "praiseworthy." The tribe of Judah, one of the twelve tribes of Israel, were descendants of Judah, the fourth son of Jacob. After exile to Babylonia, the term, Jew, came to be used synonymously with Hebrew and Israelite.

Unit 1 THE WORLD OF THE ANCIENT MIDDLE EAST

Section 1 "Early Peoples of the Middle East"

Page 36

Quotation: (At the top of the page) "The Hebrews were led first by Abraham and then by Isaac and Jacob, his sons."

Inaccuracy: This is inaccurate as Jacob was Abraham's grandson.

Page 36

Quotation: "Beautiful buildings were constructed in Jerusalem. Among these was the great Temple, parts of which still stand."

Inaccuracy: No part of the first Temple is still standing. Part of the wall which surrounded the second Temple is present today.

GENERAL COMMENT: The significance of the city of Jerusalem in religion: Jerusalem has been the capital of Israel ever since David established his throne about 1000 B.C.E., and has been the Holy City of Judaism from the time David had the Ark of the Covenant borne in triumph into Jerusalem and Solomon built the Temple to house it on Mount Moriah. Jerusalem has also been called Zion, the citadel of justice and faith, since the days of the prophets Isaiah and Jeremiah. Jeremiah witnessed the tragic events in the history of Judea that ended in the destruction of Jerusalem and in the exile to Babylon (586 B.C.E.). His prophecies foretell the doom of his people as punishment for their sins. He also prophesied that redemption could be gained through moral behavior. "The people will survive only if they uphold justice, and each person is responsible for his own acts. At the end of days, the Lord will bring the people of Israel back from their captivity, and a righteous Israel will dwell in safety in his own land." Jews continually hoped and prayed for return to and restoration of Zion and Jerusalem.

Page 38

Quotation: "These laws became known as the Ten Commandments. They governed the actions of the Hebrews in their religious, family and community life."

Comment: The Ten Commandments, according to the literal Biblical reading, are the divine laws, spoken by God to Moses and written on two tablets of stone. They represent the highest laws in Judaism, and the source of Jewish law and ethics. The Sinaitic revelation is not confined to the "Ten Commandments." The "Ten Commandments" are the best known elements of the "instruction" or "law" of the Jews which they believed emanated from God through Moses.

Page 39

Quotation: "Some of the Hebrews still held to their belief in one god. They were called prophets."

Inaccuracy: There arose in Israel, individuals who bitterly opposed the dilution of strict monotheism and the incorporation of pagan rites and practices into Israelite society. These were the prophets. . .

Page 39

Quotation: "The Hebrews worshipped only one god, whom they called Yahweh." The meaning of the word "Yahweh" is lost to history. This name is never pronounced, as it is considered too sacred. The Hebrew word "Adonai" meaning "My Lord" is most commonly substituted in Jewish prayer today.

Page 39

Quotation: "The Hebrew religion is called ethical monotheism because it encourages worship of one god and because it teaches that this god requires proper conduct on the part of the people."

Change of Wording: The religion of the Hebrew people (the early Jews) is the first example in recorded history of ethical monotheism because it encourages worship of one god and teaches that this god requires proper conduct on the part of the people.

Page 40

Quotation: "Many of the sacred writings of the ancient Hebrews are collected in the books of the Bible."

Comment: It should be referred to as Hebrew Scriptures to avoid confusion with the New Testament.

(Refer to page 62 in The Human Expression for an in-depth explanation of Jewish religious writings.)

Quotation: "The Synagogue - while they were in exile in Babylon, the Hebrews developed a new form of worship. It centered around the synagogue."

Comment: The dating of the development of the synagogue from Babylonian exile is debatable. The term "rabbi" is certainly later than the exile or return.

Unit 1

Section 2 "The Egyptians"

Page 71

Omission: In the column, "Important Cultural Developments" of the Hebrews, it should be listed that they were the first to start universal and compulsory education.

GENERAL COMMENT: It should be mentioned here that the Jews were the first to begin universal and compulsory education. By the sixth century B.C.E., after the return from the Babylonian exile, scribes had become teachers of the people, who were required to come regularly

to the Temple courts for instruction. Around 75 B.C.E. Simeon ben Shetah, the head of the Sanhedrin, established a system of high schools in all large towns for boys of sixteen and older. Less than 100 years later, the high priest, Joshua ben Gamala, set up a system of elementary schools in every town for all boys from the age of five. The historian, Josephus, boasted that in Jerusalem alone there were more than 300 schools for children. Education came to be of utmost importance in the life of the people. After the destruction of the Second Temple by the Romans, the rabbis taught that study, like prayer, was a form of worship and a substitute for sacrifices. During the Talmudic period in Babylon, the rabbis set up a complete system of education. It began at the age of five or six and was a lifelong process. The education system moved with the Jews to wherever persecution and intolerance had driven them. During the twentieth century attention was turned to formal Jewish education for girls and women. The average Jew could read and write. During the Dark Ages, when even princes and noblemen were illiterate, the Jewish community had many scholars.

Page 105

Quotation: "Notice the five-branched Jewish candelabrum or menorah."

Inaccuracy: It is seven-branched.

Pages 117-119 The Beginnings of Christianity and the Decline of Roman Power

Distortion: To make this chapter more accurate, the following additions should be incorporated:

In the Life of Jesus section, some background on the cruelty of the Roman occupation and the Jews' constant hope for national liberation would make the narrative more understandable and more accurate.

In dealing with "the teachings of Jesus" it should be made clear that the ideas referred to following the words, "Jesus also taught" were not all innovations, since many were standard Jewish teachings preached by Jesus. Judaism did not cease with the Ten Commandments.

It is important to specify that Jesus was tried as an enemy of the State by the Roman governor and his allies among the priestly class.

Page 105

Quotation: "Many traces of Jewish culture have been found in places that were once within the Roman Empire."

Page 121

Quotation: "Pictured here are more traces of Jewish culture."

Comment: The word "traces" implies that the Jewish culture is extinct. The word "artifacts" is more appropriate.

Comment: The section "Closer Look" would be enhanced by including a segment about the "Early Peoples of the Middle East."

Unit 4 THE WORLD OF THE WEST EUROPEANS

Page 194 Chronology

Quotation: "1492 Moslems expelled from Spain."

Comment: The Jews also were expelled (after much mistreatment). Also no mention of Luther's relationship with the Jews.

Section 1 "The Dark Ages After the Fall of Rome"

Page 209-211

Omission: Persecution of Jews during Crusades. (See Rosen, Gladys, "Concepts in World Jewish History," p.12)

Page 212 Towns in the Middle Ages

Comment: The concept of why Jews became creditors should be developed at this point. (Refer to: Roth, Cecil, A History of The Jews, New York. Schocken Books, 1970, pp. 191-195)

Omission: Also no mention is made of the elaborate Golden Age of Spain and the extensive contributions by the Jewish community. (i.e. the role of Jews as translators during the Renaissance.)

Section 5 "A Time of New Ideas in Western Europe"

Page 256 Human Dignity in Medieval Times

Comment: An example of the malicious treatment of the Jews during this time would be appropriate.

Comment: A section on "Jews in Western Europe" would be appropriate to balance the section on "Jews in Eastern Europe" in Unit 5.

Page 264 Major Developments in Western Europe

Omission: No reference to Jewish history is made in the table.

Unit 5 THE WORLD OF THE EAST EUROPEANS

Section 2 "The Jews in Eastern Europe"

Page 313-315

Comment: The picture of Jews in medieval Europe is totally inaccurate--- Jews rarely made their living from agriculture since they could not own land. They were dependent upon the nobility from whom

they rented land and habitations. They were more likely to be small artisans, innkeepers, or engaged in some form of commerce rather than agriculture. Indeed, an important factor in the shift to Eastern Europe in the 16th century was the invitation from the Polish king who wanted to develop a commercial middle class by making use of Jewish experience in this area.

It is misleading to talk of Jews maintaining their separateness without reference to discrimination emerging from governmental policy and religion-based anti-Jewish sentiment. Church edicts discouraged Jewish-Christian contacts. Cultural and religious traditions were maintained by Jews not only out of commitment and faith but by force as well.

Furthermore, while the book gives a sense of Jewish continuity, the explanation of "exclusivity" and keeping separate does not take into account at all Jewish intellectual and political involvement in lands of settlement, where opportunities were made available for a time at least.

Some note should also be taken of the role of Christianity in general and the Crusades in particular, vis a vis Jewish life.

Note: Questions number 2 and 3 on page 315 and question number 8 on page 338 cannot be adequately answered based on the information from this section.

Page 314

Quotation: "What value do these traces of Jewish culture in Eastern Europe probably have to historians?"

Comment: Again, "artifacts" would be more appropriate than "traces."

Section 8 "Revolution in Europe"

Omission: Dreyfus Affair: an example of the political use of anti-Semitism in France.

Omissions: 1880's - pogroms in Russia and other parts of Eastern Europe; the Zionist movement begins. (see Rosen, Gladys, "Concepts in World Jewish History." p.17)

1917 - Balfour Declaration as a result of the crisis of World War I.

1914 - PRESENT

Unit 10 YOUR WORLD

Section 1 "World War II"

Page 620 The Cost of the War

Quotation: "Some estimates claim that 40 million civilians and soldiers died as a result of the war - a war that cost about...four trillion dollars."

Comment: Here, as in the section on medieval Jewry, the phenomen of anti-Semitism is not dealt with at all. In the light of the central role it apparently played in Hitler's psyche and his plan for the 1000 year Reich, the enormity of Hitler's crime against humanity is insufficiently dealt with. The photographs are moving, but the text offers little back up information in the framework of WWII and the word Holocaust is not even mentioned.

Incomplete: It is morally distasteful to equate lives lost with money lost. More information should be given about the Holocaust.

Section 3 "United States Foreign Relations at Mid-Century"

Page 658

Quotation: "Israel Invades Egypt"

Comment: Change sub-heading to "The Middle East Conflict."
British Palestine was divided between Arabs and Jews.
An Arab State and Israel were both created by the U.N.
In 1948, Israel's Arab neighbors invaded Israel and Jordan annexed the Arab portion of Palestine.
Some history of Zionism must be included:
Jews had never ceased to live in Israel since Roman times.
Zionists fled European oppression and rebuilt the land.
Zionist efforts led to economic progress and drew more Arabs to Palestine.
Jews bought land from Arab landlords.
Omitting the legality of the founding of the State of Israel skews the entire narrative.

Quotation: "They believed that lands which rightfully belonged to them and which they had occupied for centuries had been taken away by Jews who came to the area from all over the world - the Israelis."

Comment: "Israeli" is the term for a citizen of Israel - Arab or Jewish - and stems from the 1948 creation of the state.

Page 659

Quotation: "People like the women below, who live on one side of a border, are separated from the members of their families who live on the other side."

Distortion: Families have been united under several Israeli-Arab agreements since 1948. Since 1967, Arabs from Jordan are permitted into Israel. The slant of this whole page is anti-Israel with no mention made of Israel or her problems, (i.e. no mention is made of the Israelis who live on the border and are in constant fear of their lives from terrorist attacks).

Page 659

Quotation: "But politicians, like Sadat...have been unable to achieve a lasting peace."

Omission: This implies that Israeli leaders are not working for peace. A little less on wars and the addition of some basic information about Israel's internal development, its position as a representative of Western democracy in the Middle East would certainly be desirable.

SUMMARY EVALUATION: THE HUMAN EXPRESSION

by Paul Thomas Welty
J.B. Lippincott Co.

Of the three textbooks reviewed in this study, The Human Expression received the lowest overall rating in its treatment of Jewish history.

Based on Dr. Rosen's 11 criteria The Human Expression scored less than adequate on 9 points and adequate on 2 points. The text does not show how concepts derived from Judaism became an integral part of western cultural values. There is also no attempt to show the continuity of four thousand years of Jewish history. Whereas most textbooks today are extremely sensitive to the chilling historical charge of deicide in their treatment of the crucifixion, The Human Expression leaves a residual implication that it was the Jews who killed Christ. It's well established that Jewish responsibility for the crucifixion flies in the face of historical evidence. The book does do an adequate job of conveying the Jewish origins of Christianity.

From the Biblical period through modern times The Human Expression's treatment of Jewish history is either inadequate or totally missing. This includes an understanding of anti-Semitism, the treatment of the Holocaust (reduced to a single paragraph) and any role which Jews played in the development of the societies in which they lived.

The treatment of Zionism and the Middle East was adequate - but not excellent - in its attempts to be fair to Arabs and Israelis. However, the inadequate treatment of Jewish history will leave students totally baffled as to why Israel is viewed as a Jewish homeland. For a book which deals with colonialism and national self-determination this is far too important a point to be missed when discussing the Middle East.

THE HUMAN EXPRESSION

by Paul Thomas Welty

A History of Peoples and Their Cultures

Published by
J.B. Lippincott Company
1977

THE HUMAN EXPRESSION

THE MIDDLE EASTERNERS

Unit 1 THE LAND AND EARLY PEOPLE

Chapter 2 "Wanderers and Settlers"

Page 34

Quotation: "Hebrew was spoken by an ancient people who were among the ancestors of modern Jews."

Inaccuracy: Omit the word "among," and insert "original" before ancestors so as to read "who were the original ancestors...."

Comment: Hebrew was spoken by the Jewish people of ancient times and was preserved as a literary language during the many centuries that the centers of Jewish life were away from the Middle East. In modern times, Hebrew has been revived as the spoken language of Israel.

The modern Jewish people partake of many cultures, deriving from the lands in which they lived. Modern Jews share religious and cultural ties, but differ in their languages and nonreligious customs and traditions.

Unit 2 ANCIENT KINGDOMS AND EMPIRES

Chapter 3 "Smaller Mediterranean States"

Page 55

Quotation "According to Jewish tradition, this land was promised to them by their God."

Comment: Omit the word "their."

Page 56

Quotation: "This event marks the end of Hebrew history."

Comment: This statement is confusing and should be omitted.

Unit 3 A CRADLE OF RELIGIONS

Chapter 2 "Judaism"

Page 62

Comment: Omit "Jehovah;" that name for the diety is a total error.

GENERAL COMMENT: The basic concept of Judaism is the belief in one God and to conform to the will of God, which is interpreted to help man to live a holy life in thought and deed, according to the Commandments, which is the basis of their belief directed by divine command to an entire people. True worship to God demands morality. Thus, the deep concern of Judaism is brotherhood, universal peace, social justice, and personal morality.

Judaism is based on the Bible, each age interpreting and re-defining the Biblical laws. The Talmud is the result of such a process of interpretations. Changing conditions and circumstances resulted in further interpretations by the rabbinic authorities of every generation. Hence, Judaism never froze into a fixed and rigid philosophy. It was always relations with man and with God.

Page 64

Quotation: "...the more liberal Reform Jews worship on Sunday instead of Saturday."

Comment: This statement is totally false. Sunday services did not "replace" the traditional Friday evening - Saturday Sabbath, even in the congregations where "big" Sunday services were held.

Quotation on page 67 of The Human Expression

"When word that he (Jesus) claimed to be the Messiah and Son of God reached the Sanhedrin, he was arrested. The Sanhedrin was a group of Jews who had legal, civil, and religious authority. Jesus was charged with blasphemy - irreverence to God. Under Jewish law this was a crime that demanded the death penalty.

Jesus was found guilty. He was crucified and died. Crucifixion was a common form of punishment at the time."

This quotation proceeds the comments about the Crucifixion and was inadvertently omitted from page 24 of the textbook study. The quotation as stated above erroneously implies that Jews bear the entire responsibility for the Crucifixion of Jesus.

Today, only a handful of Reform congregations have Sunday services. This practice has nothing to do with being more or less liberal in interpretations of Torah.

Chapter 3 "Christianity"

Page 66 Philo of Alexandria, etc.

Omission: Add that he has been called the greatest of all Jewish philosophers of the Alexandrian School and "the first theologian."

Page 67 The Roman domination of Judea and its implications must be included in this section.

Jesus differed with those Jews who had religious authority; he argued with them and they refuted him. Jesus, however, posed them no threat. Rather, Jesus ran afoul of the civil authority--the administration sanhedrin and the Roman provincial procurator, Pilate, to whom the sanhedrin was loyal. Jesus was seen as a threat to the Roman Imperial regime because he preached that God would break the rule of Rome and because his followers hailed him as "King of the Jews." He, thus, was seen as a political threat.

Crucifixion was not a form of capital punishment prescribed by Rabbinical Jewish Law. It was a Roman method of execution.

After a messianic entry into Jerusalem just before the Passover, he was arrested as a potential revolutionary, and crucified by order of the Roman procurator, Pontias Pilate.

Comment: "Teachings of Jesus" -- these two paragraphs should be prefaced with "According to Christian belief, everything Jesus said and did centered on God's love for humanity..."

Page 71

Inaccuracy: Abraham and Sarah's second son was Isaac, not Israel. Israel was the name given Jacob, Isaac's son.

MIDDLE AGES TO 1916

THE MIDDLE EASTERNERS

Unit 5 RECENT YEARS

Chapter 2 "Politics and Turmoil"

Page 110 - Zionism

Omission: Herzl was influenced by the infamous anti-Semitic Dreyfus Affair in France.

Page 111

Quotation: "They (Arabs) claimed that their centuries of work on the land gave them a right to the area."

Distortion: This section omits the fact of large and continuous Jewish habitation in Palestine since ancient times, (i.e. Jews have always been the majority population in Jerusalem). During this period of "aliyah" (Hebrew for "return to the land") Jewish immigrants purchased land from Arab landowners on which to build their communities. An economic boom occurred; Arab immigration into Palestine increased.

Page 112

Comment: The stage has to be set for the Six Day War.

Page 113 Continuing Unrest

Quotation: "In October 1973, on Yom Kippur - the Jewish Day of Atonement - fighting broke out between Egypt and Israel along the Gaza Strip and on the Sinai Peninsula."

Comment: The Yom Kippur War broke out with a surprise attack on Israel.

Quotation: "Arafat addressed the U. N. General Assembly in late 1974 and called for the creation of a democratic state in Palestine."

Comment: The implication of this statement is that there is no democratic state in Palestine. Perhaps the statement should be amended to say: "creation of the secular democratic state in all of Palestine which would replace Israel and include Arab portions of Palestine" or some such clarification.

THE WESTERN EUROPEANS

Unit 4 THE MEDIEVAL SCENE

Chapter 2 "Changing Times"

GENERAL COMMENT: Perhaps an appropriate place to discuss the massacre and expulsion of the Jews in Spain and elsewhere during the Inquisition.

Page 444 Rise of Banking

Paragraph 1

Quotation: "However, the growth of business and the need for capital was changing the Catholic Church's attitude toward moneylending. From around 1250 to 1450, groups of people began changing money from one currency to another, lending it, keeping it safe and transporting it from one region to another. These groups became the first European bankers."

Distortion: These statements imply that as the Church's attitude changed, non-Jews started doing what the Jews had been doing for a long time, yet the Jews were denigrated for moneylending. No mention is made of the fact that many of these "first European bankers" were Jews (see Roth, Cecil A History of the Jews, New York: Schocken Books, 1971, pp. 237-238).

Page 445 Guilds

Omission: No mention that the guilds were not open to the Jewish craftsmen and artisans.

Page 457 Questions

Question #8: "How did the Crusades affect trade?"

Omission: Should encompass the more delicate issue of how the savageness and brutality of the Crusades affected the lives of the people with whom they came in contact.

Unit 5 THE RENAISSANCE

Chapter 1 "Humanism"

Omission: No mention is made of contributions by Jewish scholars and scientists during the period of the Renaissance. Their importance as translators of classical works should be noted.

"Jews played an important part in the intellectual activity of the Renaissance" (see Roth, Cecil pp. 239-240; he expounds on the prominence and contributions of Elijah del Medigo of Crete, Elias Levita, Don Judah Abrabanel, a.k.a. Leone Ebreo, Azariah de' Rossi of Farrara among others).

Chapter 3 "The Reformation"

Page 471 Reformers

Comment: Luther at first was willing to stop the persecution of Jews that was occurring in Germany, but he hoped Jews would join his movement. When Jews held steadfast to their beliefs, he publicly denounced them for their refusal to join the church.

Unit 7 EXPLORING IDEAS AND REVOLUTIONS

Chapter 3 "The French Revolution and Napoleon"

Page 508 Napolean Bonaparte

Omission: During Napoleon's reign, the Jews were granted full citizenship in France (1791).

Page 557 World War I

Paragraph 2

Omission: Perhaps a good place to discuss the Balfour Declaration of 1917

THE RUSSIANS AND EASTERN EUROPEANS

Unit 4 LIFE IN THE SOVIET UNION

Chapter 3 "Religion"

Page 671 Judaism

Quotation: "During the 1500's, many Jews settled in Poland and the Ukraine"

Incomplete: Many were invited by the King of Poland, and, to quote Roth: "....there was general, if not invariable, security for life, limb, and property; and economic opportunity above all...." They were "....the overwhelming mass of Ashkenazic Jewry - the remnants of medieval England, France, and Germany, with others from further afield...." (see Roth, Cecil p. 268).

Page 671

Quotation: "In the 1600's the Cossacks killed thousands of them"

Incomplete: This statement doesn't tell why the Cossacks killed the Jews: that it was precipitated by continuing discrimination and historical persecution and because they represented the Polish enemies of the Russians. They were often the administrators and tax collectors of absentee Polish landlords.

THE WESTERN EUROPEANS

Unit 9 EUROPE WARRED AND THE WORLD FOLLOWED

Chapter 2 "The Rise of Dictators"

Page 564

Quotation: "By the end of World War II, Nazi concentration camps had become places of horror where gas ovens had killed over six million Jews."

Omission: This topic needs expansion. Material on the Holocaust should be included. The murder of six million innocent people warrants more than one sentence in a world history textbook. This is not even thought to be a key concept on this page as would be indicated by the symbol for a key.

SUMMARY EVALUATION: THE ECUMENE

by William McNeill,
Harper Row Publishers

Whereas The Ecumene had fewer distortions, and in many sections were also better written than The Human Expression or People and Our World, it also contained more omissions.

On the eleven point criteria The Ecumene scores well on three counts and less well on eight. The book does well on the Jewish roots of monotheism. It avoids perpetuating the charge of deicide against Jews when discussing Jesus and the crucifixion. It also does a good job in recognizing the Jewish origin of Christianity. However, The Ecumene falters in showing the continuity of Jewish history. In most cases from the Biblical period on, there is no mention of Jews and their contributions. One welcome exception to this is the treatment of the Jewish influence on the origins and development of Islam.

Whereas the rise of Nazi Germany, World War II and the post war period are given extensive coverage, the political uses of anti-Semitism by Hitler and the resulting Holocaust, received no more than a paragraph each. In addition, the development of Zionism and modern Israel both receive limited treatment.

The Ecumene is a very sophisticated book which does an exceptionally good job of advancing concepts of change caused by the interaction of peoples and ideas. It is because of this that the members of the Textbook Committee believe that the major contributions in the history of the Jewish people deserve a more inclusive treatment in The Ecumene.

THE ECUMENE

by WILLIAM H. MC NEILL

A Story of Humanity

Published by
Harper & Row
1973

THE ECUMENE

BIBLICAL TIMES

Chapter 3

Page 53

Quotation: "Our Bible preserves these tales..."

Distortion: "Our Bible..." is an ethnocentric phrase - this is not everyone's Bible.

Chapter 4

Page 78

Comment: "Hebrew Scriptures" should be substituted for "Old Testament."

MIDDLE AGES TO 1914

Chapter 11

Pages 282-284 Golden Age of Islam

Omissions: Mentions crusades lightly. Does not mention persecution of the Jewish communities. Soldiers used pretext of crusades to pillage Jewish and other communities along their way to the Holy Land.

Chapter 12

Page 313

Omission: Jews are not mentioned in this key chapter on the Middle Ages (year 500-1200). It should be supplemented by more information on: Golden Age of Spain, economic utility of Jews, Black Plague, Inquisition of Jewish translators and the classical heritage, etc.

Chapter 14

Pages 342-345 & 347

Comment: Mentions Jews in Eastern Europe. Example: Jewish commerce in Poland. Much more information on Jews is required.

Chapter 15

Pages 392,399 Inquisition

Omission: Omission of the Inquisition. The information on the Inquisition in Spain is sparse and fragmented. More information on Jews and their expulsion is needed.

Chapter 18

Pages 460-484 Changing Europe 1650-1789

Comment: Mentions briefly some liberalization in attitudes toward Jews, an example of Moses Mendelsohn doesn't really state what his accomplishments were.

Chapter 20 "Industrial Revolution and Growth of West"

Omission: No mention of Jews.

Chapter 21 "Modern Europe"

Omission: Does not deal with parallel rise of anti-Semitism with growth of Nationalism. Page 601 mentions Emile Zola, but not the Dreyfuss case.

Chapter 25

Pages 669-696

Comment: The Holocaust must be treated here in more depth; (i.e. Nazi racial laws, concentration camps, extermination, etc.).

Chapter 26

Pages 697-698

Chapter 27

Pages 709-710, 717-718

Comment: Mentions Israel only in relation to Middle Eastern conflict, there should be a section on the development history of Israel, rather than fragmented references in various places.

1914 - PRESENT

Chapter 28

Page 741 Church and Society

EDITORIAL COMMENT: The sub-head entitled "Church and Society" should be deleted. The sub-head "Christianity" should be placed between the first and second paragraph under the heading "Religion and Philosophy."

Page 743

Quotation: "...various social barriers against Jews tended to fall, one by one, without the public outcry and legislation that was needed to batter down discrimination against American Blacks."

Distortion: This implies that anti-Semitism no longer exists in the U.S. In fact, there are still social and professional barriers against Jews.

Quotation: "In Russia, however, traces of old anti-Semitic feelings, which had been strong before World War I, survived in spite of official Communist disapproval."

Omission: This does not begin to deal with the severe religious persecution suffered by Soviet Jewry. Furthermore, the phrase, "in spite of official Communist disapproval," does not give the information that there is a difference between official statements and action.

Actually, the Soviet government is practicing anti-Semitism and preventing Jews from practicing their religion, from studying to become rabbis, and from emigrating to Israel.

SUMMARY OF TEXTBOOK RATINGS
BASED ON
CRITERIA FOR THE EXAMINATION AND EVALUATION OF
SOCIAL STUDIES TEXTBOOKS AND OTHER INSTRUCTIONAL MATERIALS

	THE ECUMENE	THE HUMAN EXPRESSION	PEOPLE AND OUR WORLD
1. Treatment of Biblical concepts that became incorporated into Western culture.	4	1	3
2. Treatment of Jews as a vital part of contemporary civilization.	2	1	3
3. Recognition of the Jewish people's creative and physical continuity in the past Biblical period.	2	1	2
4. Recognition of the Jewish roots of Christianity.	5	3	5
5. Balanced and accurate rendering of the Crucifixion.	4	1	5
6. Documention of the important role Jews played in the development of international trade and economic growth from the first century through the Middle Ages.	1	1	1
7. Recognition of the internal development and intellectual and economic achievement of the Jews in addition to the usual treatment that focuses mostly on the persecution of the Jews.	2	1	2
8. Recognition of the Jewish diaspora and the development of community in various lands of residence, especially Eastern Europe.	1	2	3
9. Recognition of the post-Emancipation Jewish intellectual ferment which produced such important historical movements as the Haskalay, Zionism and religious reform.	1	1	1
10. Adequate treatment of the Nazi treatment of minorities during the Holocaust period with its special implications for the Jewish people.	2	2	2
11. Balanced and comprehensive discussion of the Zionist movement and the establishment of the State of Israel as an aspect of Jewish history and as part of a world movement toward national self-determination.	3	3	1

KEY: 5 - Excellent 4 - Above average 3 - Adequate 2 - Below average 1 - Poor

This five point scale is based on degree of inclusion or omission, substantive treatment, clarity, accuracy, bias, or distortion.

PART III

CHRONOLOGY OF JEWISH HISTORY

Adapted from a Pictorial History of the Jewish People,
Israel Program for Scientific Translation Ltd.,
Copyright 1973, Keter Books, Jerusalem, Israel.

CIRCA 2000-1600 B.C.E. (Before Common Era)	Patriarchal Period. Abraham and his descendants, Isaac & Jacob, are commanded by God to settle in the Land of Canaan, which they called Judea (or Israel).
C 1300 B.C.E.	Mosaic Period. Exodus from Egypt. Commemorated today by the Holiday of Pesach (Passover).
C 1000	The Kings - Davidic Dynasty; Saul, David & Solomon. Solomon's sons established twin kingdoms of Israel and Judea.
C 720	Kingdom of Israel conquered by Assyrians. Ten Tribes of Israel exiled.
C 586	Kingdom of Judea conquered by Babylonia. The Temple at Jerusalem destroyed.
C 538	Persia conquers Babylonia. Persian Emperor Cyrus permits Jews to return to Jerusalem. Jewish communities established throughout the Middle East in Persia, Egypt, Syria, etc.
C 300	Hellenistic Period.
C 332	Kingdom of Judea conquered by Alexander the Great. This begins several centuries of interrelationship between the Greek civilization and Jews.
C 167	Hasmonean revolt in response to attempts to impose Hellenist religions on the Jews. Revolt was led by Mattathias and his sons, of whom the best known was Judah the Maccabee. The success of this revolt is celebrated by the holiday of Chanukah.
C 100	Period of the Pharisees and Sadducees. These were two splinter groups which were formed following the Hasmonean revolt. The Pharisees (separatists) believed in wide ranging interpretations of religious laws. The Pharisees formed the origin of rabbinic Judaism, which believed in individual studies and paid less credence to the priestly Judaism of the Temple.

	The Sadducees continued to proclaim the paramount importance of the priest to administer the Temple.
C 63	Roman conquest of Judea.
48 B.C.E.	Julius Ceasar appoints Herod as King of Judea. Herod attempts to win loyalty of Judeans by re-building the Temple as a magnificent edifice. His reign was marked by frequent rebellions.
C 30 C.E. (Common Era)	Crucifixion of Jesus by Romans under Pontias Pilate.
C 66-70 C.E.	A major rebellion against Rome - After initial successes Jerusalem was conquered by Roman armies in 70 C.E. This event which occurred on the 9th day of the Jewish month of Av is commemorated in the Jewish Holiday of "Tisha B'Av." After the fall of the Temple the Pharisees helped to preserve Jewish teachings.
C 132-35	Rebellion against Rome led by Simeon Bar-Kochba. The last battle was at Masada - mountain fortress in the Judean desert. After this the Jewish religion in Judea was totally supressed by the Emperor Hadrian and Jews were dispersed throughout the Roman Empire.
C 135-500	Jews settled throughout the Roman Empire and spread to Africa, Rome, Greece, Spain, France & Germany.
C 600-1066	Jewish communities flourished in North Africa and Spain.
C 600-700	Arab conquest of North Africa.
C 614	Persia reconquers Jerusalem. Allows Jewish resettlement.
C 700-1400	Growth of Jewish communities in Spain. Flourishing of Art, Literature, Medicine, Science and Commerce. Also development of the Kabala - Jewish Mysticism.
C 1099-1291	Crusades. Attacks by crusaders against Jewish communities in Europe and the Middle East.
C 1391-1492	The inquisition in Spain. Religious extremism led to the persecution of Jews and other non-Christians. Jews totally expelled from Spain by 1492 - some settled in Israel and others settled in North Africa and in Europe. Some even eventually came to the new world colonies.

C 1100-1400	Jewish cultural life alternately flourished and was severely persecuted in parts of Europe. Jewish communities though resiliant, were at various points expelled from Spain, France, and England. The Jews were quite often confined to Ghettos (small areas of towns in which they were allowed to settle). To seek safety Jews moved eastward to Poland and Russia, where they were at first welcomed. Yiddish became the language of East European Jews.
1650	Cossack revolt against Poland. Several hundred thousand Jews were massacred.
18th Century	Growth of Hassidim and Mitnagdim movements in Eastern European Jews. Hassidim practiced singing and dancing in their worship. Mitnagdim were formalists who opposed joyful worship.
1806	Napoleon grants Jews in Europe under French control greater civil rights.
19th Century	Europe-post Napoleonic Era The Haskala movement (Enlightenment movement) for equal Jewish rights and independence. Also pushed for liberalization of Jewish teachings. This was one of the origins of Reform Judaism.
1787	The U.S. constitution was the first document granting full religious freedom to everyone.
1880-1920	Massive pogroms (violent attacks) against Jews in Russia and Eastern Europe. Large scale Jewish immigration to the U.S. and also to Palestine (which was then under Turkish control). Anti-Jewish riots led to rebirth of Zionism - a movement for the restoration of the Jewish homeland in Israel.
1894	The Dreyfus Case. A French military officer was falsely accused of selling military secrets to the Germans. This was used to provoke an anti-Jewish campaign in France. He was subsequently exonerated.
1914-1918	First World War.
1917	Balfour Declaration. The British were given a mandate to administer Palestine and agreed to help reestablish there a national homeland for the Jewish people.

1930	Rise of Nazism in Germany. Hilter and his followers launch campaigns against Jews and other minorities.
1939-45	World War II resulted in Nazi extermination of 6 million European Jews and many others.
1948	Reestablishment of the State of Israel.

CONCEPTS IN WORLD JEWISH HISTORY

by

Dr. Gladys Rosen
Associate Director, Jewish Communal Affairs Dept.
American Jewish Committee, New York, N.Y.

CONCEPTS IN WORLD JEWISH HISTORY

I. THE BEGINNING OF JEWISH HISTORY

Although generally world history books give more equitable treatment to the Jews during the Biblical Age (c. 2000 - c. 300 C.E.) than in later periods of Jewish history, they subscribe to the dominant scheme of world history, which sees the advent of Christ as the culmination and end of Jewish historical development. From that point on little attention is paid to the Jews within the framework of world history until modern times except for isolated and cataclysmic events. It is important in describing the beginnings of Jewish history and the biblical heritage to indicate that concepts which emerged from that period of history are inherently and continuously valid for the Jewish people in addition to the fact of their acceptance by both Christianity and Islam.

A. Patriarchal Period

In order to properly explain the genesis of Israel and its unique system of law and morality, it is necessary to place the developments within the framework of the world in which they were lived as well as within the continuity of Jewish history. The beginnings of Jewish history date back to a small group of semi-nomads who wandered with their flocks from Mesopotamia to Palestine 3500 years ago. The patriarchal ancestors of Israel, Abraham, Isaac and Jacob came from Babylonia, settled in Canaan, sojourned, probably during the second millenium B.C.E., in Egypt, from which they emerged a nation of tribes. Under the leadership of Moses, the Jews rebelled against slavery, escaped to the land promised to their ancestors and, in the process, received the message of God which transformed them into the people of Israel, recipients of God's commandments as expressed in scriptures.

B. The Hebrew Scriptures

The vicissitudes endured by the ancient Israelites, from their beginnings through the complex of migrations which finally brought them back to Canaan and their experiences as a nation are recorded in the Hebrew scriptures. The dominance of Semitic tribes, including the Israelite ancestors, over Egypt from the 18th to 16th centuries B.C.E., their defeat and the probable enslavement of remaining Semites set the historic stage for the emergence of the heroic figure of Moses as recorded in the Bible. The Covenant made between God and Moses at Sinai formed the basis for the Torah which contains internal indications of complex sources from documents of different ages. Nevertheless, its origins are generally attributed by critics and scholars to early beginnings of Israelite monotheism, i.e. to Moses. In a sense, the Torah, a combination of history and law, doctrine and morals, was the constitution of the Jewish people. A unique document, it set the pattern for a way of life which essentially has continued to this day. The faith which emerged was oriented to human history rather than mythology and nature. A comparison of the Israelite religion and way of life with that of its contemporary neighbors in Egypt and Mesopotamia will serve to highlight the extent of the change exemplified in Judaism's basic concepts as expressed in the Hebrew Bible.

1. Monotheism. A basic tenent of Judaism is the concept of the One, the Only, the God of history. For Israel there was only one God, unlimited either by nature or by territory. He was a personal God who intervened in history and made a covenant with His people at a certain moment in time, demanding of them obedience in matters of observance, social justice in the area of human rights, and righteousness which stresses the acceptance of duties. All cultic institutions belong to Him and all spiritual manifestations emanate directly from Him. For example, seasonal agricultural festivals celebrated by the Hebrews were invested with historical and divine significance: Passover, an ancient spring festival became better known as the celebration of the exodus of the Jews from slavery in Egypt and Pentecost, the Festival of the First Fruits was regarded as the Time of the Giving of the Torah, etc. In all such instances God's direct concern with his people is the theme. The substance of Israel's obligations as well as God's special claim on his people were authenticated in the Decalogue, the Ten Commandments, with their lofty ethical standards.

2. The Concepts of Covenant and Chosen-ness. The momentous concept of revelation to Moses on Mt. Sinai was the culmination of the earlier covenant between God and Abraham and the still earlier, more universal convenant with Noah which enjoined respect for human life. As Abraham was chosen so that "in thee shall all the families of the earth be blessed," (Genesis 12:3), so Israel was chosen not for special privilege but to be "a kingdom of priests" and "a holy nation" (Exodus 19.6). In history's unfolding the Jews seem to have been chosen as a nation to lead the hard life of exemplar. Indeed the concept of "chosen people" implies Israel's obligation to impose on themselves a higher degree of morality and behavior as formulated in the Torah and summarized in the Ten Commandments. Amos, the Prophet, epitomized the concept when he said, "You only have I known of all the families of the earth; therfore will I visit upon you all your iniquities" (Amos 3:2).

3. Justice and Righteousness. The concepts of justice and righteousness are fundamental to the Law given by an essentially ethical God. The doing of justice implied recognition of the basic rights of the individual to live, to work, to possess goods and shelter as well as personal rights to leisure and liberty and the prohibition against hate, vengeance and bearing a grudge. Righteousness manifests itself in the acceptance of duties, concern for the poor, the weak and the helpless. Indeed, the Bible in its explicit injunctions in the book of Leviticus emphasizes concern for the poor and justice for the defenseless more than any other religious writings.

4. The Sabbath. As delineated in the Ten Commandments, the Sabbath is a day of total rest for all -- family, strangers, animals. It is regarded not merely as a time of physical rest but as a time of moral and spiritual regeneration. Its observance is imbued with holiness and joy. At the same time, its human welfare aspects cannot be disregarded. In order to assure proper obedience, the commandment was later circumscribed with specific activities which were forbidden. However, even when the Sabbath has been more honored in the breach, the basic concept of a day of rest and regeneration has been crucial to the physical and spiritual survival of the Jewish people.

5. The Exodus. The experience of common enslavement and subsequent liberation created a sense of solidarity among the tribes. The memory of this humiliating experience has been constantly recalled and has given the Jewish people a sense of community with the oppressed and the weak. Dietary laws, ritual observance and the exhortation of the prophets never allowed the children of Israel to forget their beginnings.

C. Prophetic Literature

The establishment of the monarchy in ancient Israel (12th Century B.C.E.) followed a period of national crisis during which the very existence of the Israelite tribes was threatened by the Philistines. Under pressure of the enemy and led by such men as Samuel, Saul and David, the Israelites became a nation. Thenceforth they were periodically threatened and forced into consciousness of ethnic religious oneness by external threat. Political power and prosperity burgeoned under Solomon with its corresponding drawbacks. There was evidence that Israel might fall into line with practices of the Orient in becoming an imperialistic, ambitious, worldly nation, devoting its forces to political and economic expansion. Following the post-Solomonic division of the Kingdom, Judah and Israel were drawn into the vortex of Asiatic affairs and placed in a subservient position to the great powers. Domestic, social and economic conditions deteriorated and the population was increasingly impoverished, although kings and higher officials lived in comparative luxury. The resulting sharp cleavage between propertyless indigents and the wealthy upper class aroused the moral indignation of high minded men of different classes. Some emerged as prophets inspired by God to denounce social evil, to prophesy the fall of the backsliding Northern and Southern kingdoms, to console and encourage the suffering From the Eighth to the Fifth Century B.C.E., from Amos to Malachi, in Palestine and Babylonia, they carried their message.

1. Social Justice. In the spirit of the Torah, the prophetic message denounced social and religious evil, injustice and oppression, and urged genuine change. The social justice they preached was part of religious sin. Since all things emanated from God, misuse of any was an abomination and deserving of punishment which might be meted out through the instrumentality of foreign powers.

2. Universalism and Particularism. While the prophets held fast to a national consciousness, their conception of history was that of world history which transcended national boundaries. Theirs was a vision of unified humanity, a world in which all men and nations revere and acknowledge God, in the light of which they could only deprecate political power and hegemony. They deepened and moralized a folk belief in the Day of the Lord which would bring victory to Israel and an era of peace and brotherhood for the world.

3. Non-territorial Nationalism. The post-Solomonic division of Israel into two Kingdoms, Israel and Judah, had weakened both politically. With Israel's defeat and exile by Assyria in 721 B.C.E., the perpetuation of the Hebraic tradition fell to the Kingdom of Judah with its more or less centralized cult. After Judah's defeats in 597 B.C.E. and 586 B.C.E

the forced exile of large numbers of Jews resulted not in their assimilation as their conquerors hoped, but in the establishment of prosperous exilic communities. Although subsequently many returned to Palestine as a result of Cyrus' decree and the proclamation of the Second Commonwealth, a surprisingly large percentage remained in Babylonia. The Jewish dispersion became a fact of Jewish history, even while the centrality of Palestine and Jerusalem continued. The national feeling remained alive among the exiles, nurtured by a common tradition, religion and life style based on the Bible. Canonization of the scripture established the concept of the word of God embodied in a book as a guide to all aspects of life. The Torah became the firm basis for the oral tradition which, by careful exegesis, made the laws continuously relevant to life.

4. Messiah. Although in scripture, the designation Messiah or annointed one usually referred to the high priest or the king, it later took on the meaning of the divine messenger and human savior who would bring about the restoration of the Jews to their homeland and an era of universal peace and justice. For several of the prophets, notably Isaiah and Micah, the instrument for God's purpose in the world would be the Messiah, the annointed scion of the house of David. His coming was seen as contingent upon the moral perfection of every Israelite, thus stressing the need of obedience to the moral law in this world. Scholars differ as to the human-divine nature of the Messiah and the time and circumstances of his coming. However the concept of the Messianic era as a time of peace and justice for all men, when love of fellow and love of God will be established, is essential to the Jewish view.

II. POST BIBLICAL JUDAISM

Jewish life did not cease to grow and evolve after the exile and dispersion, nor did the fall of the Second Temple close the book on Jewish creativity. Numerous Jewish settlements were created by exiles and each diasporic community developed a way of life stemming from the Torah and interpreted in the light of the particular circumstances of exile.

A. Talmudic Civilization - The Rabbinic Legacy

In the continuing metamorphosis of the Jewish people, the Talmudic period from c. 100 B.C.E. to 500 C.E. saw the emergence of a Jewish culture which remains basically unchanged. Transcending perforce, the limitations of land, language and even economic-political interests, the Jews became a scattered supra-territorial people of one religion which still saw the Jewish community of Palestine as central. In each center of Jewish population, Palestine, Alexandria, Rome, Babylonia, Jews spoke different languages and coped with differing environments, but all kept adherence to the Law as a fundamental tenet.

1. The Law as delineated in the Torah, to them the first and final revelation of God's will, was carefully studied and discussed in the academies of Palestine and Babylonia, in order to specify how the Jew might fulfill scripture in his daily life. These discussions, with their detailed speculations, were first codified in the Misnah, c. 250 C.E., and are preserved in the tractates of the Palestinian and Babylonian Talmuds. It is the latter compilation and its commentaries

which became the basis for Jewish communal life in the Middle Ages, the repository of the civlization which produced their morality, religious vocabulary and hero models, the framework of daily life, civil, domestic and religious. In the continuing dispersion of the Jews, with the differences in language, geography and cultural environment, the Talmud and its detailed study and application remained the common denominator.

2. The Synagogue as a center of learning and observance, a substitute for the Temple, a "minor sanctuary," in all likelihood developed in the Babylonian exile and became a central institution in Jewish life everywhere. When the Second Temple was destroyed in the First Century C.E., the synagogue had already become a center of Jewish worship and study. As the first lay, non-sacrificial place of worship, the synagogue became the model for church.

B. Hellenistic Jewry - Acculturation and Survival

The period from Alexander's death to the establishment of Christianity as the official religion of Rome saw the Jews in close contact with the two great peoples of the West -- the Greeks and the Romans. They were tested militarily and culturally, both in their homeland and the diaspora. Yet the body of Judaism remained intact despite changes in structure which only served to enrich and expand it. The name "Hellenistic," given to the three centuries following the conquests of Alexander the Great in the Near East, usually refers to Greek style of life and culture as adapted by peoples living in areas which came under Greek domination. A distillation of pure Hellenism never existed; rather it was lived in a particular way by various groups. The Jewish literature of the period mirrored a specific Hellenistic experience and casts light on a time which saw the early realization of a sense of world consciousness and universalism.

While the Pharasaic teachers in Palestine and Babylonia were laying the foundations of Talmudic Judaism, those in Hellenic centers were seeking an effective integration of Judaic principles and Greek philosphy. Philo of Alexandria's success in the allegorical interpretation of the Bible was a first step toward a cultural synthesis between East and West. It was during this period that Judaism became a potent factor in Western thought both through Christianity and direct influence.

Fundamental to the preservation of Jewish life in Hellenistic times was the Greek translation of the Bible, the Septuagint, by Jewish scholars for the benefit of dispora Jews who were ignorant of Hebrew. Perhaps even more fateful was the role of the Greek Bible in helping early Christian missionaries in the conversion of large numbers of Greek speaking gentiles, thus making Christianity a world religion in three centuries.

C. Rome and The Advent of Christianity

In Rome-dominated Palestine, as in other areas under Roman rule, a contributing factor to Jewish continuity was the Roman policy of political toleration. Despite taxes and imperial hatred of the Jewish religion, Rome, in accordance with its traditional policy of rule by law and toleration for ancient religious associations, at no point proscribed the Jewish religion. It even granted synagogues imperial protection. The rabbinic community, held together by religious belief, was able to create and maintain its scholarly and religio-political institutions both in Palestine and the diaspora. The Pharisees, representing the masses and its scholarly leadership, were largely responsible for the preservation of the most universal values and ideals of prophetic Judaism. They attempted to adapt the Law to contemporary needs and thereby created a consistent and all-encompassing Jewish way of life. Their vigorous opposition to Hellenistic customs led to greater emphasis on beliefs and practices based on prophetic Judaism.

Although we have no way of knowing how many Jews became Christians during the early centuries, we know that a much larger number remained loyal to the tradition of their fathers. Subsequent criticism by Christian and pagan writers of the Jews' stubborn adherence to their faith and the antagonism which ensued make it vital that world history text books offer a balanced presentation of the life of Christ and the Crucifixion. By clearly indicating Jesus' Jewish antecedents, his acceptance of Jewish law and the facts leading up to the Crucifixion, including the forces at work in Palestine of that period, the textbook account could serve a positive purpose by fostering more positive intergroup relations. Pointing out the lack of scholarly historical evidence concerning events during the last days of Jesus and the very act of not placing the blame on the Jews, are also important, as is a clarification of Pharisaism.

III. JEWISH LIFE IN MEDIEVAL TIMES - CONFRONTATION AND ISOLATION

During the Middle Ages Jewish communities were scattered across the civilized world in communities differing widely from one another in political circumstances, economic pursuits, patterns of self-government and cultural activity. Until c. 800 C.E. Palestine remained the central religious authority but after that the Jews of the Muslim world looked to Babylonian academies for leadership.

A. The Self-Governing Communities

The Babylonian Jewish community remained an important center during the early medieval period serving to stabilize and strengthen the Talmudic tradition which was carried to Western Europe. Questions were addressed to the academies there on subjects ranging from legal and theological matters to current issues of behavior and tactics.

B. The Jews Under Islam

Under Moslem rule, in Southeast Asia, Egypt, North Africa and especially in Spain, the Jews developed increasingly powerful institutions of self-government, opened new economic avenues in international trade and reacted

the stimulus of rich Moslem culture in all fields of intellectual creativity. The Jewish vernacular shifted from Aramaic to Arabic and there was a great interest in Arabic literature both native and in translation. In addition the text of the Talmud, carried to various points of settlement, was carefully studied. Clarification of unfamiliar materials was obtained through correspondence with the Babylonian academies and the resulted Responsa formed a basis for study.

As a tolerated religious minority, with connections all over the world, the Jews served for a time as the great mediators, economically in trade and culturally in the rich and varied literature produced in Hebrew and Arabic. Through translation, they helped transmit the Graeco-Roman, Indo-Persian and Islamic heritage to the emerging West. The Jews living under Islam also took a prominent part in all branches of science. Maimonides' Guide to the Perplexed achieved a synthesis of Judaism and Neo-platonic Aristotelianism. This work was most influential on Christian schoolmen of the 13th Century. This epoch also witnessed numerous compilations of Jewish Law, the supreme example being the Code of Maimonides, intended as a total Jewish religious prescription.

C. The Challenge of Christianity

Like the bulk of medieval populations, the Jews were children of an age suffused by religion. Judaism and its daughter religions, Christianity and Islam, all subscribed to such concepts as revelation, reward and punishment, and a future settling of human and cosmic accounts. However, Islam, in its toleration for the authenticity of both Hebrew and Christian testaments, proved a much more hospitable host for Jews.

1. Areas of Residence. From the beginning, Jewish settlement in Christian Europe was characterized by external pressures, isolation, economic disability, and persecution. The propaganda against them was unremitting from the time that Christianity became the official religion of Rome. The Inquisition and the Crusades, inspired by Christian fanaticism, resulted in violence and destruction for Jewish communities in the path of the pilgrims. Myths about Jews combined with the frequent Jewish role as creditor, resulted in the expulsion from Spain (1492) and other European lands of residence until, by the end of the 15th Century, there were few Jews in Western Europe. Most Ashkenazi Jews had settled in Poland while the Sephardic (Spanish) Jews concentrated in Turkey. Although greater tolerance was already evident in 16th and 17th Century England and Holland, Russian and Polish anti-Semitism remained medieval until the 19th Century.

2. Economic Limitations. Excluded from the medieval manual economy, forbidden to own land, join guilds and certainly unemployable by the Church, the Jew was limited to trading in goods and money. Trade was dangerous and limited to specific trade routes. The Jews to protect themselves lived within the city or in the shadow of the manorial castle. As a result, with later commercial expansion, Jews found themselves in the vanguard of urban growth, expanding trade, and the manipulation of aggregate wealth and its distribution.

3. Communal Adaptation. As an entity within the corporate European medieval society, Jews had specific status in public law and private life. They had few privileges but as a separate group, they had ethnic-religious autonomy with specific rights and duties based on Talmudic law. Isolation enforced by anti-Jewish decrees resulted in Jewish intellectual concentration on strictly Jewish subjects: Talmudic studies, Biblical exegesis and philosophical and mystical speculation. These studies gave European Jewry its unity and its endurance and encouraged a characteristic respect for intellectual achievement. The special capacity for survival enabled the Jews to withstand external pressure century after century and, at the same time, achieve intellectual and spiritual excellence.

IV. THE MODERN AGE - THE DYNAMICS OF EMANCIPATION

A. Early Modern Directions

At the close of the Sixteenth and during the Seventeenth Century a more tolerant spirit spread in Holland and England as a result of emphasis on man's mercantile promise rather than race or faith. Where circumstances allowed, some Jews became major merchants along the Atlantic seaboard. However, for most, life in both Eastern and Western Europe was characterized by isolation and poverty. Economically, Jews existed on the marginal edge of peddling and petty trade. Communally, they were to be found in special ghetto sections and were tightly organized, living under Talmudic law and directed usually by their religious leaders. Provincial gatherings of such communal leaders took place in most European countries but most importantly in Poland where the Council of the Four Lands met regularly. Basically, the community's function was to collect taxes, but it was also involved in internal social and political regulations.

1. Religious Phenomena

a. The catastrophic events of the Spanish exodus led to the greater development of mystical speculation with renewed emphasis on the Messianic era which might bring an end to degradation and suffering. The Seventeenth Century pseudo-Messiah, Sabbetai Zvi, extended the appeal of the Messianic concept by declaring himself the Messiah and offering immediate redemption. In the wake of the series of catastrophies which inundated Poland and its Jewish settlements after 1648, many sought comfort in the Messianic hope offered by the Sabbetaian movement.

b. In the 18th Century, the trend toward mysticism evolved into Hasidism, a movement which was both a rebellion against prevailing religious formalism and a social revolt against the influential, Talmudically educated middle class.

The movement was built by its extraordinary leader, the Baal Shem Tov, a man of people. He gave to the unhappy, poor and tortured Jews of Poland an appealing way of life in which prayers and joyous feelings of the ignorant are as acceptable to God as the study of the erudite

and rich. Hasidism with its combination of worship, warmth and cameraderie made the world of Kabbalah accessible to the masses and gave comfort and hope to the victims of oppression. Through the translations and works of Martin Buber, one version of Hasidism has entered the realm of western philosophy.

2. New Intellectual Molds

a. Haskalah - Enlightenment. In Berlin in the 18th Century Jewish intellectual life was centered on Moses Mendelsohn's efforts to create a philosophic reconciliation between Judaism and contemporary thought. Mendelsohn's Biblical translation into German and the resulting ferment brought new approaches to Hebrew and Yiddish letters as well as an entree for Jews into literature and the general sciences.

With the impact of western emancipation, Russian Jewish writers began to experiment with secular Jewish education. Contrary to West European experience this breakaway from the Jewish intellectual ghetto in the East resulted not only in Russification but in the creation of the Modern Zionist Jew, combining Jewish knowledge and Hebrew language with modern trends. It was the influence of the writers in this group which transformed Hebrew into a vehicle of the Zionist movement.

b. Wissenschaft des Judentums. Another effort to reconcile Judaism with western civilization was the Science of Judaism in the 19th Century. Jewish scholars in Galicia, Germany and Italy devoted their talents to a scientific and unbiased study of Jewish history. Some scholars became involved in religious and political controversy as a result of their research, but, in the main, their work was dominated by scholarly objectivity. Its effect was greatest in Germany where its most influential practitioner was the Jewish historian Heinrich Graetz. There was also a strong but unsuccessful push toward the establishment of Chairs of Jewish Studies in the universities which refused to extend academic recognition.

B. The Dynamics of Emancipation

From the time of the French Revolution, the struggle for Jewish emancipation was part of the protracted fight for human equality in the modern state. For the latter, the dissolution of stifling corporate distinctions and the substitution of egalitarian society was essential. For the Jew, the new freedom and equality meant the sharp curtailment of ethnic religious autonomy and the loss of local prerogatives. Thus, despite the seductive glow of freedom, many, especially in France and Germany, opposed emancipation. Community leaders, with vested interests and a concern for Jewish continuity, regarded the price of equality as too high. In any case, the wheels of progress continued to move, and physical conditions made change a necessity.

1. The growing Jewish population made it essential to life restrictions and civil disability and opened new occupations and areas of settlement in Eastern Europe.

2. Legal guarantees did not mean that the battle had been won but their very existence served to accelerate egalitarian ideas. However, they depended for enforcement on underlying socio-economic, cultural and political factors.

3. Ripples of the French Revolution were felt all over the continent, and the French legislation was subsequently adopted in the Netherlands and and a few small states of Western Germany and Italy. In Germany, however, the strong anti-Semitic tradition made emancipation a struggle despite the positive attitude of some members of the German enlightenment. The public avalanche of German anti-Semitism during the late 19th Century was, however, met by a new Jewish reaction -- individuals attempted political lobbying and entered the political arena assuming positions of leadership in liberal and radical movements. This was true in Italy as well.

4. In the United States, there was never any question of rights for Jews as such, for they were constitutionally guaranteed. In general, rights were more achieved in Anglo-Saxon countries.

C. Eastern Europe

Although the circumstances of Jewish life in Eastern Europe worsened steadily from the 17th Century on, it remained until 1939 the cradle of every major Jewish political, cultural and religious movements because of the large masses of Jews who had settled there and the rich culture they developed under often difficult conditions. The traditional love for learning found expression in a network of schools -- from elementary school to learning academies. Learning and study was the highest achievement and the scholar the most respected individual. Study was the pervasive activity for adults as well as the young.

1. Anti-Jewish measures included restriction to a Pale of Settlement, and long term Christianizing military service.

2. Many concluded that Jewish conditions could improve only by the overthrow of the Czarist regime.

3. Large emigration resulted from deteriorating conditions in Russia and the announcement of a high Russian official in 1881 that a solution to the Jewish problem entailed encouraging one third of the Jews to emigrate, converting one third and allowing one third to perish.

D. Assimilation, Nationalism and Modern Anti-Semitism

Many enlightened rationalists among the Jews, particularly in France, England and Germany, had put their faith in Emancipation and were willing to assimilate to the majority culture in order to become first class citizens. They entered politics, assumed positions of intellectual leadership and achieved reknown in the world of finance. Others in multinational or newly emerging countries resisted loss of identity and sought countermeasures. Such countermeasures were encouraged by the fact that

19th Century nationalism was characterized by each nation's Messianic sense of exclusiveness and superiority which resulted in hostility to others, particularly to that eternal alien, the Jew.

1. Political progress generated much ill will and stimulated a new brand of anti-Semitism. Classical anti-Semitism, based on religious motives -- the Jews in repudiating Christ and their role in the Crucifixion -- was given a new twist. The secularized state gave rise to socio-political denunciations. Since some Jews had risen to wealth and importance, their visibility resulted in the anti-Semitic claim of Jewish domination and world conspiracy. This thrust led to the concept of racial anti-Semitism which gained more and more fanatical adherents particularly in Germany where it culminated in Hitler, National Socialism and the Holocaust. Unfortunately, Hitler's defeat did not close the book on anti-Semitism, and it seems unhappily naive to assume that this sad obligato to Jewish history will soon disappear. Current events force us to regard it as a protean but ongoing phenomenon.

   Crude incidents of anti-Semitism aroused various responses among Jews everywhere. An outstanding characteristic of world Jewry is the sense of mutual responsiblity which found expression first in the intercession of individual Jews of influence and later in communal organizations designed to combat anti-Semitism and to assist destitute and displaced fellow Jews everywhere in the world. The Biblical concept of charity and aid to the unfortunate lies deep in the Jewish psyche and is a fundamental characteristic of Jewish life.

2. Nationalism

   Until the Emancipation few doubted the existence of a Jewish people, a Jewish nationality. With the emergence of the secular state, Jews came to be regarded by themselves and by others as a religious group whose national identification was that of the country of residence. For those who were unwilling to sacrifice their ethnic loyalty, new directions evolved.

   a. Minority Rights. Some East European Jews sought recognition of Jewish nationhood through the granting of minority rights within lands of residence, thus granting Jews communal self-government and equality. The peace treaties after World War I promised much but little was implemented.

   b. The Bund. The Jewish socialist party of Russia followed the Social Democratic party program with the exception of their espousal of the separate existence of a Jewish national minority in all cultural and educational matters.

   c. Yiddish. During the 19th Century, while the writers of the Haskalah movement used Hebrew, there was a great flourishing of literature in the folk language, Yiddish, for the mass audience whose language it was.

d. Zionism. The centrality of Zion and the concept of ultimate return and restoration was a basic value of Jewish life throughout its history. It found daily expression in the prayerbook and in such folk customs as burial in Israel or being buried with a bag of Holy Land soil. Exile did not destroy the Jewish people; it deepened their faith which, in many cases, found expression in the concept of the Messiah who would restore the people to Zion. Pilgrimages, however, did not cease, and through the centuries, rabbis, mystics and ordinary Jews settled in Palestine. Pious Christians, too, looked to eventual Jewish restoration to the Holy Land. Under the impact of nationalism, and disappointment with emancipation, a new note was sounded. A Jewish nationalist movement was born at the end of the 19th Century. Its goal was the creation of a Jewish state in Palestine, the return of the Jews to their homeland by political rather than miraculous means. For the "Lovers of Zion a predecessor of the Zionist movement, in Russia, Zion was a secular state and a place where Jewish culture would flower for the benefit of the state and of World Jewry.

Even as East European Jewry was developing its own culturally oriented Zionist program, a sophisticated Austrian-Jewish intellectual, Theodore Herzl, shocked by the anti-Semitism at the Dreyfus trial, formulated a practical program for the creation of a Jewish state in Palestine. Like his Russian predecessor, Leo Pinsker, Herzl saw self-emancipation through the creation of a Jewish state as the only solution for psycho-pathological anti-Semitism. Despite external setbacks and internal disagreements the Zionist movement grew, supported by Jews, particularly East Europeans, who lent both their support and their physical presence.

V. MIGRATION

Nineteenth Century nationalism and emancipation changed more than the attitudes of European Jewry, both East and West. The Jews were part of the immense migrations of the period precipitated by enormous economic and social change and underwent significant geographical redistribution. Expecially in Eastern Europe, over-population within prescribed areas of settlement, limited opportunities, and the attraction of the American myth were stimulated by pogroms and anti-Jewish laws to precipitate a substantial increase in emigration. In the 24 years before World War I, fully 30% of all European Jews changed residence from one continent to another while untold multitudes moved from one country to another. With the passage of restrictive immigration laws in both England and the United States in the first quarter of the 20th Century, emigration and immigration sharply declined.

The quest for new outlets became urgent during World War II and many Jewish communities sought havens of refuge for condemned European Jewries. Despite the revelation of the horrors of concentration camps and the extermination of millions of Jews,

nations did not suspend restrictions, and it was not until Israel was able to open its frontiers that refuge was assured to all who needed it.

As a result of postwar conditions, the Jewish population balance has changed once more. The largest centers of Jewish population are now the United States, Russia and Israel, and there are sizable communities in France, England, South America and Canada, with smaller groups scattered throughout the rest of the world. It is important to stress the worldwide distribution of the Jewish people as evidence of the unique condition of the Jews and,historically, as a people of time and space -- with a long unbroken tradition and history unconfined by territorial limitations.

A special aspect of the Jewish condition today is the fate of Soviet Jewry. The circumscribed condition of Jews in that country have important implications for the concepts of individual freedom and religious liberty and should be considered from this point of view.

VI. CHANGING ECONOMIC PATTERNS

During the 19th and 20th Centuries the transfer of Jewish population from backward to more advanced countries, from small towns to large cities led to a revamping of a Jewish economic structure. Although economic distribution has changed little and as before, half of the Jewish people still earn a living from commerce, a third from industrial endeavor and hardly 2% or 3% from agriculture, great qualitative changes have taken place and the position of the Jewish businessman has improved greatly. Even more important have been the radical environmental changes which have seen the economic distribution of the western world become more like that of the Jews with a growing proportion of the population in industry and a steady diminution of the agricultural component. The Jews have become largely urban, concentrated in the most populous cities where they practice the economic pursuits in which they specialize, particularly commerce (small entrepreneurs) and the professions. The proportion in needle trades and crafts has gone down as children of such workers chose new areas of concentration. In addition to contributions as a group to their chosen professions, the Jews produced individuals of talent in the sciences, medicine and law.

It is important to note that Jews have fared best under a liberal system of economics and government. They are particularly comfortable in a democracy which has its foundations in the prophetic insistence on the dignity of man and offers new economic opportunities.

VIII. THE HOLOCAUST

Anti-Semitism attained its most virulent form in Hitler's systematic program of mass elimination of Jews as racially inferior. The operation was an essential part of Hitler's dehumanizing challenge to European civilization. The fact of Hitler's successful extermination of six million Jews as the final solution of the Jewish problem had a searing and lasting effect on world Jewish consciousness. The multiple implications of the Holocaust for Jews should be dealt within the framework of ensuing world wide upheaval, the

enormity of the Nazis' crimes against humanity and the need to guard human rights everywhere. Awareness of the Nazi treatment of the Jews serves to clarify the irresistible compulsion of survivors of European Jewry to find a home of their own and to be independent of the whims of their host countries. Refugees braved every imaginable danger to reach what was then Palestine, to join in the creation of the only state which would welcome Jews without restrictions and quotas.

VIII. ISRAEL, THE THIRD COMMONWEALTH

The emergence of the State of Israel was the culmination of combined continuous efforts of Jews all over the world who contributed technically trained personnel and tremendous financial resources to support each step toward international recognition. The Zionist movement gave political focus to the Jews' ancient yearning for restoration to the Holy Land and supported the religious humanitarian and cultural operations which sought expression in the homeland reborn.

Although the diplomatic efforts to purchase Palestine as a territory for a Jewish state did not succeed as planned, colonies established on purchased land by East European Zionists laid the groundwork for an emerging economically and culturally vigorous Jewish community in Palestine. International recognition and continuing immigration and determination enabled the Jewish settlers to withstand Arab opposition and British obstructionism until their optimism bore fruit. Out of the crisis of World War I came the Balfour Declaration and the Palestine Mandate, out of the turbulence of Arab uprisings. Nazi expansion and World War II came the UN Partition Plan and the creation of the State of Israel in 1948.

Since that time, Israel has made remarkable economic progress toward its development as a modern industrial state despite the special problems of unlimited immigration of the people of many lands and backgrounds. The additional complication of living with a tenuous truce and the military threat of forces vastly superior in numbers and equipment have not succeeded in stifling advancement and growth. An understanding of Israel's problems and accomplishments, its needs and aspirations, as well as the unique relationships between this land and world Jewry are essential to any treatment of issues of peace and war in the Middle East.

ADDENDUM TO SOCIAL STUDIES BASELINE DOCUMENT, WORLD HISTORY CURRICULUM

by DR. LEORA BARON
DIRECTOR OF EDUCATION
TEMPLE EMANU-EL
DALLAS, TEXAS

A-3

1. Discuss immigration patterns to the U.S. Why was the U.S. so attractive to nationals of other countries? Could changing nationalistic moods in other countries have forced certain segments of their populations out? Consider the Irish, Italian, Chinese immigrants to the U.S. The large wave of Jewish immigrants to this country at the end of the 19th and the beginning of the 20th centuries is a good illustration.

   Film: "A Storm of Strangers" (Dallas Public Library; Alden Films, NY).

2. Discussion of the concept of "The Melting Pot. Is it possible? Or do Americans of different cultural backgrounds have enough in common to allow them to be both American patriots and proud of their own ethnic heritage?

A-8

1. Nationalism alone is not usually sufficient to arouse people to action when people's survival is at stake. However, Nationalism may be used to force action. The Revolutionary War is one good example - the Colonies' survival was at stake. In Germany, Hitler appealed to the German sense of nationalism at a time of a difficult economic situation for the country.

   Film: "The Rise of Hitler" (Dallas Public Library).

A-9

The issue of Russian Jewish emigration is not as much a result of nationalistic feelings as a consequence of a systematic political exclusion of a religious minority. It is also not a result of any Russian nationalistic fervor. The statement could illustrate Jewish nationalism if rewritten as follows "Immigration of Jews to Palestine from Russia in the late 19th and early 20th centuries."

A-15

Discuss and study: The Role of Propaganda in National Conflicts.

A-23

Have students research and report on Hitler's rise to power with the focus being:

a. The fact that he got to power through democratic political means.
b. That once in control, the need for popularity and national support was satisfied by using nationalistic feelings in a negative way, i.e., through the hatred and degradation of others.
c. The use of minorities as scape-goats - blaming on them the ills of the country.

1. Additional terms relating to World War II:
   Crystal Night
   Yellow Star of David
   Concentration Camps
   Labor Camps
   The Final Solution

Mein Kampf
Storm Troops
SS
Nazism
The Aryan Race
Blitzkrieg
Ghetto
The Underground
The Resistance Movement

2. Add the following dates:
November 9, 1938 ("Night of Shattered Glass")
May 8, 1943 (The Fall of the Warsaw Ghetto)

A good source book at students' level:
Artshuler and Davidowicz, Hitler's War Against the Jews
Behrman House, Inc., NY. 1978.

AH. 17-A

II. Military Aggression of Germany

III. The Holocaust
A. Groups affected: Jews, Gypsies, ethnic minorities
B. The Concentration Camps
C. The Nuremberg Trials

AH. 18-A

Add to I.
D. Economic Frustrations
E. Anti-Semitism

Add to IV.
D. The Division of Germany and Europe

AH. 31-A

Add (change order in one column)

26. Nazis	AA. Hilter's Regime
27. Holocaust	BB. The War of Extermination
28. Final Solution	CC. Plan to eliminate the Jews of Europe.
29. Crystal Night	DD. 1938 German Pogrom Against Jews.
30. Nuremberg Trials	EE. Trials of German War Criminals.
31. Auschwitz	FF. Major Concentration Camp

Add to Bibliography:

Morse, A.D. While 6 Million Died, Aee, NY, 1967

Shaw, Robert. The Man in the Glass Booth, Evergreen, NY, 1968.

Hilberg, R. Documents of Destruction, Quadrangle Books, Chicago,1971.

Altshuler and Davidowicz. Hitler's War Against the Jews, Behrman House, NY, 1978

Stadler, Bea. The Holocaust - A History of Courage and Resistance, Behrman House, NY, 1973.

Arnold-Forster, M. The World at War, Stein and Day, NY, 1973

Korman, G. Hunter and Hunted, Delta, NY, 1973.

Shirer, W.L. The Rise and Fall of Adolph Hitler, Random House, NY, 1961.

B-2 Activities 3, 4 - add: Ancient Israel

B-3 Last Activity - Add Hebrews to list (possible "goals" monotheism, ethics) (a picture of "god" - invisible entity, and ethical power).

B-4 Add to list of films and filmstrips:
Moses
Maimonides
Buber

B-5 Add to Activity 2 - Compare Hammurabi's Code with the 10 Commandments (Exodus 20)

Add to Activity 3 - Hebrew sayings from Proverbs

Last Activity - too modern in comparison with the rest. Substitute the following:

When the Greeks, and later the Romans, conquered ancient Israel, one of the first orders issued was that the Jews could not study their religion. Based on the cultural and religious differences between the conqueror and the conquered, why would this particular order be of such importance to both sides?

C-2 Add: Have the students trace the influence of Judaism on the development of Christianity and Islam.

What does the term "Judeo-Christian Tradition" mean?

C-3 Add to second activity:
Jewish - Christian (Spanish Inquisition)

E-3 Middle East - Add:
d) Fertile Crescent to Egypt and Africa

E-8 Good reference for students working on the JUDAISM project:

Rosenthal, G. The Many Faces of Judaism, Behrman House, NY, 1979.

Att. 10-E — Ethnic origin - add "Jewish" to the following names:

Salk	Sabin
Freud	Marx
Einstein	

Att. 15-E — Judaism - under Founder - Prophet, should at least list Abraham and Moses if not the Old Testament Prophets. Messiah doesn't belong in this column.

Major areas of practice - add:
- United States
- Soviet Union
- Western Europe

CONCEPTS OF AMERICAN JEWISH HISTORY

by

Dr. Gladys Rosen
Associate Director, Jewish Communal Affairs Dept.
American Jewish Committee, New York, N.Y.

CONCEPTS IN AMERICAN JEWISH HISTORY

The American Council on Education in its 1949 report on the treatment of Jews in American history textbooks stated: "There are five million Jews in the American population. They are widely distributed in occupation, ability, economic status and geographic location. So great is the variation among them that there is no typical Jew; that cardinal fact should be emphasized again and again." (Quoted in Michael B. Kane, Minorities in Textbooks, P. 99).

In order to achieve the aim of treating American Jews as individual members of a group integral to American society, it is essential to understand their provenance and progressive stages of their communal acculturation to life in this country within the framework of general American history. If, as Dr. Judah L. Magnes stated at the beginning of this century, "The symphony of America must be written by the various nationalities which keep their individual and characteristic note, and which sound this note in harmony with their sister nationality," then we must give careful consideration to all the elements of the symphony. For the Jewish component it means an understanding of the whence, when and why of the various layers of immigrant settlement, their basic beliefs, characteristic institutions and special interests and contributions to an American society whose influence was all pervasive.

A. Immigration - How the American Jewish Community Developed

1. Early Settlers - The Sephardic, Spanish, Portuguese Wave of Immigration

a. From the Middle Ages, Jews, expelled from lands of residence, fled ever eastward in their search for a safe haven. With the dawn of the Modern Age and the opening of the New World, they began to seek safety and new opportunities in the West.

b. Although individual Jews were to be found in America during the first half of the 17th Century, the first group to settle were 23 refugees fleeing the Inquisition in Portuguese Brazil in 1654. They were not warmly welcomed by Peter Stuyvesant but were allowed to remain if they did not become a burden on the community.

c. The Sephardim established institutions and their style of worship dominated the Jewish community, although by 1720 they were no longer a majority of American Jews.

d. They achieved rights of settlement, owning land and doing business, and under the British were allowed to hold religious services. The right to hold office came with the Constitution in 1789 although enfranchisement was not complete until 1876 in New Hamphsire due to local regulations.

2. German Immigration

a. The nature of the Jewish community changed as a result of cataclysmic wars and economic upheavals in Europe at the beginning of the 19th Century. The flow of newcomers increased and the first mass immigration, i.e. by families, and communities began. It came largely from German states where restrictions and specific taxes made Jewish life untenable. A slump in trade aggravated conditions. Disappointment in the Revolution of 1848 further stimulated Jewish immigration from Germany. The hitherto small Jewish population of the United States was transformed in character and size. From 3,000 in 1820 to 250,000 in 1880 by which time the American Jewish community was largely German.

b. The burgeoning of the German Jewish community coincided with the expansion and growth of the United States, and many newcomers followed the frontier westward. With a background of trade and retailing and generally very poor, these immigrants usually turned to peddling. There was a continuing demand for such merchandisers as new towns were founded. Some succeeded well enough to settle and found retail establishments in small towns and expanding cities. Some acquired comfortable positons, and, as they became wealthy, German Jews established their own aristocracy.

c. The high degree of dispersal -- there were Jews along every route to the west, in cities and mining camps -- and relative prosperity helped in this group's generally successful adaptation to American life.

3. Mass Immigration from Eastern Europe

a. The strong anti-Jewish tradition of the Russian monarchy plus the economic upheavals of the late 18th and 19th centuries made life increasingly difficult for the Jews of Russia and Poland. The changing status of the peasants and the Industrial Revolution squeezed the Jews out of their roles as middlemen and artisans. Competition for jobs, residential restrictions and pogroms made life in Eastern Europe increasingly intolerable for the large masses of Jews confined within the Pale of Settlement.

b. The possibility of freedom and opportunity in the New World made emigration continually more attractive as the 19th Century wore on. Some emigrants imbued with love of Zion went to Palestine but most opted for America.

c. Although East European Jews had been coming to the States since the 18th Century, for convenience, the East European migration is considered to have begun in earnest in 1881. The May Laws forced eviction of Jews from their places of residence, increased their disabilities and sanctioned anti-Jewish activism, which resulted in mass Jewish emigration. Six hundred thousand Jews entered the United States from

1881-1900, and by 1903 Jewish population numbered about 1,250,000. And a quarter of a century later, there were 4,500,000 Jews in the United States.

d. The Jewish immigration was part of a general movement of Europeans to the United States at the time. The Jews, however, came to stay and had one of the lowest rates of return of all groups.

B. Patterns of Adjustment

1. Economic

a. In colonial times most Jews were petty shopkeepers; others played a part in developing trade with the Indians in overland commerce. There were a few farmers and some wealthy merchants and shippers. They were also part of the tide of settlers -- peddlers, fur traders, Indian traders, real estate promoters, etc. -- moving to new areas of settlement.

b. The German Jews, arriving during America's great expansion westward, turned almost exclusively to peddling in newly established points of settlement as well as in those states which had a substantial German Christian settlement. In the great majority, they were tradesmen, and they made the adjustment to America with relative ease.

Particularly noteworthy was the contribution of a small group of German Jewish investment bankers after the Civil War when American economy was looking to Europe for sources of its capital requirements. The personal basis for obtaining credit gave the German Jews, with their close family ties to brethren in Europe, a useful edge, and they played a strategic role in providing capital from Europe for America's industrial development. With the institutionalization of investment banking, the Jewish role receded, and they currently play a decidedly minor role in this area.

c. The East European Jews also had their share of peddlers but they were incomparably fewer than those who flocked to shops and factories. Jews were involved in specific businesses associated with religious needs such as ritual slaughtering, and the sale of wine and liquor, as well as manufacture of caps, and the New York Cotton Exchange. Jews predominated in clothing manufacture (1885 - of 241 garment factories in New York, 234 were Jewish). The great majority of manufacturers were German Jews of East European cultural background from Posen. The industry was founded by Jews and remained largely in their hands. Thanks to the unique background of Jewish workers, the drift from manual labor occupations to trade and to the professions started very early. It was common at first for immigrants to work in the shop and to study at night to enter a profession. However, the influx of large numbers of arrivals who had been artisans and tradesmen saw a commensurate increase in the number of workers especially in the clothing industry. Numbers engaged in mechanical trades, carpentering and painting also increased.

2. The Labor Movement

The concentration of a massive number of East European immigrants in the large cities, particularly New York and in the garment trades which were then in the early stages of expansion, had significant results for trade unionism and the labor movement. In addition to specific skills and specialized experience, many brought with them a passion for social justice and industrial democracy which had previously found expression in the Russian Bund. These developments must be understood within the framework of industrialization and the growth of unions in the United States as a whole. The factors which made the garment trades attractive to the new Jewish immigrant were:

a. The concentration of the industry in the port of arrival
b. Jewish ownership which facilitated contacts.
c. The work which required long hours but not special physical capabilities.
d. Large proportion of immigrants who had experience in tailoring and related skills. Some of the skills required were undemanding and could be learned on the job.
e. Sense of kinship with earlier arrivals who were always willing to help.
f. Work was done in small shops not factories and the limited capital required gave hope for ultimately becoming an independent entrepeneur.

The large scale developments of the consumer goods industries, especially garment trades, had a social as well as economic impact on American society. Concentration in the trade also resulted in the unique Jewish trade unionism which strengthened and influenced the total labor movement in the United States. Imbued with faith in socialism, the union leaders viewed their movement as more than a mere effort to improve wages and working conditions; it was a first step toward a more just socialist society. With the spirited leadership available, efforts to organize began in the eighties of the last century but the firm establishment of the garment trades union did not occur until 1909-1910 when two spectacular mass strikes laid the foundation for the ILGWU. The Amalgamated Clothing Workers Union in the men's garment trades and others followed suit.

It is important to note that although the goal of socialism receded into the background, the zeal and resourcefulness of the organizers helped to improve and expand the goals of American unionism. The special relationships between Jewish boss and Jewish worker helped widen the scope of the bargaining process and grievance procedures, and expanded the union's role into many special services.

Restrictive legislation in 1921 and 1924 brought a decline in immigration after 1925, and many Jews turned to white collar work and the professions. The main factor in the decline of the number of Jews in the needle trades according to Herberg, was the reluctance of Jewish workers to have their children follow them into manual labor and the preference to see them rise on the social scale to professional or white collar status. The proletarian Jew in the United States was largely a one generation phenomenon. There is a very very small number among farmers and unskilled

and almost none among the wealthiest -- the Jewish economic pyramid has no base and no apex.

3. Jews in Other Areas of Economic Endeavor

Jews have been prominent in new fields of enterprise not preempted by old established interests, for which some level of technical knowledge was required. In many cases, the new fields offered freedom for individual initiative. Here we can list movies, electronics, plastics, television, air-conditioning and advertising.

Growing demand in formerly restricted fields broke down barriers in teaching, science, engineering, etc.

The free professions, such as medicine, law, accounting, teaching, because of merit systems and freedom from employer discrimination, attracted Jews from early days of East European settlement.

4. Urbanization

Most Jewish immigrants had resided in towns and cities in their countries of origin. As artisans, semi-professionals or young people without special training, they fitted in easily to the expanding cities and emerging industries of America. Jewish occupational structure with its emphasis on trade, the professions and other white collar occupations proved to presage the basic occupational trends in the modern world. The large proportion of Jews who became city dwellers were also a harbinger of the demographic trends of the 20th Century as an increasing proportion of the American people moved from farm to city.

Insofar as internal migration is concerned, the Jews moved with the general population tide, flocking to industrial and commercial centers which attracted other migrants as well.

5. Anti-Semitism

Until the latter part of the 19th Century, anti-Semitism had little effect on American life and the Jewish community. Although most immigrants carried with them European anti-Jewish stereotypes, Jewish immigrants of the colonial period and mid-19th Century found life in America comfortable and promising. The economic and social discrimination which did exist was not ideologically based and did not prevent them from joining the mainstream of American life. It led instead to the creation of Jewish clubs and institutions to substitute for those which discriminated. In general the Jews enjoyed the democratic and humanitarian ideas of a period which welcomed all sorts of European immigrants and offered them unrestricted opportunities.

After 1870, the increasing visibility of the Jews as a result of the acquisition of wealth gave impetus to anti-Semitic reactions. At the same time that the Jew was regarded as the quintessential parvenu, city dweller and international manipulator of wealth, the suspicion of all foreigners was growing. Exacerbating the situation was the flood of

East European immigrants whose strange appearance and exotic way of life aroused hostility. Nativist Americans did not differentiate between earlier and later immigrants and began to practice discrimination against all Jews. Social club and resort discrimination was followed by exclusion from private schools and colleges, fraternal lodges and housing. Reaction to this was the establishment of parallel Jewish institutions with which Jews were associated and which became a form of Jewish identity.

More disconcerting than social discrimination was the ideological anti-Semitism expressed in religious and politically based movements. The fundamentalist Ku Klux Klan activated old folk myths of the Jews as Christ-killers. By 1930 racism was added to the armory of anti-Semites. Even more significant ideologically were the attacks on Jews based on belief in their political subversion. The Jew was regarded as half banker, half Bolshevist conspiring to seize the nation and and international power. This nativist ferment was manifested in the Populist movement, the Klan and Ford's Dearborn Independent which perpetuated the canard of the Jewish international conspiracy. Nativist agitation resulted in the anti-immigration laws of the 20's.

Anti-Semitism reached its most virulent form in the United States during the thirties and forties until World War II when a flood of printed and broadcast materials blamed Jews for all national and international problems. Popular awareness of the enormity of the Holocaust had a sobering effect on Americans. The ensuing sense of guilt resulted in a drop in anti-Semitic activity which was bolstered by the vigilance of civil rights and intergroup agencies.

C. Jewish Communal Life

Throughout Jewish history, the sense of mutual responsiblity within the Jewish community has played an important role. Unlike Europe, where the organized Jewish community, the Kehillah, was responsible for communal welfare and exerted a measure of control over its members, the American Jewish community could exist only because of the voluntary allegiance of its members. Voluntarism was characteristic of American life as a whole and other institutions, the Christian churches, for example, grew and flourished under these conditions.

For the first century and a half of its existence Jewish communal affairs were centralized to an extent because the single congregation in each existing community was able to keep members in line. With the increase in numbers, new congregations began to compete for members and extra-synagogal organizations were formed, undermining any aspect of central control. The Jewish predilection for charitable and other associative groups, a tendency characteristic of America as well, was given full rein as the Jewish community grew. Every need brought forth an organization to fill it.

1. Charity and Welfare

Traditionally, Jews have always taken care of their less fortunate brethren, and they have continued to do so in this country since Stuyvesant's warning to the first Jewish immigrants to take care of their poor. The Germans formed fraternal and mutual aid societies, and their growing prosperity made the dispensing of charity a relatively minor problem.

With the arrival in this country of multitudes of penniless immigrants, who required training, educational assistance and direct relief, the native community rose to the occasion.

Out of a sense of mutual responsiblity and fear that the influx of foreigners might evoke anti-Semitism, the German Jewish leadership created agencies to meet the new needs and set the pattern for Jewish organizational life. The East European newcomers brought their own traditions of self help and developed their own institutions. In order to cope with the heavy demands of the various service organizations for funds, the Federation movement, begun in 1895, created unified fund raising. To carry out special functions in developing institutions, a professional Jewish civil service was developed. Far beyond their welfare functions, these agencies served to unify the Jewish community and served as a medium of Jewish identity. They have also pioneered in erecting and perfecting the machinery for solicitation, collection and allocation of unprecedented funds as well as in innovative methods in social welfare.

2. Religious Diversity Within Judaism

a. Sephardic Orthodoxy. Early Sephardic synagogues were the central controlling Jewish communal body in various cities and served both Sephardim and Ashkenazim. The mode of worship was Orthodox and the synagogue served the community's welfare and social needs. The influx of immigrants brought a proliferation of synagogues and styles of worship. Orthodox Ashkenasic institutions were founded.

b. Reform Judaism. Mid-19th Century German immigration brought with it the Reform movement which had begun in Germany. It developed its own institutions to serve the religious and educational needs of its members. The Union of American Hebrew Congregations and Hebrew Union College were founded in the 1870's. The original hope was to create a rabbinic synod and an American-Jewish religion which would conform with modernity and be accepted by all. The emphasis was on the Jews as a religion with a mission to emphasize social justice and the ideological break with traditional observance. However, led by Isaac Leeser, the more traditional elements of Jewry in the 19th Century America sought to create an indigenous American form of Judaism on traditional lines, one that would retain the Sabbath, dietary laws, Hebrew prayers and the centrality of the return to Zion.

c. East European Orthodoxy and Conservative Judaism. With the influx of large numbers of East European Jews, starting in 1881, there came an infusion of strict traditionalism and an effort to transplant the orthodoxy of Eastern Europe to give stability and comfort to those who did not know the language or customs of America. The Orthodox group established its own institutions -- Union of Orthodox Rabbis and rabbinical seminary, and tried to maintain traditional standards of observance among its constituents. They produced their own form of American Judaism which was based on the premise that one could live in modern American society and yet observe the Jewish law strictly.

At the same time the American traditionalists, in an effort to counteract the Reform movement which predominated among the wealthy German Jews, organized the Jewish Theological Seminary in order to train rabbis in traditional Judaism within a modern American framework. They accepted the possiblity of carefully regulated change in Jewish observance because they regarded Judaism as historical and therefore a constantly developing religion. Out of this emerged the Conservative movement which, like Reform, had its roots in Western Europe.

In treating the history of the American Jewish community, it is important to bear in mind the spectrum of variants which are subsumed under the rubric of Jewish religion in this country.

3. Jewish Education

Jewish education has been one of the oldest and most universal aspects of Jewish community efforts under communal and synagogal auspices.

a. In the early days of settlement in America, education was left to inadequate synagogue supervision and parental discretion. Much of the immigrant's energy was devoted to survival but schooling was not neglected. By the mid-19th Century, public education, regarded as a step toward Americanization, overwhelmed both congregational and private Jewish schools. Most children were sent to public schools which offered a quick free route to Americanization.

b. The desire to combine Jewish study with public school attendance and the difficulties inherent in a full day school system resulted in the concept of after school supplementary Jewish education. Small unaffiliated schools and large community schools of the early 20th Century gave way to congregationally run classes of the Reform Sunday School program and the Conservative and Orthodox week-day schools.

c. Secular Yiddish schools were established by proletarian groups to teach Yiddish and socialism.

d. Recent efforts at improvement have been made by local Boards of Jewish Education. Teacher training institutions have been developed.

e. Today there is an interest in the day school which has seen expanded registration and programming.

f. Schools of higher learning have been established by all three sectors of American Judaism to provide teacher training institutes and scholarly training to insure Jewish continuity.

4. Jewish Cultural Activities

The greatest flourishing in this area came with the large influx of Jews in the 20th Century.

a. Literature. Jews in America produced a rich Yiddish literature which included novels, poetry, drama and journalism. The Yiddish theater in its prime was considered to be on a higher level than the native American stage. Most significant was the role of the Yiddish press as a creative outlet and an Americanizing agent.

Hebrew, which had been taught in American colleges in colonial times became the vehicle of expression for a group of American Jewish writers after World War I. Poetry, novels and periodicals were published with American and Jewish themes in the Hebrew language. A major concern was the search by immigrants for an American-Jewish identity. Hebrew literature was also enriched by translating works of American poets and novelists.

The American Jewish writer has played a major role in the 20th Century novel, ranging from early romanticism and the soul searching ideological "proletarian" novel, to the novel of the detached Jew seeking meaning in his life. Some of the current crop of popular Jewish novelists regard their Jewishness as a burden, others try to plumb its depths; all have a wide audience and an important role in contemporary fiction.

There are many Jewish essayists and novelists but few direct their talents to primarily Jewish themes.

With the disappearance of Yiddish as mother tongue for native-born Americans, the Yiddish press can no longer serve the American Jewish public. There has been instead a steady growth in the number of English newspapers and English periodicals of Jewish interest.

b. Cinema. The Jews were pioneers in the movie industry as producers and distributors. They recognized the mass entertainment possibilities and went ahead to fill the need and add an important element to contemporary American culture.

c. Scholarship. In addition to assuring the Jewish education of his children, even the poorest immigrant, out of the traditional Jewish love and respect for learning, exerted every effort to keep his children in school, often at great sacrifice. Education was regarded as the key to advancement in the free American society and echoed the Jewish tradition that "learning is the finest merchandise."

In recent years most Jewish children have attended college and gone on to professional and graduate education in a variety of fields. They have made important individual contributions in research, scholarship and teaching.

d. Zionism. Zionism in America began long before the formulations of the East Europeans and of Herzl. It was part of the Palestine-oriented romantic tradition born of the Anglo-American Christian millenial vision. The first American Zionist was Mordecai Manuel Noah of the mid-19th Century, a journalist and playwright, United States consul and politician. In his "Discourse on the Restoration of the Jews," he proposed that Palestine be purchased from the Sultan and settled by Jews. When this aroused little response, he proclaimed an American Arrarat and laid the cornerstone for an American Jewish colony in upstate New York. There were other dreamers but it was not until the large Russian Jewish immigration that American Zionism acquired the incentive of pressing need. An American branch of Lovers of Zion was formed and after the first World Zionist Congress they were reconstituted as Zionist societies. In 1898 the Federation of American Zionists was founded and its Board included representatives of Orthodox, Conservative and Reform rabbinates. Because of the mixed nature of American Jewry, American Zionists became the mediators between East and West in the World Zionist organization. In philosophy, the American Zionists were and remain concerned for the Jewish state but not committeed by creed to settle there. Brandeis was briefly Chairman of the Executive Committee for Zionist Affairs and he played a crucial role in the Balfour Declaration and attracted a remarkable group of people to the movement. It was at this time, too, that the first Hadassah Medical Unit went to Palestine. In the 1940's, the American Zionist Council was formed to combine efforts.

In the 30's, the situation changed and American Jewry's concern turned to combat Nazism and domestic fascism. The defense agencies created to defend Jews against anti-Semitism here and abroad expanded their efforts.

5. Community Relations and Overseas Aid

As in areas of welfare and religion, the American Jew responded to emergency needs of their brethren and proceeded to create agencies to defend the rights of Jews here and abroad. Responding to the Kishinev pogroms a group of influential Jews formed the American Jewish Committee. Continuing concern with anti-Jewish manifestations in this country led to the organization of the Anti-Defamation League of B'nai B'rith. The American Jewish Congress, formed to represent American Jewry at post World War I conferences, and the Jewish Labor Committee have been engaged in the struggle for civil rights. Through the years these agencies have expanded their programs to include other areas of Jewish life, especially intergroup relations and the rights of all minorities. Umbrella agencies have been created to coordinate the efforts of various groups.

The sense of Jewish responsibility for the needs of all Jews everywhere found expression in organizations created specifically to facilitate the

raising of funds for overseas Jewry in Israel and in other lands. The United Jewish Appeal is the chief channel for transfer of such funds usually raised under the auspices of Jewish Federations and Welfare Funds. New immigrants, Israeli institutions of higher learning and the Organization for Rehabilitation through Training also benefit.

6. Social Discrimination

Social Discrimination presented a challenge for which American Jews have been seeking solutions since the middle of the 19th Century.

a. With the arrival of sizeable numbers of Jews from Germany and their increasing visibility, Jews found themselves subjected to social discrimination. Their rejection by social and fraternal groups led them to set up their own parallel organizations. The first Jewish fraternal group was the Independent Order of B'nai B'rith which combined social, philosophic, cultural and mutual benefit goals. It was organized in New York but soon lodges were organized across the country and abroad. Discrimination by resorts and social clubs elicited similar reactions.

b. Serving a parallel function was the Jewish center, a native American Jewish institution designed to serve leisure-time cultural and social needs of newly arrived American Jews. The activities of hundreds of centers are coordinated by the Jewish Welfare Board, originally created for the benefit of World War I Jewish soldiers.

c. In the early days of mass Russian immigration, the newcomers gathered together in "landsmanshaften," groups whose unifying factor was the European origin of the members. They were organized for social purposes as well as the mutual benefits of health and burial insurance.

There is no overall agency which can speak for all American Jewry, and the pluralism which characterizes America characterizes the Jewish community as well. It is important to note that the large, complicated and often individualistic network of Jewish organizations in America fulfills important associative needs of the group and can respond in unified and positive fashion to specific local, national and overseas needs.

SUGGESTED CURRICULUM REVISION: AMERICAN CULTURE STUDIES MODULE

Dallas Independent School District

Baseline Area: American Culture Studies

Level: 10-12

Student Module H-1

MODULE TITLE: Jewish Americans

OVERVIEW:

1. To examine the role and contributions of Jews as an American minority group.
2. To trace the history and background of Jewish immigration to the U.S.
3. To compare the lifestyles of American Jews to those of the non-Jewish class members.

MODULE OUTCOME: Increased student competencies in the history, culture, and contributions of American Jews.

LEARNING ACTIVITIES:

1. Read the attached selection, "How the Fight Began."
2. Give students a copy of the Outline Chronology of the History of American Jews, Att. H-3. Have them read the accompanying textbook, pp. 242-267, and add significant dates in American Jewish history to the chronology.
3. Have Jewish members of the class distinguish among Reform Jews, Conservative Jews, and Orthodox Jews. Have them find out the names of Jewish congregations in their communities. What kinds of Jewish organizations exist in their cities? What are the purposes of these organizations?
4. Plan a Jewish Culture Day
   Students will give prepared reports on the following topics:

   (1) contributions of Jewish Americans to the arts.
   (2) contributions of Jewish Americans to science.
   (3) contributions of Jewish Americans to government.
   (4) the Jewish dietary laws.

   The class as a whole will participate in the following activities:

   (1) readings from Jewish folklore.
   (2) folk dancing.
   (3) sampling of Jewish (ethnic) food.
   (4) listen to Jewish folk music and/or music by Jewish composers.

5. Have students read the Leo Frank Case, Att. H-4. Have them decide how prejudice played a part in the situation. What if Leo Frank had been a White, a Black?

6. Have students prepare a list of Jewish holidays or festivals. In class, compare them to other holidays in general. Discuss the reasons for each of these holidays.

7. Have individual students prepare biographical sketches of any of the following Jews and make oral presentations during the class period. Allow time for questions and comments after each report:

Issac M. Wise	Saul Bellow
Albert A. Michelson	Harry Houdini
Robert Strauss	Felix Frankfurter
Louis Brandeis	David Sarnoff
Chaim Solomon	Samuel Mayer
Albert Einstein	Henry Kissinger
Jonas Salk	Bella Abzug
Bernard Baruch	Leonard Bernstein
Samuel Gompers	Beverly Sills

8. Have a small group of students do a research report on the role of Jews in the struggle for social equality in the United States.

OUTLINE CHRONOLOGY OF THE HISTORY OF AMERICAN JEWS

1645 - First group of Jews arriving in New Amsterdam asked Peter Stuyvesant, the governor, for permission to stay. He gave them permission to stay and engage in wholesale trade.

1657 - Jews were admitted to the retail trades in New Amsterdam.

1664 - English took over in New Amsterdam; Jews enlarged their rights: 1) Opened their own cemetery, 2) Became landowners, 3) Built their first synagogue.

1737 - Jews denied the right to vote by New York Assembly.

1801 - David Emanuel was elected Governor of Georgia.

1826 - Restriction of Jews from holding public office in Maryland was removed.

1868 - Restriction of Jews from holding public office was removed in North Carolina.

THE CASE OF LEO FRANK

Leo Frank, born in Texas in 1884 to a family of German immigrants, was raised in Brooklyn, New York. After studying mechanical engineering, he moved to Atlanta in 1907 where his uncle, Moses Frank, gave him a job as superintendent of his pencil factory. On April 27, 1913 a young employee by the name of Mary Phagan, was found murdered in the factory basement. Frank was arrested the next day and charged with the crime. The key prosecution witness was suspected by many as being the true culprit. Despite the flimsy nature of the evidence, the dubious character of many of the prosecution's witnesses, and Frank's own eloquent testimony, the jury found him guilty. During the trial, mobs gathered outside the courthouse shouting that Leo Frank the Jew, should be hung. During the appeal, a well known and highly racist politician named Tom Watson, utilized his weekly publication, The Jefferson Magazine, to demand the execution of the "filthy, perverted, New York Jew." Watson helped to found the Knights of Mary Phagan, an anti-Semitic society which sought to organize a boycott of all Jewish owned stores and businesses throughout Georgia.

Frank's lawyers lost the appeal which had gone all the way to the United States Supreme Court. Frank's case became a rallying point for many prominent Christians and Jews who felt an injustice was being done. On June 21st, 1915, shortly before the scheduled execution, Frank's sentence was commuted to life imprisonment by Georgia Governor John Slaton, who was personally convinced of his innocence. This decision, which cost Governor Slaton his political career, inflamed the emotions of a mob which dragged Leo Frank from his jail cell in 1915 and hanged him.

Source: The Encyclopedia Judaica.
For a more complete description read: A Little Girl is Dead, by Harry Golden

THE CASE OF LEO FRANK

Student Response Sheet

Investigation:

1. Trace the beginnings and subsequent settlement of Jewish immigrants in the U.S. giving special attention to the Northern and Eastern States.

2. Why were Jewish immigrant groups subjected to discriminatory and racist practices?

3. Trace the history of anti-Semitism in the U.S.

4. What has been the Jewish response to anti-Semitic practices in in the U.S.?

5. Investigate the print and non-print media's response to identifiable ethnic groups in the U.S.

Focus: What could have prevented Leo Frank's hanging?
Had you been Governor Slaton, what action(s) would you have taken?
Could the Leo Frank Case happen today? Support your answer.

Extension:

What legal enactments have been enacted to guarantee fair treatment and justice for the Jewish People?

What implications does the Leo Frank case have for other identifiable ethnic groups in the U.S.?

HOW THE FIGHT BEGAN

by Joseph Opatoshu

The street-car stopped at a corner. Passengers stepped off and on. As the car began to move again, a gang of toughs pushed in noisily and sprawled out over the seats.

They talked loudly, shoved each other, all the while baiting and harassing one of their number, the skinniest and smallest in the gang. The victim's eyes leaped foolishly as he tried to see who was whacking his head from behind. He tried to get away, but they kept shoving and poking him mockingly from all sides. The other people in the car were amused by these antics. But the young victim finally hung his head like a whipped dog.

Suddenly he looked up and pointed to a peddler sitting in the car. "Sheeny! Look at the sheeny-beard!"

Across from him sat an old Jew, a peddler, with baskets hung across his shoulders. He seemed to be trying to make himself smaller and smaller so that he would take up less space. His eyes darted here and there like those of a scared rabbit as he tried to avoid the glances of those around him. Whenever the car shook, the baskets on his shoulders banged against his teeth.

The gang of toughs immediately forgot about their previous victim and studied the peddler for a few moments. Then, having looked at each other knowingly, they began to laugh in a way that curdled the old man's blood.

The skinny boy, in an obvious effort to regain his lost esteem, leaped across the car and grabbed the Jew's beard. Growling like a dog before he barks, he snarled through his teeth:

"Whis-kers! Whis-kers!"

The Jew whacked him across the hand and the gang almost danced for joy.

"Kiss the sheeny! Kiss the sheeny!"

Inside the car, everything had grown deadly quiet. The few Jews in the car hid their faces behind their newspapers, trying to go unnoticed.

But one pale young man got up and faced the skinny tough, his eyes blazing as though they were about to pop out of his head.

"What did that old man ever do to you?"

The tough let go of the peddler's beard, seemingly taken aback by the young man's eyes, and started to turn away. One of the gang called out:

"What's it his business, Bill? He must be a sheeny, too!"

"Give him one on the nose!"

"Rap him in the eye, Bill!"

"What're you waitin' for, Bill?"

"Attaway Bill! Now, you're doin' it!"

The young man felt a blow on his cheek that knocked him back to one of the seats. He tried to get up again, but found himself wrestling with one of the gang who was pinning him down.

The skinny one meanwhile had resumed his harassment of the old peddler, pulling his beard and calling him names. The old man tried to push him away as he berated him in Yiddish.

"Gangster! What did I ever do to you?"

The passengers in the car looked on coldly. Some of them smiled a little as though they were watching two boys in a street fight. The few Jews in the car buried their heads deeper in their newspapers, looking up nervously at the scene, trembling in fear and angry agitation. But fear was strong enough to keep them frozen in their places.

Suddenly a young woman appeared in the midst of the toughs and began to tug at the one who was tormenting the peddler.

"You ought to be ashamed of yourself, you bully! What did this old man do to you? You're only tough because he can't defend himself! You call yourself an American?"

The peddler looked up at her gratefully.

One of the gang came to the young woman's help and also pulled at the skinny one. "OK, Bill, let him alone! Can't you see the lady wants you to let the sheeny alone!"

"Yeah, I'll let him alone! But first he has to promise to shave off his sheeny whiskers!" He turned to the old man. "I'll give you a quarter for the barber!"

"I'm a sheeny, too!" the young woman exclaimed. "And if any one of you comes near me I'll slap his face!"

"Aha! A sheeny lady!" The whole gang immediately surrounded her. "Slap me first!" said the skinny one, as he reached for the peddler's beard.

She slapped him so hard that the sound reverberated through the car.

"Three cheers for the lady!" one of the passengers called out.

A tough brandished his fist at her.

"Keep your dirty hands off her!" came a cry from another part of the car. The Jews behind their newspapers threw them away and clenched their fists.

And that's how the fight began . . .

HOW THE FIGHT BEGAN

Student Response Sheet

1. How do you respond to peer pressure?

2. Imagine that you are the Jewish peddler, how would you deal with the gang?

3. What do you see as the cause(s) and possible solutions to prejudice?

4. Given the story, do you think "discretion" is the better part of valor (like the role of the other Jewish street car riders) or being assertive (like the Jewish woman), what would have been your response?

5. How do you deal with prejudice as experienced personally or against others?

6. What is your responsibility/role in minimizing and/or eliminating prejudice?

7. "Prejudice is as ingrained as apple pie in the American psyche." Discuss and defend your response.

AMERICAN CULTURE STUDIES UNIT

SUGGESTED RESOURCE MATERIALS

Finklestein, Louis, The Jews: Their History, Culture and Religion, New York, Harper and Bros., 1949.

Glazer, Nathan, American Judaism, Chicago, University of Chicago Press, 1957.

Handlin, Oscar, Adventure In Freedom: 300 Years of Jewish Life in America, New York, McGraw-Hill, 1954.

Janowsky, Oscar I., Ed., The American Jew: A Reappraisal, Philadelphia, Jewish Publication Society, 1964

Korn, Bertham W., American Jewry and The Civil War, New York, Harper and Row, 1962.

Ketzer, Morris N., Today's American Jew, New York, McGraw-Hill, 1967.

Levitan, Tina, The Jew in American Life, New York, Hebrew Publishing Company, 1969.

Teller, Judd L., Strangers and Natives: The Evolution of the American Jew from 1921 to the Present, New York, Delacorte Press, 1968.

BIBLIOGRAPHY

CLASSIC TEXTS

The Holy Scriptures, Vol. I & II, Philadelphia: Jewish Publication Society, 1917 ff.

The Torah, Philadelphia: Jewish Publication Society, 1962.

Cohen, A., Everman's Talmud, New York: Schocken Books, 1975.

A summary of the teachings of the Talmud on religion, ethics, folk-lore and jurisprudence, including many citations which give the reader the flavor of the original.

The Judaic Tradition, Nahum N. Glatzer (Ed.).

A basic source book containing significant examples from the vast post-biblical literature in all parts of the world.

Birenbaum, Phillip, Authorized Daily Prayer Book.

JEWISH THOUGHT

Noveck, Simon (Ed.), Great Jewish Thinkers of the Twentieth Century, Washington, D.C.: B'nai Brith, 1963.

Parkes, James, Foundations of Judaism and Christianity. Chicago: Quadrangle Books, 1960.

A sympathetic and understanding treatment of Judaism's existence, based on the thesis that both Judaism and Christianity are needed as complements to one another.

Scholem, Gershom G., Major Trends in Jewish Mysticism, New York: Schocken Books, 1946, 1954.

A definitive work which includes an important critique of the aversion of earlier scholars to mysticism and the author's own trailblazing theory of religious symbolism.

Schwartz, Leo, Great Ages and Ideas of the Jewish People, New York: Modern Library, 1962.

An excellent collection of essays on Jewish history and concepts from ancient Israel to the end of the 1950's by such outstanding scholars as Yehezkel Kaufman, Gerson Cohen, Cecil Roth, Salo Baron.

Steinberg, Milton, Basic Judaism, New York: Harcourt, Brace and World, 1947 (paperback).

An excellent brief, comprehensive discussion of the fundamentals of Judaism from "traditionalist" and modernist points of view.

GENERAL JEWISH HISTORY

Finkelstein, Louis, (Ed.), The Jews: Their History, Culture, and Religion, New York: Harper and Tow, 1960.
Schocken Books, 1970, 1972, 3 volume paperback edition.

Roth, Cecil, History of the Jews, New York: Schocken Books, 1961.

An excellent, readable short panoramic history of the Jewish people stressing culture and social aspects of Judaism.

Sachar, Howard M., The Course of Modern Jewish History, New York: Dell, 1963.

Sachar describes developments within modern Jewry and includes a fine bibliography for the student.

AMERICAN JEWISH LIFE

Glazer, Nathan, American Judaism, Chicago: University of Chicago Press, 1957

A noted social scientist gives a historical analysis of Jewish religious developments in America from colonial times to the present.

Learsi, Rufus, The Jews in America: A History, New York: Ktav Publishing House, 1972.

Sklare, Marshall, America's Jews, New York: Random House, 1971

HOLOCAUST

Davidowicz, Lucy, The War Against the Jews, 1933-1945, New York: Holt, Rinehart and Winston, 1975. Bantam Edition, 1976

Comprehensive, authoritative and intensively researched account of Hitler's war against the Jews.

Hilberg, Raul, The Destruction of the European Jews, Chicago: Quadrangle, 1961.

Indispensable. The definitive scholarly history. Based on an exhaustive study of the documentary evidence, this massive work--769 pages of double column text and numerous charts--describes in minute detail the conception and execution of the Nazi program of extermination, adding a convincing and perceptive analysis.

Rabinowitz, Dorothy, About the Holocaust, New York: Institute of Human Relations Press, 1979.

A brief review of what we know about the Holocaust.

ZIONISM AND ISRAEL

Hertzberg, Arthur (Ed. & Translator), The Zionist Idea: A Historical Analysis and Reader, Garden City & New York: Doubleday & Co. & Herzl Press, 1959; paperback: Antheneum, 1970

A substantial anthology of Zionist writings with a fine introduction. The best approach to Zionist thought which underlies the creation of the State of Israel.

Sacher, Howard M., From the End of the Earth: The Peoples of Israel, New York: World, 1964; New York: Dell, paperback.

GENERAL REFERENCES

American Jewish Year Book

An annual publication of the American Jewish Committee and Jewish Publication Society of America which is an excellent resource for current demographic facts, events and issues of concern to the Jewish community here and abroad.

Blau, Joseph, Judaism in America

Rosen, Gladys, Ed. Jewish Life in America: Historical Perspectives

Konvitz, Milton, Fundamental Liberties of a Free People

Morris, Richard B., Civil Liberties and the Jewish Tradition in America in the Jewish Experience in America. (N.Y. 1969) A.J. Karp, Ed. Vol. I pp. 404, 417.

Herzog, Isaac, Judaism: Law and Ethics, (London, 1973)

Higham, John, Send These To Me: Jews and Other Immigrants in Urban America, (N.Y. 1979)

Rischin, Moses, The Jews and the Liberal Tradition in America, American Jewish Historical Quarterly #51 (Sept. 1961)

Kallen, Horace, Culture and Democracy, (N.Y. 1924)

Glazer, Nathan, American Judaism, (Chicago 1957)

Katsch, Abraham I., The Biblical Heritage of American Democracy

Ben Asher, Naomi, Democracy's Hebrew Roots, Hadassah