

A Slave's Journey:

From Brick-Making to Matza Baking



An Integrated and Real World Curriculum Learning Unit
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Vision: The motivation behind designing this major unit of study is to build Jewish knowledge and values, teach about modern child labor, and build empathy and a case for social action by integrating the slave experience in Egypt with slave labor today. By having the students research the history of brickmaking, and exposing them to hard labor through building their own bricks, they will have the real world experience of understanding the lives of the factory workers of the Industrial Revolution, along with the lives of the Israelite slaves in Egypt and compare and contrast that to the lives of child laborers today.

When designing this unit, I was very deliberate in creating units and a curriculum that would incorporate various educational values:

- The Jewish lens,
- Utilizing Common Core Standards,
- Using a Progressive approach,
- Connection to Values and Social-Emotional Intelligence,

Objectives: At the conclusion of this unit students will be able to:

- Compare and contrast different materials used in brick-making and identify what the determining factors are for deciding which materials are necessary for the varying purposes for which bricks are used. [Social Studies and Design Thinking]
- Determine which materials will be the best ones for the bricks that we will be making in order to build a working brick oven. [Science and Design Thinking]
- Compute and measure the ration of clay, sand and cement necessary to make viable bricks. [Math]
- Design a model of the oven using the milk cartons, and then use it as a prototype for the actual building of a workable oven. [Physics and Design Thinking]
- Analyze and comprehend the texts in Exodus, which narrate the story of the slaves and their hard labor. [Jewish Studies, Text Analysis]
- Develop a greater appreciation of the type of labor that the Israelites experienced as slaves through the actual making of bricks [Real-World Learning, Jewish Studies, Connection to Values and Social Intelligence]
- Develop a greater appreciation of the lives of slaves, child laborers and factory workers [Social Studies, Connection to Values and Social Intelligence]

- Comprehend the economic, sociological and anthropologic factors as to why child laborers and slaves are still a current issue [Social Studies, Connection to Values and Social Intelligence]
- List the steps in building the oven, which can be used to cook food [Science, Social Studies, Design Thinking]
- List the steps in making matza, based upon halachic rules [Jewish Studies, Math]
- Oversee and teach the younger classes as they make the matza [Jewish Studies, Leadership Skills]
- Learning through a Project Based Learning Approach.

Common Core Standards that are Met Through This Long-Term Unit:

English Language Arts:

CCSS.ELA-Literacy.W.5.1: Write opinion pieces on topics or texts, supporting a point of view with reasons and information.

CCSS.ELA-Literacy.W.5.1.a: Introduce a topic or text clearly, state an opinion, and create an organizational structure in which ideas are logically grouped to support the writer's purpose.

CCSS.ELA-Literacy.W.5.1.b: Provide logically ordered reasons that are supported by facts and details.

CCSS.ELA-Literacy.W.5.1.c: Link opinion and reasons using words, phrases, and clauses (e.g., *consequently*, *specifically*).

CCSS.ELA-Literacy.W.5.1.d: Provide a concluding statement or section related to the opinion presented.

CCSS.ELA-Literacy.W.5.2: Write informative/explanatory texts to examine a topic and convey ideas and information clearly.

CCSS.ELA-Literacy.W.5.2.a: Introduce a topic clearly, provide a general observation and focus, and group related information logically; include formatting (e.g., headings), illustrations, and multimedia when useful to aiding comprehension.

CCSS.ELA-Literacy.W.5.2.b: Develop the topic with facts, definitions, concrete details, quotations, or other information and examples related to the topic.

CCSS.ELA-Literacy.W.5.2.c: Link ideas within and across categories of information using words, phrases, and clauses (e.g., *in contrast*, *especially*).

CCSS.ELA-Literacy.W.5.2.d: Use precise language and domain-specific vocabulary to inform about or explain the topic.

CCSS.ELA-Literacy.W.5.2.e: Provide a concluding statement or section related to the information or explanation presented.

CCSS.ELA-Literacy.W.5.3: Write narratives to develop real or imagined experiences or events using effective technique, descriptive details, and clear event sequences.

CCSS.ELA-Literacy.W.5.4: Produce clear and coherent writing in which the development and organization are appropriate to task, purpose, and audience.

CCSS.ELA-Literacy.W.5.7: Conduct short research projects that use several sources to build knowledge through investigation of different aspects of a topic.

CCSS.ELA-Literacy.W.5.8: Recall relevant information from experiences or gather relevant information from print and digital sources; summarize or paraphrase information in notes and finished work, and provide a list of sources.

CCSS.ELA-Literacy.W.5.9: Draw evidence from literary or informational texts to support analysis, reflection, and research.

CCSS.ELA-Literacy.L.5.1: Demonstrate command of the conventions of standard English grammar and usage when writing or speaking

CCSS.ELA-Literacy.L.5.2: Demonstrate command of the conventions of standard English capitalization, punctuation, and spelling when writing.

CCSS.ELA-Literacy.L.5.3: Use knowledge of language and its conventions when writing, speaking, reading, or listening.

CCSS.ELA-Literacy.L.5.4: Determine or clarify the meaning of unknown and multiple-meaning words and phrases based on grade 5 reading and content, choosing flexibly from a range of strategies.

CCSS.ELA-Literacy.RL.5.1: Quote accurately from a text when explaining what the text says explicitly and when drawing inferences from the text.

CCSS.ELA-Literacy.RL.5.3: Compare and contrast two or more characters, settings, or events in a story or drama, drawing on specific details in the text (e.g., how characters interact).

Successes:

- This unit was a major success in terms of the students being engaged, focused and learning multiple skills;
- They were proud of their ability to actually build a working oven upon which food could be cooked;
- After the hard work of making the bricks and being exposed to ‘hard labor’ for approximately 6 hours, they were able to appreciate the difficult lives of the Israelite slaves as well as child laborers today;
- Through their research into child labor and slavery today, they were able to use their own experience to empathize and develop strategies to advocate for change in child labor laws.

Challenges:

- Not enough time to fully develop each unit as fully as they deserved;
- The measuring of the amount of each ingredient was not accurate and we ran out of some ingredients, causing us to have to make the bricks in two different shifts;
- Students were not accurate in the ratios and/or they did not pack the cartons fully enough, and some of the bricks were too brittle or pock-marked to use;

- Since the bricks were not smooth (some of the milk cartons were overstuffed, causing the bricks to have a convex shape), they did not lie flat on each other, causing us to use mortar as a way of making sure that the oven was steady and would not topple over.

Duplication of this Curriculum: This is a curriculum that is easily duplicated and replicated. Others can modify it and only use the individual units that are more applicable to their overall theme or curriculum; however, the main idea and approach can be very easily adapted.

Integrated Academic Learning Timeline vis-a-vis the Brick-making Process, Israelite Experience in Egypt and Child Labor/Slavery:

<u>Month</u>	<u>Brick-Making</u>	<u>Jewish Studies</u>	<u>General Studies</u>
Beginning of School Year	Students are asked to bring in cleaned ½ gallon milk/juice cartons		
Nov./Dec.	Students research the brick-making process and determine which process will work for our purposes Students begin the prototyping of the oven, using the collected milk cartons	Study of Exodus: Israelites becoming slaves and being put to work to make bricks	
Jan./Feb.	Students make the bricks using the milk cartons as molds <u>End of February:</u> Students take the bricks out of the molds to allow for further drying	Students learn about Shifra and Puah and their heroism in saving Israelite children from death	Industrial Revolution and child labor: the role of women and children, especially in the New England manufacturing factories

April	Students build the actual oven A Few Days Before Pesach: Students set up the matza-making stations and make matza with the whole school	Study of Immigration Period 1880-1920 and the Triangle factory fire	Study of child labor laws in the U. S. and child labor in contemporary period world-wide
May		Research individuals who are currently working toward the abolishment of child slavery/trafficking /labor in the world today and voting on the Shifra and Puah award	

The following describes the units that focus on this major curriculum. Those units that focus on the brick-making portions use dark red font color, while the academic units use black ink.

1st Academic Unit [2-3 periods]. : Text Study Using the MaToK curriculum (see Appendix 1 for the workbook sheets).

Exodus 1:11-14

Students will

- Translate the text
- Analyze the motivations behind the Egyptian behavior
- List the ways that the Israelites were oppressed
- Explore the connection between forced labor, oppression and bitter lives.

וַיִּשְׁמְרוּ עָלָיו שָׂרֵי מִסִּים לַמַּעַן עֲנֹתוֹ בְּסִבְלָתָם וַיָּבֹאוּ עָרֵי מִסְכָּנוֹת לְפָרְעֹה אֶת־פְּתֹם וְאֶת־רַעְמֶסֶס:

וּכְאֲשֶׁר יֵעָנֶה אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ וַיִּקְלְצוּ מִפְּנֵי בְּנֵי יִשְׂרָאֵל:

וַיַּעֲבְדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּפָרֹךְ:

וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבָנִים וּבְכָל־עֲבֹדָה בַּשֵּׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֹךְ:

So they set taskmasters over them to oppress them with forced labor; and they built garrison cities for Pharaoh: Pithom and Raameses. But the more they were oppressed, the more they increased and spread out, so that the [Egyptians] came to dread the Israelites. The Egyptians ruthlessly imposed upon the Israelites the various labors that they made them perform. Ruthlessly they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field.

Questions:

- What are the aspects of a slave's life that make it hard?
- How are mortar and bricks connected with a bitter life and harsh labor?
- Students make predictions about the difficulty of making bricks and the amount of physical labor that it requires.

Students break up into Chevruta partner groups and use the following structure:

The first student reads a verse. The second student translates. They write the translation down on a separate piece of paper. Then they switch so that the second student reads the verse and the first student translates. At the end of the passage, they read what they wrote down and develop questions that arise out of the passage that they just translated. They then use Rashi and other commentators as well as the questions in the workbook to help them understand both the pshat and the drash of the narrative.

Students write reflective pieces about their understanding of what it means to be a slave. They use the format of a diary entry in first-person as a way of trying to have them connect emotionally to the Israelites.

2nd Academic Unit: [8 periods]: Learning about the Industrial Revolution

Students will:

- Gain an understanding of the role that the mill workers played in helping to establish manufacturing as an economic foundation of the United States;
- Identify the reasons why farm girls left the rural farms to move to urban areas and work in factories;
- Describe the reality of a mill worker's life and work and how it shaped labor and became the foundation upon which the labor unions began to be established.

Resource: Class read-aloud book: Lyddie by Katherine Peterson.

Summary of the book: Lyddie Worthen, an impoverished Vermont farm girl in 1843, is determined to gain her independence (and money to pay off the debts on the family farm). Her father left the farm to earn money but has never been heard from since. Her mother, crazed by her obsession with an End-of-the-World religion, rents the farm and hires out Charlie(10) and Lyddie (13) into a kind of bondage. Charlie, accepted into the family he was hired out to, does well. Lyddie, hired out to Cutler's Tavern where, after observing the apparently successful life of a young woman factory worker who stopped at the tavern, Lyddie decides to go to the factories at Lowell. The remainder of the book is set in and around the mills with their regulation and exploitation of the workers.

Using the book as a foundational vehicle, the students will learn about the Industrial Revolution and its role in transforming the American society into a manufacturing, industrial economy based in urban settings from a mainly agrarian, rural lifestyle and economy.

Questions Relevant to this Unit that are Explored:

- In what ways were mill girls exploited?
- Why was child labor so prevalent in the early days of factory life?
- Why were young girls and women the main factory workers in the mills?
- Are there differences between a slave's life and an exploited worker's life?
- Compare and contrast the Israelites slaves' experience with the Mill girls' lives

Activities Connected to this Unit:

- Reader Responses to Lyddie
- Hand-weaving using yarn and a frame
- **Field Trip:** Students visit Slater Mill in Pawtucket, R.I. to learn about the mills in New England and see for themselves the living and working conditions of the mill girls who were the backbone of the mill industry. The following is from the website of Slater Mill, describing their school tour educational experience: (<http://www.slatermill.org/programs/>)

“Our interpretive program traces the evolution of manufacture, from its home-based origins of the 17th and 18th centuries, to the industrial factory processes of the 19th and early 20th centuries. Manual spinning and weaving, a working water wheel, a machine shop powered by the waters of the Blackstone River, and period industrial textile machinery, are all demonstrated during the tour. A film on the history of life and work in the Blackstone Valley is viewed as a prelude to the tour. Slater Mill offers an educational package tour, which may includes a pre-visit in-classroom program, a tour of the museum, and an opportunity to engage in manufacture here in our Apprentice Alcove during the tour visit.”

- Reflective Writing on the questions about exploited workers and slaves; how it would feel to be a mill worker, diary entry on trying to imagine what it was like to work one day in the factory.
- Research about the Industrial Revolution
- Watch video on Historychannel.com, Sound Smart: Child Labor in the Industrial Revolution:
<http://www.history.com/topics/child-labor/videos/sound-smart-child-labor-in-the-industrial-revolution?m=528e394da93ae&s=undefined&f=1&free=false>

3rd Academic Unit [3-4 periods]: Study Exodus 1:15-22 Narrative about Shifra and Puah (See Appendix II for Workbook Pages)

טו ויאמר מלך מצרים, למיילדת העברית, אשר שם האחת שפירה, ושם השנית פועה.

טז ויאמר, בילדכן את העבריות, וראיתן, על האבנים: אם בן הוא והמתן אתו, ואם בת הוא וחקיה.

יז ותיראנן המיילדת, את האלהים, ולא עשו, כאשר דבר אליהן מלך מצרים; ותחיינן, את הילדים.

יח ויקרא מלך מצרים, למיילדת, ויאמר להן, מדוע עשיתן הדבר הזה; ותחיינן, את הילדים.

יט ותאמרנן המיילדת אל פרעה, כי לא כנשים המצריות העבריות: כי חיות הנה, בטורם תבוא אלהן המיילדת וילדו.

כ וייטב אלהים, למיילדת; וירב העם ויעצמו, מאד.

כא ויהי, כי יראו המיילדת את האלהים; ויעש להם, בתיים.

כב ויצו פרעה, לכל עמו לאמר: כל הבן הילוד, היארה תשליכהו, וכל הבת, תחיון.

The king of Egypt spoke to the Hebrew midwives, one of whom was named Shifrah and the other Puah, saying, "When you deliver the Hebrew women, look at the birthstool: if it is a boy, kill him; if it is a girl, let her live." The midwives, fearing God, did not do as the king of Egypt had told them; they let the boys live. So the king of Egypt summoned the midwives and said to them, "Why have you done this thing, letting the boys live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women: they are vigorous. Before the midwife can come to them, they have given birth." And God dealt well with the midwives; and the people multiplied and increased greatly. And because the midwives feared God, He established households for them. Then Pharaoh charged all his people, saying, "Every boy that is born you shall throw into the Nile, but let every girl live."

The students use the MaToK curriculum to translate the text and explore the narrative so that they understand the concepts being raised. (See Appendix IV for the workbook pages that the students complete)

Students will:

- Translate the text and use literary devices to understand the surface text as well as the underlying meaning
- Analyze the wording and read Jewish commentators in order to determine what is meant by the phrase לְמַלְדֹּת הָעִבְרִיּוֹת
- Identify the risks involved in Shifrah and Puah's actions.

Questions to be Explored:

- Since the Hebrew text is ambiguous, were the midwives Hebrew midwives or Egyptian midwives who worked with the Hebrews?
- What does it mean to be an upstander?
- Is it more courageous to stand up for your own people or for somebody else's?
- Is it more courageous to stand up for something if you are already oppressed and are fearful of the repercussions or if you know that you are more protected because you belong to the same people as the one who is the oppressor?

Activities for this unit:

- Matok curriculum

- Lesson about Martin Luther King, Jr. and Abraham Joshua Heschel.
- Students learn Heschel's quote about "I felt my feet were praying" and write their interpretation of what Heschel meant by this statement.
- Students write an essay on the question of whether it is more courageous to stand up for one's own people or for somebody else.
- A debate is held on this topic.

4th Academic Unit: [2 periods] Matza as Bread of Freedom and Affliction:

Study Deuteronomy 16:3:

You shall eat no leavened bread with it. Seven days you shall eat it with unleavened bread, the bread of affliction—for you came out of the land of Egypt in haste—that all the days of your life you may remember the day when you came out of the land of Egypt.

Study the section of the Haggadah about Matza;

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים כל דכפין ייתי ויכל כל דצריך ייתי ויפסח השתא הכא לשנה
הבאה בארעא דישראל השתא עבדי לשנה הבאה בני חורין

This is the bread of poverty, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and celebrate the Passover. At present we are here; next year may we be in the land of Israel. At present we are slaves; next year may we be free.

1. **Activity One:** Literary Device of **הד ממקום אחר** (echo from another place) Exodus 1:11-12 with Deut. 16:3: עני
2. **Activity Two:** Each student brings in the Haggadah that they use at home to study the above passage and view the commentaries connected to the phrase and then, share the following

This is a strange invitation: "This is the bread of oppression our ancestors [sic] ate in the land of Egypt. Let all who are hungry come in and eat." What hospitality is it to offer the hungry the taste of suffering? In fact, though, this is a profound insight into the nature of slavery and freedom. As noted, matza represents two things: it is the food of slaves, and also the bread eaten by the Israelites as

they left Egypt in liberty. What transforms the bread of oppression into the bread of freedom is *the willingness to share it with others....*

Sharing food is the first act through which slaves become free human beings. One who fears tomorrow does not offer his bread to others. But one who is willing to divide his food with a stranger has already shown himself to be capable of fellowship and faith, the two things from which hope is born. That is why we begin the seder by inviting others to join us. Bread shared is no longer the bread of oppression. Reaching out to others, giving help to the needy and companionship to those who are alone, we bring freedom into the world, and with freedom, God.

Rabbi Jonathan Sacks, Pesach Haggadah, pp. 22-25

Now - slave; next year we shall be free - There are two words for freedom in Hebrew, *hofesh* and *herut*. *Hofesh* is "freedom from." *Herut* is "freedom to." *Hofesh* is what a slave acquires when released from slavery. He or she is free from being subject to someone's will. But this kind of liberty is not enough to create a free society. A world in which everyone is free to do what he or she likes begins in anarchy and ends in tyranny. That is why *hofesh* is only the beginning of freedom, not its ultimate destination. *Herut* is collective freedom, a society in which my freedom respects yours. A free society is always a moral achievement. It rests on self-restraint and regard for others. The ultimate aim of the Torah is to fashion a society on the foundations of justice and compassion, both of which depend on recognizing the sovereignty of God and the integrity of creation. Thus we say, "Next year we shall be *benei horin*," invoking *herut*, not *hofesh*. This statement is an aspiration; "May we be free in a way that honors the freedom of us all."

Jonathan Sacks: Pesach Haggadah

The Ritvah in his commentary to the Haggadah suggests that on the night of the Seder every person must envision as if he or she left Mitzrayim that night. One must feel as if he was just freed from slavery. A slave owns nothing. Only a free man can own things. A slave can never invite someone to his meal. Therefore, before we begin our first meal as free people, we declare that we would like to invite whomever would like to come. Even though we know that no one can hear us, we make the declaration to demonstrate to ourselves that we were just freed from slavery.

Rabbi Raphael Fuchs

AS EVERYONE KNOWS, the Jews eat unleavened bread because the dough they brought out from Egypt in their rush to leave, never had a chance to rise. Matza is then the **bread of liberation**. It is a mark of an exodus whose rapid pace overtook them unprepared. The Egyptians who enslaved them, suddenly expelled them after God brought the plague on the first born. The Passover skit (above), reenacts the matza of expulsion and exodus. Yet "ha lachma," the first official explanation for matza in the Haggadah, calls

it the “**bread of poverty and persecution**” based on Deuteronomy 16:3, “You shall eat unleavened bread, bread of “*oni*” (distress) – for you departed from the land of Egypt *hurriedly*.” Here matza is a memorial not of liberation, but of slavery. The life of oppression is marked by a pressured, “hurried” pace, for the slaves do not control the rhythm of their existence.

A Different Night Haggadah by Noam Zion and David Dishon

SEFORNO, a rabbi of the Italian Renaissance, noted that matza is the original “fast food.” Made of flour and salt it bakes quickly, as it must, for slaves have no time to themselves to let their dough rise at its leisure. Quick to prepare and easy to eat, matza is the bread of a tight schedule due to the oppressor’s unrelenting demands for meeting the production quota Perhaps for that reason the Rabbis insisted that today’s matza be prepared from start to finish in no more than 18 minutes.

A Different Night Haggadah by Noam Zion and David Dishon

When the Israeli actor, Ezra Dagan, was chosen by Steven Spielberg to play the rabbi in the Holocaust movie Schindler’s List, he went to visit a friend whose father was a survivor. Ezra wanted to get the personal feel of the Jews who had lived through Auschwitz. Arriving just as his friend’s father sat down to eat, Ezra marvelled at the rapid pace at which he consumed everything on his plate. “Does your father always eat at so frenzied a rate?” he inquired. “I never noticed it but you are right. It must be a life saving lesson he never unlearned from his years in Nazi forced labor camps.” Seforno explained that God rewarded the Jews who were forced to bake and to eat so quickly (*be-cheepazon*) in Egypt by granting them a quick exodus (*be-cheepazon*) after the original seder (*Deut. 16:3*). The leisurely pace of the seder today as well as the abundance of food and the comfort of the pillows expresses our liberation from an (op)pressing schedule.

A Different Night Haggadah by Noam Zion and David Dishon

Questions to be Explored:

- Compare and contrast the various commentaries: what do the different nuances add to our understanding?
- Compare and Contrast being a Slave and Being Free: What does it mean to be free? Economically? Physically? Spiritually?
- Why did the rabbis place so much emphasis on our needing to remember that we were slaves?
- How can matza be viewed both as the bread of affliction as well as the bread of freedom?

5th Academic Unit: [1 period] The Halachic Requirements of Matza-Making

Using the website: <http://www.halachayomit.com/matza.html>, students write down the relevant information to be used when teaching the rest of the school about making matza and overseeing the actual matza making process

6th Academic Unit: [3 periods] Jewish Immigration into the United States 1880-1920: These lessons are part of a larger unit but focus on the labor issues and the Triangle Shirtwaist Factory Fire

Students will:

- Analyze and discuss the significance of primary source documents;
- Gain a deeper appreciation of the sacrifices made by immigrants and the types of lives that they lived in order to make better lives for their descendants;
- Describe the working conditions in the United States at the turn of the twentieth century that gave rise to the labor union movement;
- Understand the justification for organized labor unions;
- Compare and contrast the lives of the immigrant workers with those of the Industrial Revolution mill workers and the Israelites slaves.

Activities:

Use the resources found at <http://trianglefire.ilr.cornell.edu/> to learn about the Triangle Shirtwaist Fire.

Teach about Rose Freedman: Rose Freedman was the last living survivor of the Triangle Shirtwaist Fire. She died on February 15th, 2001 at the age of 107. Freedman survived the fire by running up one flight of stairs, to the top floor. That's where the company executives worked, and she figured they would have a way to escape. She was right. Rather than unlocking any of the doors below to

save the women, the executives had fled to the roof, where they were lifted to safety. In the ensuing years, Freedman spoke out about the conditions that led to the fire. Company executives tried to buy her silence; she refused. Freedman went on to attend college, get married, and raise a family. After almost a century, she found herself back in the spotlight as the oldest survivor of the Triangle Shirtwaist Fire. She gave speeches and granted interviews and was featured in a documentary about her life that recently aired on many public television stations.

The Class listens to *Weekend All Things Considered* host Lisa Simeone talks with Dana Walden, Rose Freedman's granddaughter. <http://www.npr.org/programs/watc/features/2001/010325.triangle.html>

Class watches the History Channel's Reenactment of the Fire: <https://www.youtube.com/watch?v=aFJ6cQUJOsg>

Students write reflective pieces after watching the video: what emotions are stirred up? What were the reasons why this fire was so disastrous? Why do they think that this event, as opposed to other strikes and incidences, was such a galvanizing event that led to labor reform?

7th Academic Unit: [2 lessons] Child Labor in the World Today

Using the educational resources from

http://www.antislavery.org/english/what_we_do/education/resources_for_education/secondary_lesson_plans_activity_sheets/child_labour_lesson_plan_and_resources.aspx the students are exposed to different stories of how children are exploited in various countries throughout the world today.

Watch video from stopchildlabor.org: <https://youtu.be/FQhNv1MAETw?list=PLN7507gKfx9bZNmKbHgxyuKI12BWEAu16>

Resources:

The Current State of Child Labor

Below are child labor statistics and facts:

- More than 200 million children today are child laborers. An estimated 120 million are engaged in hazardous work.
- 73 million of these children are below 10 years old.
- The highest number of child laborers is in sub-Saharan Africa.
- The number of children in armed conflicts have risen to 300,000 over the past decade.

- Most children work on farms that produce consumer products such as cocoa, coffee, cotton, rubber and other crops.
- 20 million child workers are employed in factories that make garments, carpets, toys, matches and hand-rolled cigarettes.

Some modern day slavery statistics:

- There is an estimated 20 to 30 million slaves across the world today. It is hard to count the exact numbers of a hidden population.
- You are in greater risk of being hit by a bolt of lightning than you are of going to jail, if you enslave a person in South Asia.
- An estimated number of 800,000 people are illegally trafficked across international borders every year.
- There are 161 countries affected by human trafficking.
- The total yearly profit gained from human trafficking is a staggering \$32 billion a year.
- Majority of modern slavery victims are between the ages of 18 and 24 years old.
- 1.2 million children are enslaved through forced labor each year.
- In 1850, the cost of a slave if converted in today's dollar value, would be \$40,000. The cost of a modern day slave is \$90.
- Brazil leads the world in fighting modern day slavery.
- 54% percent of modern day slaves were recruited by strangers and 46% were recruited by people they know.
- 78% of modern day slaves are in the Labor Industry.
- 55% of modern day slaves are women and children and 45% are men and boys. 26% of them are children under 18 years old.

8th Academic Unit: Researching Child Labor Advocates

Each student researches one of the following organizations or individuals and uses the information gathered to argue why their advocate should be the recipient of the "Shifra and Puah Award," a mock award created by me as a way of connecting these individuals with the actions of Shifra and Puah in the Exodus story.

- | | |
|---|---|
| 1. Malala Yousafzai | 2. Goodweave |
| 3. Stop Child Labor | 4. James Koffi Anan |
| 5. Free the Slaves: Building Freedom Brick by Brick;
http://www.freetheslaves.net/wp-content/uploads/2015/12/Survivor-Stories-Kukdaha-Village-India.pdf | |
| 6. The Story of Munnu | 7. Ruth Vilela |
| 8. Josefa Condori Quispe | 9. JEEVIKA |
| 10. Shramajivee Mahila Samity (SMS) | 11. Comissão Pastoral da Terra CPT (Pastoral Land Commission) |

After each student researches and writes a persuasive essay on why their individual/organization should be the recipient, they then provide an oral argument based upon their essay. Each student then receives a ballot and they get to vote for three choices, ranging from 1-3. The answers are weighted and the top 3 choices are then presented again. Each student then gets to choose one person/individual. Whoever gets the most votes wins the Award.

1st Brick unit [2-3 periods]: Research about brick-making

Students will:

- Analyze the different process and history of brick-making
- Gain a deeper understanding of the role that brick have in building structures and in society
- Identify the ingredients of bricks
- Compare and contrast bricks to other building materials

Discussion about bricks: Students generate questions about bricks. These questions are initial ones without having talked about bricks. The students will then use these questions that they generated in order to discover the answers. The students will be broken up into three groups, each researching one of the categories: The history of brick-making, the various uses of bricks and types of bricks used, and the brick-making process. When the students have finished the research, each group will present what they learned to the other groups. Using these questions and the subsequent answers, we will then have a discussion about the research we discovered and how it is applicable to our needs.

- What have we learned that will help us to make our own bricks.
- What are the issues that we need to consider: i.e. The weather of New England in reference to making adobe bricks, the use of organic material in our bricks since we are planning on using them to build a working oven, with clay no longer available in Eastern New England,
- What are the materials that we have available for our brick-making.

Below, are the questions that they generated:

How strong are bricks & can they break?
How are bricks made? ^{What helps them to harden?}
Why are many bricks red and why different colors?
What are the ingredients that go into bricks?
Where did the name "brick" come from?
Are bricks better protection than other building materials?
What ratio of ingredients allow the bricks to be usable?
Are bricks flammable?
Who makes brick, & what type of training?
What is used to connect bricks together?
Are bricks made in all types of topography/weather?
How long does it take to make a brick & build a building?
Are bricks weather-proof?
How are molds used to form the bricks
How heavy are bricks?

Websites:

History of Brickmaking:

http://www.brickdirectory.co.uk/html/brick_history.html

<http://www.homeadvisor.com/r/history-of-brick-making/#.WCIFXWf2bcs>

<http://www.medfordhistorical.org/medford-history/about-medford/making-bricks-in-medford/>

<http://brickcollecting.com/NEB.htm>

The Various Uses of Bricks as Opposed to other Building Materials:

<http://www.theconstructioncivil.org/classification-of-bricks/>

<https://www.thebalance.com/bricks-types-uses-and-advantages-844819>

The Brickmaking Process:

<http://forest.mtu.edu/pcforestry/resources/studentprojects/bricks/process.htm>

<http://www.madehow.com/Volume-1/Brick.html>

<http://desertphile.org/adobe/brick.htm>

<http://www.doityourself.com/stry/how-to-make-adobe-brick>

<https://youtu.be/XEE1li2ZSyY>

2nd Brick Unit [2 periods]: Determining the oven design: how many bricks will be required to build the oven.

Research different types of brick ovens:

<https://youtu.be/VPqdZbqYrIA>

<https://youtu.be/C1QToDg3Ow0>

<http://www.rootsimple.com/2007/11/our-rocket-stove/>

<http://heatkit.com/html/bakeoven.htm> (interesting website that shows different designs for brick ovens; not practical for use as a model for our oven)

The Cob Oven Bible: Build Your Own Earth Oven, 3rd Edition, Kiko Denzer. The Handprint press. 2007

Field Trip: Take a trip to a Brick Oven Pizza Restaurant to talk about the reasons as to why brick oven pizza is an alternative to the pizza made in metal ovens, the reasons as to the structure and design of the actual oven and in what ways do brick ovens bake pizza differently.

During Teva Educational Experience: With one of the Teva educators, learn about their cob oven that they have constructed. Learn about its uses, the length of time it took to build, the materials that were used to construct it.

3rd Brick Unit: [1 period] The students will explore the different ovens and then using the milk cartons, they will build prototypes of the types of ovens they think will work. 1 period

Questions to Consider based upon the research and our prototyping:

Which design will work for our purposes?

Which design is the most energy efficient and why?

What is the difference between a cob oven, a rocket oven and a regular backyard grill oven?

4th Brick Unit [1 period]: Determining the Quantities of Materials Necessary to Make the Required Number of Bricks.

Using the ratios learned in the brick making research unit, students will extrapolate how much sand, clay, and water will be needed. Using one of the milk cartons we will fill the carton with the ratio and then multiply each amount by the number of bricks that we already established as needing (from building our prototype) as a way of determining how much of each ingredient to purchase.

5th Brick Unit [4 periods]: Making the Bricks. (See Appendix III for student and parent reflections)

The students will use the information that they learned in terms of the mixing and ratio of the ingredients to actually make the bricks. (See Appendix II for pictures; Appendix III for teacher, parent and student reflections and comments)

6th Brick Making Unit: [1 period] Students Build the Oven

Using the dried bricks, students then build the oven so it is ready to be used for the Matza making
(see Appendix V for the pictures and descriptions)

7th Brick making Unit: [5 periods]: Baking Matza with the Whole School {K-4} (See Appendix IV student/parent/teacher comments)

Students set up a schedule for each of the lower grades to participate. They also organize a rotational schedule so that each 5th grade student will have the opportunity to set up the ingredients, help the students with the mixing and rolling out of the dough, and cleaning the work area so that it is ready for the next group of students.

פרק א' פסוקים י"א-י"ד
מה עשה פרעה לבני ישראל?

”

”

- 1 וַיִּשְׁמְנוּ (ש-ו-מ): הם שָׁמוּ them placed
2 שָׂרֵי מִסִּים: taskmasters
3 לְמַעַן: in order
4 עָנְתוּ: to oppress it
5 בְּסִבְלָתָם (ס-ב-ל): with their forced labor
6 וַיִּבְנוּ (ב-נ-ה): הוא בָּנָה
7 עָרֵי מִסְכָּנוֹת: storage cities
8 יִפְרֹץ: יִרְבֶּה
9 וַיִּקְצוּ: הם פָּחְדוּ
10 וַיַּעֲבֲדוּ (ע-ב-ד): הם הָעֲבִידוּ they enslaved
11 בְּפָרוֹ: בְּעִבְדָּה קָשָׁה ruthlessly
12 וַיִּמְרְרוּ (מ-ר-ר): הם מָרְרוּ
13 בְּחֵמָר: with mortar they made bitter
14 וּבִלְבָּנִים: and with bricks
- י"א וַיִּשְׁמְנוּ¹ עָלָיו שָׂרֵי מִסִּים²
לְמַעַן³ עָנְתוּ⁴ בְּסִבְלָתָם⁵,
וַיִּבְנוּ⁶ עָרֵי מִסְכָּנוֹת⁷ לְפָרֹעַ
אֶת-פֶּתֶם וְאֶת-רַעְמֶסֶס.
י"ב וַיִּבְנֶה יַעֲקֹב אֶת-בְּנֵי יִשְׂרָאֵל וְכֵן יִפְרֹץ⁸,
וַיִּקְצוּ⁹ מִפְּנֵי בְנֵי יִשְׂרָאֵל.
י"ג וַיַּעֲבֲדוּ¹⁰ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל בְּפָרוֹ¹¹.
י"ד וַיִּמְרְרוּ¹² אֶת-חַיֵּיהֶם בְּעִבְדָּה קָשָׁה
בְּחֵמָר¹³ וּבִלְבָּנִים¹⁴ וּבְכָל-עֲבֹדָה בַּשָּׂדֶה,
אֶת-כָּל-עֲבֹדָתָם אֲשֶׁר-עָבְדוּ בָהֶם בְּפָרוֹ.



קריאה מרפרפת (פסוקים י"א-י"ד)

בבקשה:

מלה (שרש) מנחה:
מלה החוזרת בקטע כמה פעמים.
החזרה מלמדת שהמלה חשובה.

1 סמנו בעמוד 14 בצבע צהוב את השרש המנחה. (פסוקים י"ג-י"ד)

subject

1 א. מהו הנושא של הקטע, לדעתכם?

2 סמנו בצבע כחול את הפעלים המתחילים ב"וי". (פסוק י"א)

בנ"י בונים לפרעה

3 פרעה אומר: "פן ירבה" (בפסוק י'). סמנו בצבע ירוק מה עשו בנ"י. (פסוק י"ב)

4 סמנו בצבע ירוק את המלה החוזרת שבמסגרת.

enslaved them

4 א. איך העבירו המצרים את בנ"י, לדעתכם? כתבו בתוך המסגרת.

ויעבדו מצרים את-בני ישראל בפרך (פסוק י"ג)

את כל-עבדתם אשר-עבדו בהם בפרך (פסוק י"ד)

קריאה מעמיקה (פסוקים י"א-י"ד)

1 מפסוק י"ב אנחנו לומדים שהתכנית של פרעה: ☐ הצליחה ☐ לא הצליחה

כי כתוב: "....."

with the help of
1א. בעזרת מי בני מתרבים? הסבירו.

בחרו צטוט מתאים לכותרת וכתבו בעמוד 14

בדרך כלל אנחנו לומדים תורה בדרך ה"פשוט".

אנחנו מסבירים את המלים והפסוקים:

- פשוט:**
- בעזרת החקים של השפה (השרש, הצורות ועוד).
 - בעזרת "הד" ממקומות אחרים בתורה.
 - בעזרת ההגיון הפשוט.

המדרשים הם ספורים קצרים שלא כתובים בתורה.

מדרש:
כתבו אותם חז"ל (הכמינו זכרונם לברכה), הרבנים מהעבר.
morals values ideas emphasize
הם רצו להדגיש רעיונות, ערכים ומוסר.

(ד-ר-ש)
המדרש עונה על השאלה: מה אפשר ללמוד מהפסוקים בתורה?



רש"י: בפרך

with a "soft mouth"

במה רך זא פרעה אל בני ישראל.

בפה רך בא פרעה אל בני ישראל.

with a play on words

רש"י מסביר את "בפרך" במשחק מלים: "פה רך". He was a "smooth talker".

2

לפי רש"י: איך התנהג פרעה?

פנת המדרש



מהי עבודת פרך?

tools

פרעה לקח כלים ביד ואמר: "בבקשה, בואו עמי לבנות עיר."



בנ"י ראו שפרעה עושה לבנים - וגם הם עשו לבנים.

taskmasters

אמר פרעה לנוגשים: "מספר הלבנים שהם עשו היום,

הם צריכים לעשות בכל יום."

determined

• לפי המדרש, איך קבע פרעה את מספר הלבנים?

• לפי המדרש, פרעה הוא אדם

• לפי המדרש, הפרוש של "עבודת פרך" הוא

פֶּרֶק א' פְּסוּקִים ט"ו-כ"ב
מָה צִוָּה פֶּרַעַה עַל הַמִּילָדוֹת?

ע

י

- 1 לְמִילָדָת (י-ל-ד): to the midwives
2 בִּילְדָכֶן (י-ל-ד):
when you help them give birth
3 וְרֵאִיתָן (א-ה): אֲתָן תִּרְאוּ
4 הָאֲבָנִים (א-ב-ג): supporting stones
5 וְהָמַתְנָן (מ-ו-ת): you will kill
6 וְחָיָה (ח-ו-ה): היא תחיה
7 וְתִירָאָן [נח] (י-א-ה): they feared
8 וְתַחֲיִין (ח-ו-ה): they let live



- ט"ו וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לְמִילָדָת¹ הָעֶבְרִית,
אֲשֶׁר שֵׁם הָאִחָת שִׁפְרָה וְשֵׁם הַשְּׁנִית פּוּעָה.
ט"ז וַיֹּאמֶר: "בִּילְדָכֶן² אֶת-הָעֶבְרִיּוֹת
וְרֵאִיתֶנָּה³ עַל-הָאֲבָנִים⁴,
אִם-בֶּן הוּא וְהָמַתְנָה⁵ אֹתוֹ
וְאִם-בֵּת הוּא (הִיא) וְחָיָה⁶."
י"ז וְתִירָאָן⁷ הַמִּילָדָת אֶת-הָאֱלֹהִים
וְלֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֱלֹהֵן מֶלֶךְ מִצְרַיִם,
(וְתַחֲיִין⁸ אֶת-הַיִּלְדִּים).
י"ח וַיִּקְרָא מֶלֶךְ-מִצְרַיִם לְמִילָדָת וַיֹּאמֶר לָהֶן:
"מִדּוּעַ עֹשִׂיתֶן הַדָּבָר הַזֶּה,
(וְתַחֲיִין⁸) אֶת-הַיִּלְדִּים?"

י"ט ותאמר⁹ המילדת אל-פרעה:

"כי לא כנשים המצרית העברית,

כי-חיות) הנה¹⁰ בטרם¹¹ תבוא אלהן המילדת וילד¹²."

כ' וייטב¹³ א-להים למילדת,

וירב העם ויעצמו מאד.

כ"א ויהי כי-יראו¹⁴ המילדת את-הא-להים,

ויעש להם בתיים¹⁵.

כ"ב ויצו פרעה לכל-עמו לאמר:

"כל-הבן הילוד היארה¹⁶ תשליכהו¹⁷

וכל-הבת תחיון)"

9 ותאמר, (א-מ-ר): הן אמרו

10 כי-חיות (ח-י-ה) הנה: they are lively

11 בטרם: לפני

12 וילדו (י-ל-ד): they have already given birth

13 ויטב (ט-ו-ב): עשה טוב

14 ויראו (ו-ר-א)

15 בתיים (ב-י-ת): households

16 היארה: היאר + ה, אל היאור Nile

17 תשליכהו (ש-ל-כ): תזרקו אותו throw him



קריאה מרפרפת (פרק א' פסוקים ט"ו-כ"ב)

בבקשה:

- 1 סמנו בעמודים 18-19 בצבע **ירד** את המלים מן השרש י-ל-ד. מצאתם **12** מלים.
- 2 סמנו בצבע **כחול** את המלים מן השרש ח-י-ה. מצאתם **5** מלים.
- 3 שערך: מהו הנושא של הקטע?

הידעתם?

המלך במצרים הוא אחד האל

- 4 הקיפו במעגל את הצו של פרעה למילדות. פסוק **16**.
 - 5 הקיפו במעגל את הצו של פרעה לעמו. פסוק **20**.
 - 6 פעמים כתוב שהמילדות "יראו את א-להים". סמנו בצבע צהוב.
- 6א. ממי הן לא יראו? **כרעה**

7 השלימו: להחיות להמית

- מלך מצרים צוה על המילדות **לרעות** את הבנים.
 - המילדות בחרו **לרעות** אותם.
- 8 למה המילדות לא עשו מה שצוה עליהן פרעה? (פסוק י"ז)

כי יראו את א-להים

9 כתבו את הבטויים המנגדים:

מה קרה בסוף? (פסוק כ')

העם "ו' 27"

כ.פ. 38 ו' 14

ממה חשש פרעה? (פסוק י')

"פן" _____

9א. פרעה ☐ הצליח ☒ לא הצליח

כי

קריאה מעמיקה (פסוקים ט"ו - כ"ב)

1 למה צוה פרעה להמית רק את הבנים? (ראו פסוק י')

כי הוא לא רצה שפ. ילדיו יצאו למצוקה

in danger

2 המילדות היו בסכנה. מהי?

3 השמות של המילדות הם: _____ ו' כו' (פסוק ט"ו)

3א. למה חשוב להזכיר את השמות של המילדות, לדעתכם?

4 כתבו דו-שיח בין המילדות אחרי הצו של פרעה.
influences
(לשמע או לא לשמע לפרעה, איך יראת א-להים משפיעה עליהן ועוד)

שפּרָה:

פּוּעָה:

שפּרָה:

פּוּעָה:

5 שני פרושים ל"מילדות העבריות" (פסוק ט"ו):
מילדות שהן עבריות
מילדות של העבריות (מצריות)

• אם המילדות היו עבריות - מה אנחנו לומדים מזה?

• אם המילדות היו מצריות - מה אנחנו לומדים מזה?

God-fearing

יִרְאָה אֱלֹהִים מִתְנַהֵּג כָּךְ:

6

• הוא עוֹשֶׂה אֶת הַדָּבָר הַצּוֹדֵק

הַמִּילְדוֹת הֵן יְרֵאוֹת אֱלֹהִים כִּי: _____

risky

• הוא עוֹשֶׂה גַם כְּשֶׁזֶה קָשָׁה וּמִסָּכָן

הַמִּילְדוֹת: _____

reward

• הוא עוֹשֶׂה בְּלִי לְקַבֵּל שָׂכָר

הַמִּילְדוֹת: _____

• הוא עוֹשֶׂה אֶת מָה שְׂחֻשׁוֹב לֹא-לֵהִים

הַמִּילְדוֹת: _____

לְמָה מִי שֶׁעוֹשֶׂה אֶת הַדְּבָרִים הָאֵלֶּה נִקְרָא "יִרְאָה אֱלֹהִים"?

7

God-fearing : "יראת א-להים"

"The belief that certain things are wrong because God has built standards of moral behavior into the universe."

(Ez Hayim Torah and Commentary (2001) The Rabbinical Assembly, The United Synagogue of Conservative Judaism: NY, p.320.)

Dear Parents,

We have been learning about the midwives who saved the Israelite baby boys in Egypt, when Pharaoh commanded them to kill the babies.

Since the Hebrew is ambiguous, they may have been Israelite midwives; or they may have been midwives TO the Israelites, and therefore Egyptian.

We have been discussing the idea of moral courage, and the idea that sometimes people rescue those not of their own "group" in spite of great personal danger.

We present here such a story from the 20th century, and ask that you tell your children a story of moral courage, if you know one. Please record it with your children so that we can share them in class.

A Story of Moral Courage: Rescuers

Le Chambon-sur-Lignon is a Protestant village in Haute-Loire in southern France. During World War II, it became a haven for Jews fleeing from the Nazis and their French collaborators.

The Chambonais hid Jews in their homes, sometimes for as long as four years, provided them with forged I.D. and ration cards, and helped them over the border to safety in Switzerland. With their own history of persecution as a religious minority (Huguenot) in Catholic France, empathy for Jews as the people of the Bible, and the powerful leadership and example of their pastor and his wife, Andre and Magda Trocme, the people of Chambon acted on their conviction that it was their duty to help their "neighbors" in need.

The Chambonais rejected any labeling of their behavior as heroic. They said: "Things had to be done and we happened to be there to do them. It was the most natural thing in the world to help these people."

The Trocmes have been recognized by Yad Vashem as Righteous among the Nations; a tree was planted in honor of Andre and Magda Trocme and another in honor of Daniel Trocme. A small garden and plaque on the grounds of Yad Vashem were dedicated to the people of Chambon.

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http://www1.yadvashem.org/righteous_new/related_sites/html

Appendix III: Comments and Reflections by Students, Colleagues and Parents:

Here is a blog entry written by one of the students, which was posted in our school website:

Tamar's Post about Bricks and a Farewell: JANUARY 16, 2015

This week the fifth grade did so many exciting things! One of them was making bricks for the brick oven. We mixed sand, cement, water, and clay in plastic tubs, then put the mixture into empty milk cartons, which we have been collecting since the beginning of the school year. We did all this in groups of three. The groups were: Jonah, Jordan and Tamar; Tomer, Jodd and Eliora; and Abby, Elliana and Shira.

A second Blog post written by Rabbi Andrea M. Gouze:

This was clearly an activity that made for dirty hands and arms. One student commented to me that she was glad we had done this at the end of the day, so she could go home and immediately take a shower! The students approached the task with a seriousness of purpose at the same time that they clearly were enjoying the activity. After months of waiting and doing the research necessary to understand the process, know the proportions of materials and collecting the necessary materials like the milk cartons, the 5th graders finally had the opportunity to make the bricks. Excitement was in the air as we set up the tarps and carried in the heavy bags of clay, cement and sand. From that moment on, the students had a sense that this was not going to be that easy. As part of the process, they were asked to write reflections before the activity. They all commented on how they thought it would be fun and hard at first, but that it would get easier and that it would be messy. Afterwards, they again reflected on whether the experience surprised them and what were some of the things that they learned. One student commented that it was "way, way, way harder," while another one wrote, "This experience left me thinking about how terrible it would be to have to do that for 8-10 hours a day, six days a week for your whole life." The students quickly became covered in clay but they did an amazing job of focusing on the task and then, making sure that they cleaned the area and themselves up completely before returning to the classroom. One of the things that we learned was that, even with our planning and measuring beforehand, we did not judge the proportions correctly and so, we ran out of the cement and sand much sooner than expected. Unfortunately, that meant that we were not able to make all the bricks that we had hoped to construct and only completed making 23 bricks. However, Mrs. Woods and Rabbi Gouze will talk about how we might be able to reschedule another day in order to finish the rest of them. It was clear that the students not only learned from this experience but it was definitely one from which they enjoyed and gained a lot.

E-Mail to the G.S and J.S. teachers from one of the students after making the bricks:

Tomer Raz <totoshab@gmail.com>

3/3/15

to

Jamie

me

Dear Mrs. Woods and Rabbi Gouze,

Thank you so much for coordinating, and running the brick making project. This was a very enjoyable and surprising experience for me. I now really feel sympathetic for the slaves that were stuck in Egypt for hundreds of years -I didn't realize that making bricks was such hard work! Even with all the scrapes and scratches I will never forget how much fun I had working as slaves with my classmates. Again, I am very grateful that we did this project.

Sincerely,

E-mail from a parent to the two teachers:

Galit Raz <galitnr@gmail.com>

2/26/15

to

Jamie

me

Roi

Hi Mrs. Woods and Rabbi Gouze,

I'd like to let you know that Tomer came home today with cuts all over his hands from the cement used to make the bricks at school today. He has been uncomfortable all evening because of this. I wanted to bring this to your attention so that you can avoid exposing children's hands to this material in the future.

Best,

Galit

This same parent then called the head of the school to tell him that after she told her son that she sent the e-mail to the teachers, he commented, "I am sorry you did that. I just had to work like this for one day and my hands will get better. Just think of the people who have to do this every day of their lives."

Appendix IV: Making the Matza – Reflections, Responses and Feedback from Students, Teachers and Parents

Tomer's Blog Post about Making Matza on JCDSRI.org

April 20, 2015

This week [end of March, early April] each class at JCDS got to experience the basics in making kosher matza for Passover. The challenge was, to mix water and flour together to make dough, kneed it, roll it out into a very thin sheet, and then bake it, taking 18 minutes or less to do so. This was done in the parking lot outside on tables. Each class came out one at a time, kids spreading out around the tables and doing all the things needed to make tasty and kosher matza. We baked the matza in an oven made of bricks the fifth graders made. Even though we didn't use flour that was kosher for Passover, everyone felt very accomplished after making their own matza. This was truly an intriguing and informative activity.

E-mail from the 2nd and 3rd grade Judaic Studies teacher

Rhonda Mills <rmills@jcdsri.org>	4/2/15
to me	

**Hi Andrea,
Wow!!! What an amazing process you led the fifth graders through! So impressive!**

Thanks for making it such fun for all of us; it made for a great Pesach holiday feeling in the school yesterday. I know how much planning and work it took on your part; it is very much appreciated.

חג שמח!

Rhonda

E-mail from one of the student's parents:

Rachel Friedberg <rachel_friedberg@brown.edu>

4/1/15

to
me

I just wanted to say I was BLOWN AWAY by that brick oven! WOW! What an incredible project from start to finish. Kol hakavod!

Pesach sameach,
Rachel