

Melanie Mashmoor

Option A

The most engaging topic that we have discussed throughout the course of the year was Holocaust survivors and those in diaspora coming to build the state of Israel. I never thought about how many survivors of the atrocities in Europe had to struggle once again upon entering into their homeland. As I mentioned in a reflection, “what happened to six million members of our religion was horrendous but survivors have mentioned that what keeps them going is knowing that they came out stronger with Eretz Yisrael and Hitler lost.” While this is true, the struggles of getting into Israel for Jews during the post-Holocaust time period, was sadly very difficult. The British mandate had territory over Israel while the Holocaust was still going on and not too long into the horrors, the White Papers were published banning Jews from entering the Israel. Once again, the Jews were not welcome somewhere. But this time was different. This time they were restricted from coming into their own home and the only other way to enter was to do so illegally (Page 331). Due to the unfair and outrageous restrictions that the British initiated, Jewish political parties were established to give the Jews their rightful land. The Haganah and the Palmach were non-violent, opposed terror, wanted to work with the British rather than against them and were overall left leaning. The Irgun and the Lechi on the other hand stood for Jewish control of the land, getting rid of the British, revolting, violence is okay when necessary and overall right leaning. The tension between these two groups were high due to having extremely different opinions while fighting for virtually the same goal (Page 332-333). I summed up this overall goal by saying, “all we want is for Jews to truly be recognized as the owners of the state.” They definitely had their differences but at the end of the day, we would not have the Israel we have

today without both groups. What happened, happened for a reason. Of course, the bombing of the King David Hotel and the incident with the Altalena were extremely unfortunate, but those were the measures that had to be taken. As I said in one of my reflections, “there were so many political and morality decisions that the leaders of the new state had to make and I’m thankful for each one because it created the beautiful home we have today.” Learning about and discussing the background of the State of Israel has made me significantly more Zionsistic. Once I really understood what I was singing and cheering for in Camp Stone, school, parades, shabbatons and holidays, it became even more meaningful. The Hatikvah that I did not bother translating in my head, became even more meaningful when we read it outloud. These classes along with other experiences are what make me want to make Aliyah. The excerpt by Daniel Gordis was so moving when he explained that he could “make the bible come alive in a way that had not been possible until his students could walk the hills of which it spoke (Page 374).” This was very relatable to me because when I am in the Negev in Israel and I look at the sand and scenery around me, I really feel like I am standing in the place of my ancestors from thousands of years ago. Our history is there and our kingdom of decades ago was there, so there is no reason for me or any other Jew in the diaspora to not be. As Rabbi Jonathan Sacks said as he discusses the Jewish connection to Eretz Yisrael, “a sacred society needs a sacred space, a holy land.” It is crazy how we make up a tiny part of the population and we want a tiny piece of land and we are exiled from it time and time again. But what makes me so Zionist and so proud is that we have persevered. We have been pushed down by countless nations yet we fought back and won. We are small yet mighty. Rabbi Jonathan Sacks explained perfectly that “G-d created the universe. He divided Earth into many lands, languages and landscapes. But one small land He gave to the

Jewish people. That is our title to the land.” This course has engraved an even larger sense of Zionism in my life and I am very grateful to have had the experience to go in depth on the history of the place we all call home.

Mya Arnwine

Jewish History

Ms. Bolman

June 11, 2018

I always felt like I was and am a Zionist but, this class made me into an even more passionate Zionist. I enjoyed this class because it's based on something I love (Israel). I felt it was moving in many different ways. There are two examples in particular that I found moving. One of them was when the Holocaust survivors came in. I will never forget them and that experience. Honestly, I never truly knew that Israel and the Holocaust had a connection. I always viewed the Holocaust as the sad history of the Jews that we mourn for and commemorate. When I learned that the Holocaust was linked to why we have Israel today it became more significant to me and had more meaning. The Holocaust was always just a story for me to hear, but once the survivors came in it became so real. My survivor I interviewed told me everything from his young teenage rebellious memories to him fighting for food to survive in the camps. It was a whole different perspective sitting in front of a man and asking him questions vs. hearing a speech or a video. It moved me so much and I will forever remember him and his story.

The second thing that I learned that moved me the most was the pyramid of hate. It was a different look on history. We always think to ourselves why would these people do bad things. We finally went through a pyramid that shows human emotions and actions that play into history. We've never learned it in any other history class and I feel like it can apply in our lives and even bigger things in history such as the holocaust. Also I liked how in a way our class went in chronological order of history. Almost in the order of the pyramid of hate. In the beginning we discussed propaganda, racial slurs, and has galleries to show us and it almost felt repetitive, but now I've realized our class went in the order of the pyramid of hate. It makes the class make more sense and more strategic. I really liked the pyramid of hate and feel it should be used in other history classes.

Jacob Israelstam

Jewish History Final

6-11-18

Option A

Throughout the year, our Jewish History class has learned many lessons that have been engaging, thought provoking and have given us a better understanding of Jewish History as a whole. I will be focusing on 2 lessons that really had me think and were engaging. The first lesson is how people joined Zionist groups and how they tried their best to do things for Israel. An example of this is Chaim Weizmann. Chaim Weizmann attended a Russian school in Pinsk, and while he was in school he joined a group called Hovevei Zion- Lovers of Zion. He gave his time for this group and followed both Russian and Zionist cultures. He believed that he was not rejecting his Russian roots just because he was a Zionist. He even wrote "I think I may say that we spoke and wrote the Russian language better, were more intimately acquainted with its literature, than most Russians. But we were rooted heart and soul in our own culture, and it did not occur to us to give it up in deference to another" (Pg 153). Another example is how Jews kept their pride through the Pogrom in Russia (Pg 147-50). Even through the pogrom, Jews preserved their "Jewish dignity" and stood up for their faith. "Jews actively defended themselves in over a third of these pogroms." A man who defended one town said "despite the suffering, it was good for the soul... A new born unprecedented type appeared on the scene- a man who defends his dignity" (Pg 151).

The second lesson that I thought was engaging and thought provoking was learning about the Holocaust. Learning about the Holocaust was not easy as we were learning about our nation's

biggest tragedy in modern history. However, everything we learned was interesting and it gave me a better and deeper understanding of what was happening in that time. Our class did many things while learning about the Holocaust and what led to the murder of 6 million Jews. I will be focusing on the Nazi Propaganda Gallery Walk (Pg 212-13). Nazi's depicted Jews as gross, awful insects that were coming to take over the world. They depicted us as lice, as spiders and evil looking people. The image from the gallery that stuck with me was the picture of Jews as lice. The picture depicted "Jews as lice and that they were coming to effect the German people and the world with our culture". Jews were seen as infectious and gross and Germans thought that something had to be done.

Learning about the Holocaust gave me a better understanding of what was happening to the Jews and what the Germans did to us. The diary of the Anonymous girl just showed what the Germans had done to innocent people. "Today I had a fight with my father. I swore at him, even cursed. It happened yesterday, I weighed twenty decagrams of egg noodles and then sneaked a spoonful" (Pg 238). This girl ate her families rations and food to survive and become selfish over their food because the Germans destroyed them. Jewish lives were destroyed, families were torn apart and millions were killed in the Holocaust.

This were just two of the many lessons that we learned in our Jewish History class. This two lessons were the ones that stuck with me the most. Learning about how Jews in different countries were zionists and believed in the Jewish people and Israel was so inspiring, it enabled me to have a more zionist look on Israel and the Jewish Nation. Also learning about the Holocaust was incredible. It gave me a deeper understanding and look into the lives of Jews during the Second war and how everything started with discrimination against Jews. This year has taught me so much

more about Jewish History and has given me a wider perspective of what happened to the Jews and what the Jews did to get their own Country.

Liat Weiss

Jewish History

Ms. Bolman

11 June 2018

Jewish History Final

For me, after going through this year and learning about the Jews past and how we got to today, I think that the lesson that really sticks with me the most is that we needed to go through our past to get to where we are today. You could ask the question of why did Hashem do this to us? We always say how we are His chosen nation and that he picked us for Him but if that's true why did he put us through all the bad? (reflection on page 160). The truth is, if we didn't go through the Holocaust, didn't lose Israel time after time again and go through the rest of the worst, would we be us? Would we be that strong nation that doesn't let anyone else win? Would we have Israel or would we let others take it away from us like they tried to do time after time again? We had to go through the bad to get to the good. We had to suffer to get to the destination and to realize that our past is our past but we wouldn't be us without it. But honestly going back to the question of why did Hashem put us through the bad is a hard question. Think about our past. How Hitler and other people treated us and how others stood there acting like they didn't know what was going on. Ya, we went through a lot. Think about the Holocaust and think about their life. Hashem watched us be treated this way. I wrote in one of my gallery walks that if I was treated like this, then I would be upset and lose hope in Hashem. Life was hard how could you not lose hope? One lesson (lesson #3 anti semitism and propoganda in Germany on page 212) really described the Jews lives showed images of how they were treated and what Hitler started

to what was our hell. That they didn't have food and that starved to death and this was just okay during this time. People treated them like crap and that was okay I guess during that time But it was not just those people that treated us badly. "I hate the two types of people during this time, the bystanders and obviously the people who killed/harmed the Jews". (reflection on page 233). Not only was there the people that harmed us, but there was worse people. There were people that just stood there pretending like what they were doing was okay. Some didn't do anything and just watched this happen. It's horrible that there was these types of people and that others had to suffer because of them. But then, you go back to the fact that we wouldn't be the same without them. We survived them didn't we? I interviewed a man who went through the Holocaust and I talked to him about his experience. (LESSON #8 SURVIVOR CIRCLES ON PAGE 269). He said that what he went through was something that someone should never go through, but he's here he outlived the Nazis, he won. He wants to teach his stories. Tell them others that he won. "He is amazing. Anyone like that is truly amazing." (reflection on page 280). He truly is. He agrees with my lesson. He went through the worst but he knows that he and more importantly, this nation wouldn't be the same with the holocaust, without the bystanders and that without our past, even as bad as it gets, we are here. We won.

That is what we need to remember. And that is a life lesson I will be taking with me from this class, that we won. We learned about the bad. We learned about our bad past. We learned about people treating us badly. But we won!! The end is good isn't it? We have Israel, we have survivors from the Holocaust, and we have Hashem and the Jewish nation. We proved them wrong. "We kept and will keep fighting even though everyone else thinks we won't survive" (reflection on page 124).

Elizabeth Brenis

Mrs. Bolman

Jewish History 10

6/11/18

Jewish history test- option A

Throughout the year we have learned many things, from pogroms to peace rallies to the holocaust, all wildly different things but in a different sense, very similar. These things all occurred around the same topic, judaism. Judaism to me was always a familiar topic, I always viewed it the same way. Little did I know there was so much more to Judaism than my preconceived notions. Over the year I reflected upon my new found understanding of Judaism, I exclaimed this “ Every time I learn something new about Jews I am just amazed at how resilient we are (page 123). I saw from reading the poem on page 122 how strong Jews truly were and managed to change any prior negative stereotype I may have had against Jews. This class taught me how to do that, and once I had that figured out it was only a short amount of time before I got the chance to truly understand who the Jews are. On page 81 there is a quote, it says “we are a people-one people”. This quote made me realize the truth of the Jews, and that was, we were always one people, and we always will be. That is who the jews are, resilient, “fearless and amazing” (page 225). Some of the lessons I favored more were the gallery walks, I described them as “thought provoking and interesting” (page 64). Although the lesson I liked the most was the documentary, it gave me the chance to not only learn history but interact with it as well. Even before I got the chance to start working on it I exclaimed how excited I was to make the documentary and even predicted “it will make me more familiar with the content and I will enjoy working on it” (page 26). One of the main things I loved

learned besides these were the various articles we read throughout the year. I liked the articles that made statements encouraging Jews, and motivating us to take action, to protect ourselves and our homeland. Some articles showed ways we could do this, others showed how people did it in the past, and all of this taught me one thing. That being Jews will never give up, no matter what, they will face anything they must to survive and they will, they will survive. We have gone through horrors such as pogroms, which I would not have even know about, were it not for this class. Yet unfortunately there was more, being exiled and killed, persecuted and judged unfairly. Yet we are still standing here, not only are we still here but we have flourished. We have a land now, and yes it may be under much scrutiny but it is ours. We will fight to protect it just like we have fought to protect our lives throughout the years. People may wish to take it from us or say we have no right to it but then in return we can say the following, amongst the million sof miles of land there is “there is room for one small Jewish state” (page 429). Undoubtedly we will fight to protect our future and the future of our children because we are Jewish, and Jews never give up. I know all of this because of this class. Because of the gallery walks and articles and poems. I have learned so much about my own history, so much that I thought was not possible but I was wrong. Jews are not some weak nation that can be easily pushed around as I once thought. We are strong and powerful, there is no stopping us. From now on there will be no questioning on my part whether of not being Jewish is worth it, because it is. Knowing what I know now I would never be able to leave this nation, this powerhouse. We are strong and confident, powerful and resilient and it is because of classes like these we continue to be. We learn to appreciate who we are and what we are a part of, which os something much bigger than ourselves. I will never forget this class and the

opportunity it gave me. To be a Jew. What I mean by that is based on my knowledge of our past, never give up, always keep fighting, and forever remain Jewish.

Rivka Ita Linkov

Ms. Bolman

Jewish History 10

June 11, 2018

Jewish History Final Reflection

Throughout this year there were many thought provoking, moving, and engaging lessons; however, there are a couple that stand out to me the most. We learned so much about our State Israel and how it came about. The story itself was fascinating to me. Prior to taking this course, I never thought about the history of Israel. Of course I always knew that it is my country and I love it dearly. But I never knew the story of how it became such a powerful, progressive, and influential country.

The six day war was one of the most memorable lessons that we had (395). I both enjoyed and learned so much from it. The war itself is so fascinating. Just comparing the two sides, it was a miracle that Israel won over Syria, Egypt, and Palestine. After WW2 the Jews had to find a home for themselves. Many nations agreed that the Jews should have their own home state but Palestine did not agree. There were always tensions between the two and even now it is no better. When I learned about the details of the Six Day War, I was so amazed by the tactics and the mind work behind the actual fight. When the Israelis got Har Habayit, it was very emotional for me because the way the people were rejoicing was amazing. I can only imagine the happiness that they felt once they got Har Habayit in their hands. As I said in one of my reflections, "Everything is so much more complex". Meaning, on the surface it might seem like everything is fine but really what is happening behind the scenes is chaos. Even during the Six Day War everything was not so easy.

So many countries turned their back on Israel and did not help them. But no matter what they did or did not do, Israel still won and we have our homeland today.

Not only did the story of Israel fascinate me, but our unit on the Holocaust truly showed me what actually happened. In one of my reflections I quoted George Kronenberg which states "It is different when you read a book and when you look at a person who lived through it." (279) In my opinion, it is so important to meet a Holocaust survivor in person because they can teach you so much more than just a book. The survivors are the people who lived through it and not only do they want to share their story, but they also want to teach you a message. I quote my reflection, "We have an obligation to keep the story alive." (279) As the generation who still has the amazing opportunity to talk to the survivors in person, we have to take on the responsibility to never forget and pass on the information that we were given. We will teach our children and our children will teach theirs, and that is how we will preserve the story throughout many generations. "It is our duty and we do what we must." (279)

History connects us to our past. Without history we are nobody. We are not a nation nor a people. We have nothing uniting us. When we learn about the Holocaust and the establishment of Israel, we feel as if we are one. Our history is more than just history, it is a memory. In our first class of the year we had the conversation of history vs memory. I remember that I said that there is no such thing as a memory of a nation, there is only history. However, today as I am sitting and writing this last reflection of the year I want to change my opinion. Our story is not just history to us. It is so much more. It is a memory. A well preserved memory that has been passed down for generations. The memory is what keeps us together as a nation. No matter what Jew you are, where you come from, or what your past is, you are part of the memory because we are one nation.

Jewish History Final

Arielle Small

Miss Bolman

June 11

Option A

In the beginning of this class there were many things that bothered me because I didn't agree with them and why people were saying them. The topic I want to choose for my final is the controversial History vs. Memory. (page 8) The class had a discussion in the beginning of the class about what the difference is. I said all of the Jewish people's History is obviously History because I wasn't there to experience it and that is the basic understanding and answer. I disagreed with the opinion of Avraham Infeld because I thought that history is the past and memory is something that you experienced and remember and he said the opposite. (page 9) I agreed with Mendel Kalmenson he said " You see, "history" is his-story, not mine. The two first letters of "memory" however spell me" (page 10) Through all the discussions and debates about this topic I was trying to understand why people thought that Jewish History is a part of our memory even though we didn't live through it. So during these debates I tried to understand other people's point of view and their understanding of it.

A little later in the year when we were making our documentaries and really diving into the Holocaust stories and connecting to the History I felt really connected. My grandfather on my father's side experienced the concentration camps, brutally tortured and almost dying would be considered understatement of what he went through. Even it was his story and not mine I connected to it because I have a piece of him always with me. So hearing, learning, writing, talking

and becoming one with the stories not only connected me with him but also the entire Jewish people's History. Walking through things like a gallery walk seeing everything and things like watching videos in class and feeling new things. I really felt not that I had gone through it but it's as though I'm more a part of it than I have ever been in my life. This connection brings me closer to the Jewish community and what it means to be a Jew.

Until right about now when I was trying to think of something that I learned that maybe I changed my mind wasn't hard to find. I just realized that all Jewish history is my memory. For example getting Israel in 1968. I was only born in 2002, but my strong love for Israel and its existence brings me closer to feeling like I was there. Hearing my Israeli grandmother from my mother's side talk about when she was a little girl living in a place which was not called Israel to then a couple years later living in a place that she had been waiting for. I feel like I was there and when I teach my children and even later generations about this historical event I will have to go back into MY MEMORY. Because now I know that is my memory and my history both at the same time because even though I wasn't there physically I was there spiritually. Another very similar time in history is one we all heard when we were younger. Matan Torah, The giving of the Torah. We all heard our first grade teachers tell us about how we were all there every single Jew was there experiencing it all as one nation, one am.

As this year comes to a close and you ask "What has been the most moving, engaging, or thought provoking lesson that you have learned within our Jewish History class this year".(Rubric) I'd say it's learning that Jewish History isn't just our History, it's my life and my joy and my suffering. My memories of positive and negative and my experiences. It's how I learned what it

means to be a Jew and it shows me why things are worth standing up, and fighting for. I learned how I want to be based on my past life experiences and who the future generations will need to be.

Atara Pollack

June 11, 2018

Jewish History Final

Part II- Option A

Reflection

Before going into this semester I thought I knew everything, or mostly everything, about the Holocaust and the journey of the Jews conquering Medinat Yisrael in 1948. However, I was clearly wrong and throughout my experience this year in the Jewish History course I gained so much. The reflections I wrote after every reading or lesson demonstrates my growth. Most importantly I learnt that everything I have been learning about my nation is a memory because it's my story, it is not his story. History is facts which is not so powerful. On the other hand, memory is something so powerful because you do not even need to experience something to remember it. You never have to physically be somewhere you just need a connection and then it can be transformed into something so unique as to one of your own memories.

In one of the first lessons we had, we read a poem by, Ha Jin called *The Past*. As he concludes the poem he says "But I will cut it, and stitch it, / to make good shoes with it, / shoes that fit my feet" (pg 8). This was the beginning when I learnt that you create your own life. With the choices you make and the actions you do. Nobody else can define who you are but yourself. By being in this class I have found the importance of Jewish history and what makes it so different than any other history class. It is different because history is knowledge from our past, and memory is applying history to who I am today. Learning this concept is an essential piece to

understanding who I am today. I believe that our G-d is “not just the G-d we heard about, but the G-d we heard from” (pg 11).

Something I thought about was when Ramban said “It is a positive command for every jewish man to live a torah scroll for himself, as the verse states ‘now write for yourselves a song’” (pg 12). At a first read that seems kind of unrealistic like every jew in this world is not going to become a sofer and write a torah. But after think about it on a deeper level I understand that it means writing a torah means living your life in the ways of the torah. This idea suggests that I believe that I should be not only studying torah and performing mitzvot but I should be living them. Ingesting and digesting them. By doing this I will keep the Mesorah alive, pass my passion down to my children, and my children's children by experiencing this way of living my life. The choices that I make today and tomorrow will shape history. The choices my ancestors made brought me to where I am today.

These choices that I make and my ancestors made really affect me daily. For example, we, as a nation, would not be the same without the holocaust. Which is why it is important that we pass down legacies to our future generations. There are so many reason why we need to do this but one example, is because once we are educated we know how to prevent things from repeating itself. This is why in tanach there are only stories preaching how perfect everyone was and how much of a good role model everyone was. Yes of course there are many good things we learn from them but a lot of key lessons are how not to act. I came to this conclusion when we were introduced to our history and the holocaust. In my first reflection I said “I have really learnt how complex and deep our history and identity is” (pg 26). Identity is such a complex topic and I don't know if I will ever understand. But right now I think that people can only know the person

that I show them I am. This is a crazy and powerful thing every person has. This also gets tricky because other people always want to define me. Which makes me believe that I have to be the person that they say I am. Which makes it uncomfortable to be who I truly want to be. This is where difference between people come into play. No two people are the same, everyone has differences some are bigger and some are smaller. People should be proud of their differences and accept others for who they want to be.

In the lesson about us vs. them I learnt more about the meaning of identity. At the end of that lesson I asked myself “What creates my identity, is it how I perceive myself or is it also how others perceive me?” (pg 47). This us vs them topic is very complex but through kims ted talk “I learned that we need to learn how to merge the two together” (pg 48).

Another large lesson we learned was about the “Old Jew” vs the “New Jew”. The old Jew is weak and the new Jew is strong, passionate, and vibrant. After this unit I reflected and said that “Zionism is more than just an emotion. Everyday people are thinking, talking, and praying about Israel. There are various levels to this concept” (pg 76). For instance, as an American Jew I am frightened for my loved ones who are currently in Israel. It is very challenging to hear everything going on in Israel and to go on as if everything is okay. However, I feel so blessed to be born into a time where I have access to the land of my forefathers, which is insane! This is what Zionism is and this is what it feels like. It is a dream, it is a fear, a passion, and a longing. I still believe that it is how I described it in my reflection. I said, “Today, it is mostly an unexplainable bond to a land made up of everything that I am, everything I struggle with, and everything I aspire to become” (pg 76).

Throughout this year I learnt about the ways society influences the individual and the ways individuals can influence society in which they live. Learning about the history of Nazi Germany and the Holocaust educate us about our responsibilities today. We learn to pass on these stories to make sure society never gets to a point like that. And we can even apply it to our daily lives and try to spread a smile of kindness because a smile always goes a long way. Learning about Zionism shapes my understanding of how you should act in the near future. It does not just stop after this class, I will continue learning and advocating, because Israel is part of my identity. Our studies over the course of this year ensures that I will be an active participant in my community. The first step is to spread kindness, then I will continue volunteering for Israel advocacy groups, and lastly I believe that I must pass down these memories to my children. And that is my life lesson and souvenir that I will take with me. And this I believe...

Bella Katz

Option A

We learned a lot of valuable lessons this year in Jewish history however, the most thought-provoking lesson to me is to always stay true to what you believe in and to stand up for what you think is right. Jewish history is OUR history and not just the people who came before us. What really shocks me is how the Jewish people got the land of Israel. We went through so much and still succeeded to getting what we truly wanted, the state of Israel. During the time of the Holocaust, Jews were being tormented and murdered. This did not stop groups of people from fighting back. For example, there was a group of people called the partisans. A guy named Leon Kahn joined this group so he would be able to fight the Nazis as payback for everything that they did. He was only 16 when he joined but he knew that it was the right thing to do. The lesson we can learn from this part of the history that we learned is to always do what is right and to not just stand by and watch your friends, family and neighbours get burned and killed. We are the ones who can make change but nothing will happen unless we physically do something (pg: 251-256). After learning about this in class I wrote in my reflection "You always need to resist, if we don't resist it will keep on happening and could even get worse" (pg: 255).

Major changes don't just happen overnight and we need to be aware of what is going on so we can put a stop to it. When Hitler planned to destroy the Jews he didn't just go from calling them names to throwing them into gas chambers. He did it in small steps so the people in Germany and the rest of the world would go along with it. I wrote in one of my reflections after learning this "One of the only reason why Hitler and all of the other Nazis were able to get away with this is because they started with a small act of discrimination and only increased the

discrimination level a little bit at a time. If they were to increase it to drastically then no one would have followed” (pg: 219). Hitler made it so people didn't have to think he just told them what to do (which was bad things). We are the ones who have to make sure that we do think about what we are doing or bad things will happen and it would be too late for us to stop them because they would have happened when we were letting other people think for us (pg: 217-219).

The first lesson that we learned this year (lesson no. 1) was the differences and similarities of history and memory. History is like the textbook facts and there is proof to what happened. While a memory, is more biased and personal, it is someone's story (pg: 8). In my reflection on this topic I wrote “ We all know history since it is what they teach from textbooks but when we learn from memories it makes us connect more to it because it allows us to put faces and emotions to the information and not just the facts that happened. As Jews the memories of the people who came before us are our memories and we need to make sure that we pass them on from generation to generation” (pg:24).

In our last unit, unit 8(Case study - A Nation Reborn) in lesson number 2 we learned about how hard it was for us to get Israel. We can learn from this that we need a place to call home and we can't have people tell us that it is not ours. We need to fight for what we believe in and do everything we can to. The Jews worked so hard in order for us to have the state that we have today. Hundreds of people died because they were fighting for what they believed in. This shows that hard work pays off and that we can do anything as long as we put our minds to it (Pg: 330-337). In one of my reflections I wrote “ I didn't ever really think about all of the work that went into making the State of Israel but now that I learned what went on in order to get it, It made me love it so much more and want to advocate for it. The Jews stood up for what they believed in

and got the land that was promised to them and we can learn so much for them” (pg: 346). One of my favorite quotes from this class that I saw was “ People make choices. Choices make history” (the cover of our book). We always need to remember our history and to stand up for what we believe in while never forgetting where we came from.

Jewish History Final: Jacob Steinberg

Option A

In my opinion, the most powerful lesson we learned this year was that the creation of an “us and them” mindset inevitably leads to violence (page 58). Although we learned this lesson towards the beginning of the year, it remained relevant in practically every single unit we covered. A perfect example of an “us and them” mindset leading to violence is the Holocaust. As we all know, six million Jews were killed by the Nazi’s during the Holocaust. When trying to determine the order of events which led up to the Holocaust, almost everyone looks back to the early 1930’s when Hitler rose to power and discrimination and violence towards the Jews began to ratchet up in Germany. These people aren’t wrong, those events did lead up to the holocaust, but then the question becomes, “why did discrimination and violence towards the Jews ratchet up during the 1930’s?” In order to truly answer the question, one must look back to July 3, 1871. On this day, Germany granted citizenship to all Germans “independent of religious denomination (page 60).” This decree paved the way for the 500,000 German Jews to prosper in Germany during the late 1800’s. However, many Germans were disturbed by the Jews sudden ascent in their society. Wilhelm Marr was a German journalist who was among those who felt threatened by the Jews progress. In 1878, he wrote a pamphlet called “The Victory of Judaism over Germandom.” In the pamphlet, Marr described the Jews as a “foreign power” and that “there was no stopping them”. Marr later coined the term “antisemitism” to describe his opposition towards the Jews and in 1879, he founded the League of Antisemites. Marr’s words and actions created an “us and them” mindset where the Germans were the “us” and the Jews were the “them.” This mindset slowly spread throughout the country and by the end of the 1800’s, antisemitism was prevalent all over Europe

(page 60). The creation and spread of antisemitism in Europe is truly what allowed the Holocaust to happen. Without there being such a widespread “us and them” mindset, the circumstances needed for an event as terrible as the Holocaust to occur would not have been there. In fact, in my reflection on the antisemitism unit, I write about how logically the events which truly led up to the holocaust progressed (page 64). Even then, before we fully covered antisemitism and the Holocaust, it was clear that the creation of an “us and them” mindset was extraordinarily dangerous.

As the year went on, we learned about several other occasions where an “us and them” mindset ultimately led to death. There was an “us and them” mindset between the Israelis and the British in the 1940’s which led to the deaths of several people. There was an “us and them” mindset between the Haganah and the Irgun which also caused several Jewish casualties. This example in particular shows how dangerous the “us and them” mindset can be. One would have thought that the Jews of all people would have learned the dangers of the “us and them” mindset, especially after the Holocaust, yet the terrible way of thinking which had caused the deaths of millions of Jews just a few years before proceeded to claim the lives of even more Jews.

Our class learned several important lessons throughout the year including the significance of history and memory as well as the importance of justice. However, none of these lessons compare to the most important lesson we learned which was that an “us and them” mindset inevitably leads to violence. When we learned about the dangers of the “us and them” mindset I wrote that people tend to think highly of themselves and their groups which means that all other groups must be inferior to them. I hypothesised that this thought process is what truly created the “us and them” mindset (page 58). As I think about it today, at the end of the year, I find that my

hypothesis was correct. In every situation we learned about where an “us and them” mindset was present, the “us” always felt that they were superior to the “them.” Knowing that this is the case, I think that I will be able to prevent “us and them” mindsets between two groups from ever happening by being able to warn them in advance that it is incredibly dangerous. Although we learnt a lot of important things, the real life application to understanding the dangers of the “us and them” mindset makes it the most important lesson we learned this year.

Hannah Portner

Ms. Bolman

Jewish History 10

11 June 2018

Option A

This past year when learning Jewish history the lesson that we learned that was most meaningful to me was about identity. It taught me about how to view yourself individually and as a group with other people. Not only did we talk about the identity of the Jews; but other religions and races. Identity is not only defined how you view yourself, but often also how others view you. It is 'something that you need to be sure of but it's also the base of many difference'. Differences between you and other people.

One thing we have learned about identity is that how you see yourself is almost always affected by how others see you. Jonathan Lykes wrote in his poem called "Perception" speaking of the meaning of perception. Perception "gives people the opportunity for acceptance or, on the flip side to be in the circle of rejection" (page 27). This was one of the lessons I learned that made me think more about how see and treat others. You can either reach out to them and include them, or you can do the opposite and push them away by how you see them. Perception is a very strong and dangerous thing.

Another thing I learned about identity is that those around you can begin to define it. In "The Danger of a Single Story" by Chimamanda Adichie she wrote that what is shown to people is what they will think of you. If you "show a people as one thing, as only one thing, over and over again, and that is what they become" (page 31). This is what happened with Hitler and the

Germans. Hitler continuously showed the Germans that the Jews are thieves and unworthy of life that they began to believe it. And this has been happening throughout the entire existence of the Jewish people. Ever since we first existed we have been discriminated against— and that is the way people have seen us since then. They only ever see that the Jews are unworthy of life and so they begin to believe that.

An additional lesson I learned was talked about in “The Effects of Religious Stereotyping”. It said that often “individuals tend to stress the differences rather than focusing on similarities”. People would rather try to nit-pick and find how others are different from them than find how they are the same. They would rather push someone away than bring them closer. This is why there are so many people in life who are the outcasts. Whether in school, work, or families.

I have learned that we need to prove ourselves to others. But before we can prove ourselves to them we need to prove ourselves to our own selves. We need to convince ourselves that we are not who others see us to be. We cannot let the negative views of others change how we see ourselves. Then we can prove to others who we really are. This connects to something I wrote in the past when we learned about Jewish identity. The Jews ‘need to show non-Jews what Judaism is really about to prove that Jews are a great nation’. We cannot have everyone around the world believing the Jews are who Hitler believed they were, or who the Egyptians thought the Jews were. We need to show them that we are no real threat to their religion. We do not wish to abolish their religions and beliefs, only to show them that we are not as terrible as our past enemies have thought.

The Jews also need to be careful about what they do to others. Because they have been treated poorly they need to make sure they do not treat other the same way. Otherwise they are just

bringing themselves down to the level of those who hurt them in the past. Sometimes 'what we are doing to others has been done to us'. And if we do that we are just saying that it is okay to do that. And we are giving permission for it. But we need to show that it is not okay. We, the Jews, G-d's nation, need to teach others how to treat those around them. People around the world, everyone, has done at least one thing to hurt someone else. We need to find the things we are doing wrong 'and correct them to make sure they don't hurt others'. If we do this and change how we treat others, then, and only then, can we change how others perceive us. Because we will believe by then that we are who we want to be. We are the people who treat others how we want to be treated. And then we have created a new identity; one we can be proud of.

Charlie Wasserman

Ms. Bolman

10 Jewish History

11 June 2018

Option A

Most people would say that the highlight of their year was the Holocaust documentary. It was in fact my highlight as well, however, for this final I would like to touch more on the lessons we learned at the very beginning of the year as opposed to the middle or end of the school year. I'm going to go way back to the first few classes, may have even been in the first class, we learned the quote, "People make choices, choices make history" (Page 14). In my opinion this means that the choices people make affect the outcome of history or can even create history. Even the smallest details can affect history.

A cool thought I learned earlier in the year, not in this class, was the affect a single person can have on the world. For example, let's say one person shakes five peoples hands. By them shaking his hand they will now have a job where they will meet more people and shake their hands as well. Now if we remove that first person from every existing the ripple effect that it would have is substantial. Imagine how much more so the effect would be if we did it for someone's entire life, or a mass genocide like the Holocaust. The world as we know it would not be the same.

One of the biggest psychological debates is the moral dilemma of risking the lives of few to save the lives of many. What would you choose? During the times of WWII countries were faced with this dilemma daily. One of the biggest examples would be the United States dropping the atomic bombs of Hiroshima and Nagasaki. They had to risk the lives of few, numerically many,

Japanese to save the lives of many Americans. There are obviously countries like Germany that had no regard for human life and would even give each other up in a heartbeat. This year I had to think about this question many times during our lessons. We read about all these mass genocides and even small killings and you have to wonder, "what were they thinking?" The answer is, no one except them knows. The best we can do is treat other like we would want to be treated. We learned about the pyramid of hate in class earlier in the year and that applies to all the lessons we learned. I will finish this paragraph off with a quote from Oren gross which I think sums everything up the best, "Once the threshold of violence and dehumanization had been crossed it was extremely hard to step back" (Page 195).

I want to go back to another lesson, or a story rather, that we learned in the beginning of the year. It was a story about a bear who was hibernating and when he woke up his habitat had turned into a construction site. The people in charge all told him to get to work but the bear knew that he wasn't a human. They told him he was just "a silly man who needed a shave and wore a fur coat. At the end of the story after being told be so many people that he wasn't a bear he started to believe it. The story finishes by saying, "I don't think he really believed it, do you? No, indeed, he knew he wasn't a silly man, and he wasn't a silly bear either" (Page 21). After everything the bear had been told, and after even believe it to some extent himself, he still knew that deep down this was not his truth. Time and time again the Jews have been persecuted and stripped of their identity. But time and time again we stay true to our roots and even if we lose it for some time we always return to where we belong (Reflection Page 26).

Another lesson that really was the backbone for most of our lessons was the argument of Us v.s. Them. We often identify ourselves apart from other groups and don't allow ourselves to

bring people in from other groups (Reflection Page 47). Not just as a Jewish nation or people as a whole we often don't deal well with difference. Author James Berry in his poem titled "*What do we do with Variation*," says, "What do we do with difference" (Page 43)? That is the outline for the entire poem but I really want to focus on one particular stanza, stanza number two to be exact. Berry says, "Do we shut our eyes to it or poke it with a stick" (Page 43)? People can either voice their opinions head on (sometimes with violence, the Irgun for example) and sometimes they just completely disregard the fact that it exists and hope that it will extinguish on its own (Reflection Page 48).

I want to finish off stressing the importance there is that human being help each other. WE should generally help each other out even if we don't want to. We need to expand our ideas of community. The idea that we need empathy to move forward in a society. Being part of a group or membership as it is put on page 51, allows for people to have outlets to go to if they need help or want to help others. Sometimes accepting people or letting them in can be difficult. For example, in the 1700's and 1800's the hatred for Jews was unbelievable (but believable in a sense). Jews were the targets of anything from being the scapegoat of a situation to having ghettos set up in one neighbourhood and a pogrom in the other. In 1871 Jews were granted citizenship in Germany but the Germans didn't accept them. They had the title of being a citizen but didn't get treated nerly in the same aspect as a "true" German. Although accepting people into our lives can clearly be dangerous of terrifying sometimes it is needed to benefit the greater good of the people or country as a whole (Reflection Page 64).

Noa Lifschutz

Speaking Out Against Hate (option A)

The most engaging and thought provoking section this year was our one about the holocaust. This view of the holocaust shed a whole new light on the subject and gave me a more intense connection to my past. I have always knew that the holocaust was a part of my history, an important part of my past, but I never really experienced learning about it in this fashion. We started by learning about how the Holocaust came about, the lead up to the holocaust. This was a very interesting part because it helped me understand how a tragedy came to be, and how to prevent one in the future. Then, the next part was the natzi perspective on the Holocaust. This led me to understand, a little better, where they were coming from and how they turned from a civilized society to a genocidal one. Finally, I really appreciated the journal entries and survivors stories. These let me live the Holocaust and feel for the people who suffered through it. It was no longer my history, it was part of my memory.

Before this class began, I was so confused by a single question pertaining to the Holocaust. How could a civilized race, full of intelligent and bright people, turn into a race that assisted in the systematic killing of a group of people. However, as I began to delve into the depths of the Holocaust, through the lense of our jewish history class, I began to gain more clarity. It was all a progression stemming from an unchecked hate. "Remember it didn't start with the gas chambers. It started with politicians dividing the people with us versus them. It started with intolerance and hate speech and when people stopped caring they became desensitized mindlessly obedient and turned a blind eye (197)." The treaty of versaille was just the tip of the iceberg, causing a great loss among the german people, they then began to blame

others, the others, the Jews. This hate became more and more severe, up until the point where they broke and killing people seemed more of a norm. As I said in a reflection on page 219, "The Holocaust was a gradual occurrence." They slowly became more and more accustomed to the horror that surrounded their everyday lives. When reflecting on the idea I said, "It seems so strange to think that the people had no idea what was going on or if they died, they thought this can't be that bad, this was just a lie they told themselves so they could keep living their lives." (219) People kept saying this is not so bad, this is not so bad and that was how it came to be.

The progression of the Holocaust taught me the power of emotions and the power of hate. I have learned that our society can not let hate get in the way of our lives, because hate builds up and eventually, it can begin to drive our actions. The Germans hated themselves for losing WW1, they hated the other countries for the unfair Treaty of versaille, and slowly but surely, this hate built up and they took it out on a scapegoat, the Jews, the others. This power of hate, hate that started the Holocaust, cannot exist in society today. As I said in a reflection, "That's why it is so important to speak out against injustice in the world, in order to make sure that our humanity remains intact." In order to stop bad from happening we must confront hate and injustice, head on.

The Natzi point of veiww was both powerful and terrifying. Two stroies from our unit on the Natzi point of veiww stood out to me in particular. As I have said in a reflection, ""I like seeing this story from the antagonist's point of view because it's harder to just dismiss them all as terrible beings (233)." These were the police Battalion(228-230) and the story of Erna Petri(231). The Police Battalion was a story about how not every Natizi wanted to be involved in the killing of Jews. This story showed that they recognized that what they were doing was wrong and some

did not stand for it. Major Wilhelm Trapp saw helpless people being murdered by his people and he was asked to take part in it. He thus gave his officers a choice, he gave them the choice to not kill innocent civilians. This choice and recognition that what they were doing was wrong is so important. This shows that we all have the choice in our day to day lives. We can all choose to be a part of hate or to be against hate. Then the story of Erna Petri was terrifying and very real. This was a story of how a mother was able to murder six Jewish children without so much as a second glance. She said that she was “conditioned to the racial laws, which established a view towards the Jewish people. As was told to me, I had to destroy the Jews. It was from this mindset that I committed such a brutal act (232).” These stories show how hate and orders and being a part of a group can change people. Trapp chose freedom and chose to let the Jews live, while Erna chose to follow her orders, to conform.

These horrifying stories show the power of the group and the power of conformality. Trapp’s men still killed the Jews, even after being given a choice to not kill them, because a lot of them wanted to be part of a group, or felt like they had to. Erna Petri also felt like it was her duty to get rid of the Jews. These stories also had led me to the following reflection, that “People didn’t just decide to be killers and hurt others. There is something deeply and innately wrong with our society that we have the capacity to create such a disaster (234).” I think from this unit I will take with me the consequences of hate and the depths in which our society is entrenched with them. Wars, murders and killing sprees can stem out of hate, and we must not let this overpower us. I must speak out against discrimination and injustice, because those can lead to terrifying things. I must speak out against the wrong in the world, against what began the Holocaust.

Dov Ratner
Jewish History Final
June 11th, 2018

You may think that the lesson I am about to share with you began in Jewish history class but in fact this is not true. In the spring of 2016 while visiting family I went to the Museum of Tolerance to hear my great grandmother, a Holocaust survivor, speak about her life experiences and lessons. After an amazing speech my grandmother took me to see the museum and I learned a lesson I won't ever forget.

In a room two doors stood tall, one red with the words "I am racist" and one green with the words: "I am not racist". My grandmother told me to go through the door of the group I thought I was apart of. I said O.K. as I reached for the green door but it just won't open. I tried to force it open but it was no use. As we walked through the "I am racist" door that actually worked and into the exhibit I asked my grandmother why the door was locked, after all I wasn't racist so I should have gone through the green door where I belong. I told this to my grandmother. She decided to teach me the intended lesson of this setup, a message not that I was wrong about my "biases" but that I had the wrong perspective, a perspective that if changed would undoubtedly make me more tolerant of others. Her lesson was as follows: That everyone on some level has biases and the like, no matter who they are regardless of religion, race, gender, etc. and that tolerance was to accept this notion and do your best to rise above these "natural tendencies". The more we walked through the museum the more I began to sympathize with this message. I thought to myself that just because I have biases like everyone else doesn't mean I am a bad person, it just means I'm human. From that point on I decide to do my absolute best to be tolerant and understanding of other types of people, something that is increasingly difficult in today's times with such a large influx of

negative media and hate bestowed upon minorities and groups of people thought to be weird outsiders who have no place in society.

As I counted though 8th grade and into high school I did my best to think by this message, and I think it have me an advantage over my peers. Not only did I constantly look at situations in a growing positive light, but I also gained new perspectives on issues, issues that to many others there was one clear, abrupt choice.

However, without a doubt this way of thinking has helped me most in my 10th grade jewish history class. As part of the course we often discussed topics pertaining to our Jewish identity and self, topics that we need to stay strong on in order to preserve the memory and legacy of our people. As this is obviously important to me as it is part of my identity it was important that I stand up for jewish perspectives which sometimes necessitates that me as well as my classmates have to indict other groups of people for jewish persecution, an example being Muslims. However, because of my perspective on tolerance I were able to not only able to stand strong on my Jewish principles but also maintain my tolerance with regards to these other groups of peoples. This allowed me to limit blame and move forward with appropriate pride and knowledge while still being understanding of other values. Because of this I can say I had a great year in jewish history class: I learned about my history, memory, heritage, purpose and nationhood and came out the other side better prepared to stand by my beliefs and values and hope my classmates feel the same way. Not only that but I learned many more messages and lessons about tolerance too. Many of these messages came through continued learning about the Holocaust and understanding what the survivors had to share with us about their lives and views on the world. Hearing the survivors still have positive views on the world were also one of the most encouraging things I was able to

experience in class throughout the year and I hope that I can take their messages about life and tolerance with me as I move into my future. Overall, the message I earned in jewish history class is that having a strong identity is great but it can be even greater when tolerance of other comes with it.

Yedidya Blau
Ms. Bolman
Jewish History
6/11/2018

Option A

Never Back Down

During this past year, I have learned more Jewish history than I have ever learned before. I think more so, I always associated Jewish history with the Torah and the struggle to the Holocaust and the creating of a Jewish state but now I understand there is so much more. There is the idea of the Jew, what life was like without a home land and the besting in creating Israel. All of this new knowledge has then taught me two valuable lessons I feel will stay with me more many years. I think that these two lessons shape the history of Jews and all in the past and have the power to change the history of Jews in the future. ~~First~~ The first lesson is that I learned was how and when you use your words and their immediate impact they can have on all of society. The second lesson I learned was the importance of taking action, not only when one can but will but also to contribute to a group. These two lessons will change my future.

~~During this past~~ Throughout my experience in Jewish history class, it is evident that one of the strongest weapons are words. ~~As~~ I recall the lesson 14 in our 5th unit about the life for Jews pre Israel. One specific lesson was about Kishinev, a pogrom in Russia in 1903 and 1904. It was at this time when many Jews were persecuted simply because they were Jewish. Then I saw how I overused the question "on what right do we have to be weapons?" I answered.

"words are able to paint a picture with thousands of different meanings, where a physical action can't". These Jews were persecuted by propaganda and by words. They were put into this situation because of what people said and thus let me see the pure struggle of words. This is then situated in 1933. I used to see the Holocaust may caused by brute force and the Jews simply over power Jews and the taking them to camps. But that isn't when the Holocaust started. As Z stated on page 197, "Mass murders and Genocides all start from simply name calling and then the people dividing themselves. I know understood that one of the most terrible Genocides, or that was meant to ensure that I don't start started from name calling. It started from stereotypes, Gitting jokes, insensitive remarks (1933). It says words that cause reactions to turn an acquaintance, for people to go and kill another and for an action to try to exterminate another.

People are responsible for the words they say. We cannot simply say without thinking. I understood that words are can be a mechanism to divide and kill. After reflecting about many Germans who did nothing and stood and watched Z stated in a reflection of 1933, "much of this all makes sense. They see the hate around them while at the same time, they don't act." ~~Now~~ Now I disagree. If one person who have used his words at that moment to speak at against what was wrong, they could die, but that would be to save millions. One word and create a domino effect. So much violence and hate could have been avoided if one person would have said something. Words are so powerful they can destroy a nation but Z also see the flip side. I ~~also~~ stated earlier, "words are able to paint a picture with thousands of different meanings, where a physical action can't (1933). They just let me after that

perfect example. Yet again, my people, my accusers were being persecuted
and those men know what they were doing was wrong, but
no one acted. They took orders and did as they were told.

On page 308, when we had to decide who was most responsible
for the Holocaust, I would say that I put 85% percent on
the blame on "those who didn't act." This is why our history
makes sense. The Jews had been shot and killed as no
one took action to help them, so they took it upon them-
selves to never let that happen. The German people took action.
When they were persecuted again, they could resist (113 pgs). As I
translated them saying, "To Resist and to never give up." ~~There~~
Ship ahead to 1948. They land of Israel ~~then~~ is surrounded
by enemies, all wanting to have the ~~the~~ Jews declare a
state so they can attack them. So what do the Jews do?
They declare a state! They know from their own
history that if they didn't resist, so many more would be
persecuted. Holocaust survivors need a home and more would not
let what had happened to us, were there around us didn't
take action happen again.

This message is clear to me. If I don't take action
in life, if I don't take that, I'm not living. I must act, to
create a better life for my self and for those around me. I
must act for those who ~~are~~ can't become ~~themselves~~ if
not me, then who? If my land is threatened, if my
Jewish people is threatened, I cannot simply let it. Many
Jewish leaders in creating a "New Jew", well I say I
am the New Jew. I act in Benic Ahava, I stand
up when I believe something is wrong because this
class has taught me that I cannot let
history repeat itself. I must be the ~~the~~ ~~new~~ Jew, to
create my own future in which each a spark up ~~for~~
I act, and I be the "New Jew" that ~~does~~ never backs down.

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p.1

JH Final-Open A

Ayelet Wiken

6-11-18

The most engaging lesson that we learned this year was how to find your Jewish Identity. We have had 3 major time periods (early Zionism, the Holocaust, and Zionism after the establishment of Israel). Each unit helped me learn how to shape my Jewish Identity, something that will grow and develop throughout the rest of my life.

The first Unit, on early Zionism, revolved around a central theme of how to recognize what built your Jewish Identity. Learning about the persecution that Jews endured is what I believe led them to seek out other options, specifically moving to Israel. Chayim Nachman Bialik's poem, page 74-75, perfectly described the horrors that happened in Europe. People were slaughtered & it became part of their daily life: "Didst thou not hear beneath the heap of wheel a somming of enskined limbs?" There were

bodies everywhere; this was their norm.

This is why so many Jews needed ~~an~~ a place to go. Besides the physical threat, their spiritual lives were in danger as well. Also described in Bialik's "Cry of Slaughter", Jewish morals were being lost - something was missing in their Jewish Identity. That missing piece was Israel. I think they believed that "Zionism is a way to express our strong connection to a land to which we have ancestral & spiritual ties to" (my reflection, p. 105). They took their burdens & lived in Europe, & used it as a basis for their developing life in Israel. This unit taught me that to pull apart your Jewish Identity, to develop it, you need to have roots to build off of, just as early Zionists did.

The second unit we covered studied the Holocaust, which taught me how to develop my Jewish Identity, in the present, throughout my everyday life. From before the outbreak of WWII, Jews were discriminated against, and over the course of approx. 7 yrs. from

the establishment of the Nuremberg Laws in ~~1938~~¹⁹³⁸ until the Germans won the war in 1945, watched their friends and family get slaughtered as their German & Polish neighbors watched them through their shutters. They had no figure out how to live their lives feeling as though their actions "don't make a difference" (my reflection, page 219). Their surrounding reflected the messages of "just another Jew", no one important, but their actions change Jewish memory, which not only shapes ourselves, but shapes the future of our nation, (page 8, task #1). Eliezer Wiesel, after the Holocaust, (p. 145) shares how even though Jews had come through a rough one, their Jewish Identity would be lost if they didn't do something to prevent it, so they made a difference, strengthening their connection to Judaism & the land itself. This showed me that how we are in the present greatly affects the continual development of my Jewish Identity. To grow my earlier reflection, "I think it's very impressive that people stayed in

Israel^{ap. 160} - this showed a deep care of the immediate development of their Jewish ~~Identity~~ Identities.

Our final unit on Israel after we established demonstrates the passion so many Jews wanted to uphold for the rest of their lives. The 6-Day War is the best example. 19 years after we established, Israel needed to fight for their land, which was more of their identity. When they fought, it wasn't just the physical land they were fighting for. They bled for themselves. If they lost the war, they would have lost their identity as Jews & they didn't let that happen. By doing so, they ensured the continuous development of their & our Jewish identity until today. Similarly to the Eichman trial, it's "a way to lead by example, whether for good or bad." (my reflection, page 381), and then in 1967, the Jews chose good for themselves & all generations of Jews to come. They put R' Yosef Yurechek Jacobson's article (page 419) and R' Jonathan Sacks' piece (page 428)

now a war that they believed in.

Overall, the lesson of discovering, developing & honoring my Jewish Identity was an inspiring process & I hope to take it with me, causing the development of my Jewish Identity for the rest of my life.

Be the next to fly.