

March 2012/Purim 5772:

Gender & Judaism

Women within the Jewish People Yesterday & Today



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*** This kit is to be distributed exclusively for internal Young Judaea use ***

Created and Compiled by (listed alphabetically):

Andrew Fretwell, Manager of Youth Leadership and Education
Hannah Greenwald, National Bogrim Programmer
Frances Lasday, National Social Action Programmer
Aviva Weinstein, National Ofarim and Tsofim Programmer
Garin Kol L'Nashim (Voice for Women)



THE ZIONIST YOUTH MOVEMENT OF HADASSAH



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Shalom Chevre!

As winter begins to thaw into spring, the Jewish calendar calls our attention to Purim. The story of Purim, is a story of survival and leadership and points to questions that we still ask, especially those around gender.

The heroines presented in the story of Purim are different than in many of the other stories we know. These women are not just mothers who find value between their husbands, fathers and sons, these women assert themselves. Esther's rise to political prominence is propelled by her beauty and her elevation to national hero is propelled by her assertion of her conviction, intelligence, and femininity to save the Jewish People. Another unsung heroine of this story is Queen Vashti, who refuses to subjugate and objectify herself to King Ahashverush. This radical display of pride and feminine self-worth turned Vashti into a trailblazer for Esther.

Questions around gender, identity and equality are as volatile today as they have ever been. The narrative of Israel's egalitarian, socialist roots are at tension with traditional rabbinic Judaism's un-egalitarian approach to women. Women serving in the army and Golda Meir's legacy has boosted Israel's image as a bastion of modern gender equality. However, the exclusion of women in public spaces by religious edicts and the mostly the near invisibility in Israel of human trafficking, presents a much more difficult and tense reality.

This tension flared into open conflict in Israel over the past few months with the J16 Bus incident in Beit Shemesh, where controversy surrounded a female soldier who refused to conform to a gender segregated bus and sit in the back, as is asked and expected by the Ultra-Orthodox. This coincided with the assault of an eight year old school girl in Beit Shemesh by an Ultra-Orthodox assailant. These microcosmic and disturbing incidents have unleashed an eruption of protests throughout Israel, both condemning and defending the Ultra-Orthodox community. It also reintroduces a sense of urgency to us at Young Judaea, as a Pluralist Zionist Youth Movement, that the fight for gender rights and a strong, diverse Jewish People is as complex as it is supremely important.

However, we cannot drown out the importance of celebration of Purim. On Purim we are commanded to rejoice and to be joyful. So while we should leverage Purim to do some serious thinking about Gender and Judaism, we should not allow ourselves to become so preoccupied on them as to turn Purim into Tesha B'Av. Be happy, eat some hamentashcen and get your noisemaker on, it's Purim time!

Shalom, B'hatzlacha and Purim Sameach!

Andrew Fretwell

Hidden Identities and the Purim Story

Written by Aviva Weinstein, February 2012

Special thanks to Babaganewz

Age: Ofarim (grades 2-5)

Goals:

- Chanichim will learn the Purim story
- Chanichim will explore the power of their identities and what it feels like to have to hide who you are
- Chanichim will understand the importance in being proud of who you are and where you come from

Essential question: What is it like to have to hide your identity?

Jewish values:

- *Hakarat Hatov* (Appreciation)
- *Ometz lev* (Courage)
- *Amet* (Truth)
- *Gevurah* (Heroism)

Time: 45-55 minutes

Materials:

- Paper (one piece per chanich)
- Pencils or pens (one per chanich)
- Projector or some way to play video
- Pieces of paper each with A,B,C, or D written on it
- Tape
- Computer
- Sheets with Anne Frank quotes (attached in Appendix A)

Pre-peulah setup:

Make sure that the video works and is loaded, and tape up the signs on the wall.

Part Aleph: Trigger (5 minutes)

Each chanich will be given a sheet of paper on which they are to write about their names. Tell them to write down things such as where their name comes from (if they know), the meaning of their name, if they feel any personal connection to their name, etc. While chanichim are writing down anything they know about their names, the peulah leaders can have each chanich come up one by one and search their name using

<http://www.meaning-of-names.com/search/>

Part Bet: Implementation (40 minutes)

Step one: (5 minutes) Watch the retelling of the story of Purim and afterwards, see if chanichim have any clarifying questions

<http://www.youtube.com/watch?v=SiOPc3qizF8&feature=related>

Step two: (15 minutes) Megillah Myth Busters

Tape four pieces of paper to the wall (one with “A”, one with “B,” one with “C,” and one with “D”). Read each myth buster and all the answers aloud one by one, and have chanichim stand next to the letter they believe is the correct answer. Then, share the correct answer. *Myth busters can be found attached in Appendix A*

Step three: (10 minutes) Anne Frank’s Diary

Now that chanichim know all about the story of Purim, we are going to zoom in and focus on the dilemmas that Esther faced through a more modern lens, Anne Frank’s diary.

Begin by giving chanichim a brief background of who Anne Frank was:

“Anne Frank was a Jewish girl who when she was not much older than you, had to live through the terrible time of the Holocaust. She had to hide that she was Jewish, and she actually kept a journal about the scary world around her, the challenges of having to hide and be Jewish in this time, and her thoughts about the future. After World War II was over the diary was found and was given to her father, and now it has been published in many countries, and a movie and play have also been based off of her writings. “

Next, pass out sheets with the excerpts from her diary and ask a few chanichim to read them out loud.

Part Gimmel: Sicha (10 minutes)

Begin by asking chanichim (who would like) to share what they wrote down about their names in the trigger.

- How would you feel if you couldn’t tell people your real name and your real identity? What would it be like to hide who you are?
- How did Esther have to hide who she was at first? How do you think it made her feel?
- What was it like for Anne Frank to have to hide as a Jew? Was it similar to the way Esther had to hide? Why or why not?
- What would you have done if you were put in a situation like Anne Frank or Esther? Would you have kept your Judaism a secret?
- Is there a difference between just not telling someone your true identity (like that fact that you are Jewish for example) and hiding it? Was Esther hiding who she was or did she simply just not tell King Achasheverosh that she was Jewish?

Part Daled: Assessment activity (10 minutes)

Write a diary entry for Esther!

Have chanichim write a diary entry as if they are Esther talking about her challenge with King Achashevrosh and her dilemma with her Judaism. They can draw pictures to represent this as well. Tell them to think about some of the parts of Anne Frank’s diary that they read and see if they can connect the two stories in their journal. They can share at the end if they would like!

Part Gimmel: Sikkum (5 minutes)

- Our names and our identities are very important, and we should be proud of who we are
- If we are put in difficult situations such as the one Esther and Anne Frank were put in, we can use those times to really think about what is important to us and what should we stand up for, even if we have to risk other things
- When our identities are challenged it usually makes them stronger

Where is God in the Purim Story?

Written by Aviva Weinstein, February 2012

Age: Tsofim (grades 6-7)

Goals:

- Chanichim will learn the Purim story
- Chanichim will consider the impact that God's absence has on the Purim story
- Chanichim will evaluate their connections to the Purim story knowing that God is never mentioned

Essential question: How does God's absence in the Purim story affect our connection to the holiday?

Jewish values:

- *Simcha* (happiness)
- *Truth (Emet)*
- *Belief in God (Emuna b'elohim)*

Time: 45-55 minutes

Materials:

- Scripts (at least six copies)
- Copies of paragraphs from Shema-both versions (one for every two chanichim)

Pre-Peulah setup: None

Part aleph: Trigger (15 minutes)

Step one: Explain what Purim shpiels are:

Purim Shpiels, (Shpiel is Yiddish for play or skit) are funny versions of the Purim story that are often acted out by kids or adults at synagogues on Purim. Today we are going to put on our very own Purim Shpiel!

Step two: Assign chanichim who are not acting to a character, and tell them that every time their character is mentioned, they should make a noise. Have someone be assigned to God, but since God isn't actually mentioned, they aren't going to ever get the chance to make their noise. The point is for them to discover God's absence in this story.

Achashverosh: "All Hail!"

Vashti: Spirit Fingers (silent cheer)

Mordechai/Mordey: "Shalom!"

Bigtan and Teresh: Stomp your feet

Haman: Supply traditional noise-makers to drown out his name

Esther: Applause

God: Baruch Hashem

Step three: Assign parts. There are six parts, but they are very long. Depending on how many chanichim want to have a part you can easily split parts up accordingly. link to the script (also attached in Appendix

B): <http://babaganewz.com/articles/diary-of-a-wimpy-king>

Step four: After the story ask if chanichim have any clarifying questions about what actually happens.

Part Bet: The Shema with and without God (10 minutes)

Step one: (5 minutes) Ask for a volunteer to read the following:

You shall love with all your heart, with all your soul, and with all your might. And these words which were commanded to you today shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

Ask follow up questions:

1. Does anyone know where this is from? (first paragraph of the Shema)
2. Considering that this is a prayer, what do you think is missing? (the word “God”)

Step two: (5 minutes) Have another participant read the Shema again, the way it appears in the Siddur.

You shall love the L-rd your G-d with all your heart, with all your soul, and with all your might. And these words which I command you today shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

Follow up question: Did reading this part of the Shema with God inserted make a difference? Why or why not?

Part Gimmel: Sicha (15 minutes)

1. Though this version of the Purim story has some funny parts to it, what were some of the more serious moments when you saw crucial moments of the Purim story?
2. Did it feel like something was missing because God was never mentioned? Was it similar to what you experienced when you read part of the Shema without God’s name in it?
3. What are some of the differences and similarities between God’s name missing from a story that a holiday is based around as opposed to a prayer?
4. What were some of the miracles of Purim that you either saw in the play or that you know of? Can we call these events miracles if God wasn’t involved?
5. Some say that God’s name isn’t ever mentioned in the Purim story but that he is clearly “running the show” and that he is just hidden in the story but he is still there. Do you agree? Why or why not?
6. Does it change your connection to the Purim story knowing that God’s name isn’t in it? If so, what does that say about the importance and power of God’s name?

Part Daled: Sikkim (5 minutes)

Talking Points -

- We are so accustomed to God’s name being in our *brachot* (blessings), *t’fillot* (prayers), and *sipurim* (stories) that when God isn’t mentioned, it is very obvious and we feel the need to examine why this is.
- Whether or not you feel the mentioning of God in the Purim story is important, God still heavily impacts the relationship and perspective that we have with any given text, story, or holiday for better or for worse
- Though God’s name may not always be explicitly mentioned, sometimes you have to read between the lines in order to find the moments where God is present, making them all the more meaningful.

Your Guide to a Successful O/T Purim Party

Written by Aviva Weinstein, February 2012



Why do we have Purim Parties?

There are four mitzvot we are supposed to fulfill on Purim:

1. *Kriyat hamegillah* (Reading the Megillah)
2. *Seudat Purim* (Festive Purim meal)
3. *Mishloach Manot* (Sending gifts)
4. *Matanot l'evyonim* (Gifts to the poor)

In order to successfully fulfill the mitzvah of having a *Seudat Purim*, a Purim feast, many people have parties. During this seudah adults are supposed to drink wine until they can no longer tell the difference between Haman and Mordechai. Kids dress up and celebrate the miracles of Purim that were disguised within “natural” events. Another reason we dress up on Purim is to minimize the embarrassment of the poor who go around collecting tzedakah on this day. If you remember anything it’s that on Purim (and the whole month of Adar-the Hebrew month Purim falls on) we are supposed to celebrate and rejoice! Like it says in the Gemara “*Mishenichnas Adar Marbim B’Simcha*”, or “when Adar begins we increase our joy!”

Costume ideas to send to OTs before event:

Classics

Haman

Draw on angry eyebrows, a crazy mustache and beard, and try and look as evil as possible.



Knock! Knock!
Who’s there?
Haman.
Haman who?
Haman, what are you doing after school?

Vashti or Queen Esther

Dress like a queen! Wear a crown, dress, tutu, or anything that makes you feel royal!



King Achashverosh

Dress like a king! Wear a crown, robes, hold a scepter.



Hamantashen

Use poster board to cut out two triangles. Color the borders of the triangles yellow/orange, then color the inside purple or whatever color you would like to “filling” to be. Punch holes at the top and string the two triangles together. Put it over your head so that you have a triangle on both sides and you’re set to go!



Knock! Knock!
 Who's there?
 Vashti.
 Vashti who?
 Vashti dishes for me, and I'll give you a hamantaschen.

Zionist inspired costumes!

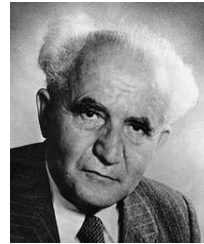
Theodor Herzl



Golda Meir



David Ben-Gurion



Benjamin Netanyahu



Other

- Lion
- Alien
- Cowboy/girl
- Shrek
- Superhero
- Dinosaur
- Harry Potter

Activities:

- Costume contest

Chanichim who want to participate in the costume contest can line up. A designated judge can ask each chanich to say something short about their costume (who they are, how they made it, etc). Then, the judge will tell chanichim that he/she will confer with other judges. They will pick a winner, tell them how creative and great their costume is, and then pull the old “we’re all winners in Young Judaea!”

- Write your own Grammim (funny, rhyming songs that are acted out on Purim)
- Find directions and an example here: <http://babaganewz.com/activities/how-to-write-purim-grammen>
- Act out a Purim shpiel (a funny version of the Purim story)
- <http://babaganewz.com/articles/diary-of-a-wimpy-king>
- Make *Mishloach Manot* baskets to deliver to friends and family
On Purim we are obligated to give at least one *Mishloach Manot* gift that has at least two different types of food. These baskets often contain oznei Haman (hamantashen-triangle shaped cookies with a sweet filling), sweets and fruit.
- Prepare Matanot L'evyonim, or "presents for the poor"
The most important of the mitzvot on Purim is to give to those who are less fortunate. Even poor people who have to ask for charity for themselves are expected to fulfill this mitzvah. Matanot L'evyonim can either be given in the form of money, or in the form of gift baskets similar to *mishloach manot*. Many synagogues collect non-perishable food items for this, so contact your local synagogue to get involved.



Music:

- <http://www.youtube.com/watch?v=kgJInVvJSZg>
- <http://www.youtube.com/watch?v=A9HbULd67sE>
- <http://www.youtube.com/watch?v=txkvCSV1J38>

Food:

- Oznei Haman/ Hamantashen (make your own!)
 - <http://www.food.com/recipe/hamantaschen-lazy-209380>

CHAG SAMEACH!





PURIM PARTY TIPS FOR BOGRIM

Written by Hannah Greenwald, February 2012



TIP 1: FULFILL THE FOUR PURIM MITZVOT!

1. *Kriyat Hamegillah* (Reading the Megillah)

Read the actual story or even alter it to make a funnier story (like a Purim shpiel)

Example: Split the chanichim into groups. Then, give each group a different way to act out the story. (Horror, Comedy, Science Fiction, Musical, Soap Opera, Western, Romance etc.) OR You can have the chanichim to finish the Purim story meaning that the chanich who starts has a grogger and they start telling the story and shake the grogger when they are done and hand it to the next chanich to continue and so on.

2. *Seudat Purim* (Festive Purim meal)

Having a party fulfills the idea of a festive Purim meal, with dressing up!

3. *Mishloach Manot* (Sending gifts)

Chanichim can send Mishloach Manot baskets to friends and family or for each other and leave a note for them inside it (like Shabbat-o-grams!)

Materials in the basket include candies, fruit, juice boxes, and hamantashen

4. *Matanot l'evyonim* (Gifts to the poor)

Do some tikun olam! You can volunteer at a shelter, or give food to the homeless by packing bags or delivering Mishloach Manot baskets!

TIP 2: BALANCE FUN AND EDUCATION!

You can use the "March Imahot" Madness Peulah or tweak the Ofarim or Tsofim peulah in this kit to incorporate it into your party!

TIP 3: DRESS UP!

Have the chanichim come to the Purim Party dressed up as a character from the Purim story, a Zionist figure, or really anything they want! This creates a more fun and party-like atmosphere, and a perfect reason to take so many pictures, and even have a contest!

TIP 4: PLAY CHARADES!

Make two teams. Switching off between teams, one person from each team has to help his team guess a pre-determined, Purim related word, without speaking. The game represents how Esther had to hide her Jewish identity, as well as how on Purim everyone dresses up as someone they are not and has to act like them.

TIP 5: THROW A PURIM CARNIVAL!

- Make Hamantashen, masks, and/or groggers (instructions attached)
- Pick a lollipop: pick the lollipop out of the cone with a certain color on the bottom of the stick, whoever picks it gets the most tickets
- Basketball hoop: the game is to shoot the basketball in the hoop, and if the chanich does they get a certain amount of tickets
- Throw a sponge: a madrich is behind a cut out board and the chanich has to throw a sponge at their face (or pie)
- Shaving cream balloon: there is a contest for which chanich could shave shaving cream off of a balloon first
- Purim Trivia (attached)!
- Darts: each chanich gets three darts, and try to hit the bulls eye
- Purim Shira (attached)
- Jumbled words (attached)
- Prize Claim: the chanichim count all their tickets and trade them in for prizes that “cost” a certain amount of tickets

TIP 6: TO PLAY OTHER FUN GAMES!

1. Hot and Cold Grogger: a chanich goes out of the room and has to come back and try to find the grogger. As the chanich is searching another chanich tells the Purim Story. When the chanich who is searching is cold (not in the right place) the chanich that is telling the story makes up facts and when the chanich is warm (is looking in the right place) the chanich tells the true story.

2. Newspaper Game: a prize is hidden in multiple layers of newspaper pages on top of each layer is a dare. The prize covered in newspaper pages is passed around the circle while music is playing, and once the music stops the person whose lap it is must unwrap the layer and do the dare.

SUPPLEMENTAL MATERIALS

How to Make Hamantashen

Follow the instructions for making Hamantashen and then include them in the Mishloach Manot!

Dough

4 cup flour

2 tsp baking powder

$\frac{3}{4}$ cup sugar

$\frac{1}{8}$ cup salt

grated orange or lemon rind

4 eggs

$\frac{1}{3}$ cup of oil

Sift all the dry ingredients into a bowl, break eggs into the center (first check if the eggs have bloodspots; if you find one, throw it away). Add oil and stir well. Mix together all the ingredients and knead lightly until smooth. Roll out until dough is $\frac{1}{8}$ of an inch thick. Use a glass or another rounded top interment to cut out circles in the dough. Then place filling in the middle of the circle and pinch the dough together once at the top and on two sides at the bottom. The finished product should be look like a triangle with stuff in the center. Add fillings like apricots, chocolate, strawberry jam, etc. Bake on a greased cookie sheet or tinfoil at 375 for about 25 minutes or until lightly browns.

How to Make Masks

Since there is a custom to wear masks on Purim, what better activity could there be than to actually make them?

Materials: paper plates, scissors, string, glue, yarn, paint, glitter, buttons, pipe cleaners, colored paper, markers, whole puncher, etc. Cut out holes in the paper plate for the eyes and two holes on the sides to tie on the string and then decorate the mask. More complicated masks can be made with paper mache or plaster strips.

How to Make Groggers

Paper Plate Groggers: Take two paper plates, decorate with paint or markers on both sides with colorful Purim designs, staple on three sides. Fill the side that is open with macaroni or beans, insert a large Popsicle stick, and staple closed. Make sure that the whole thing is stapled securely, otherwise, the entire filling will come out.

Juice Can Groggers: Decorate juice can with construction paper, fill with macaroni or beans and secure with duct tape.

Purim Jumble!

LACHMISHO TOMAN	_____	(Mishloach Manot)
MANAH HATS	_____	(Hamentashen)
DEARMICO	_____	(Mordechai)
SHAVERUSA	_____	(Ahashverush)
THERES	_____	(Esther)
GILLHAME	_____	(Megillah)
WALLSOG	_____	(Gallows)
HITVAS	_____	(Vashti)
HASHUNS	_____	(Shushan)
MUPIR	_____	(Purim)

Purim Trivia

1. What does Purim mean? *Lots*
2. What is the day before Purim? *The Fast of Esther*
3. Why is Purim named for lots? *Because Haman cast lots to choose the day for executing Jews*
4. Where can the original story of Purim be found? *In Megillat Esther*
5. What does "Megillah" refer to? *The five small Biblical books which are inscribed on scrolls.*
6. What is the custom of Mishloach Manot? *Giving at least two gifts of food to friends*
7. What is a grogger? *A noise maker*
8. When do we use the grogger? *During Megillah reading to blot out the name of Haman*
9. What is a Purim Shpeil? *A Purim play, usually of a humorous nature*
10. What is Matanot L'Evyonim? *Gifts to the poor*
11. How many times do we read the Megillah? *Two times, morning and night*
12. Who are the two heroes of the Purim story? *Esther and Mordechai*
13. What was Haman's heritage? *Amalek (remember, the guys we fought after we left Egypt)*
14. Why do we fast the day before Purim? *Because Esther fasted before she approached the King*
15. How many of Haman's sons were hanged? *10*
16. What are hamantashen called in Hebrew? *Oznei Haman*
17. What was the name of Haman's first wife? *Vashti*
18. How did the King choose a new wife? *A beauty pageant*

Purim Shira - JUST FOR FUN!

A Wicked, Wicked Man

O once there was a wicked wicked man
And Haman was his name, sir!
He would have murdered all the Jews
Though they were not to blame, sir!

- Chorus -

O today we'll merry, merry be (3X)
And nash some hamentashen

And Esther was a lovely Queen
Of King Achashverosh
When Haman said he'd kill us all
O my how he did scare us!

- Chorus -

But Mordechai, her cousin bold
Said, "what a dreadful chutzpah"
If guns were but invented now
This Haman I would shoot, sir!

- Chorus -

When Esther, speaking to the King
Of Haman's plot did mention
"Ha, ha" said he, O no he won't!
I'll spoil his bad intention.

- Chorus -

"The guest of honor he shall be,
this clever Mr. Smarty
and high above us he shall swing
at a little hanging party.

- Chorus -

Of all his cruel, unkind ways
This little joke did cure him
And don't forget we owe him
Thanks, for this jolly feast of Purim!

Chag Purim

Chag Purim, Chag Purim
Chag Gadol hu layhudim
Masechot, rashanim
Zmirot v'rikudim

Hava narisha rash rash rash (3X)
B'rashani

March Imahot Madness!

Written by Hannah Greenwald and Andrew Fretwell, February 2012

Age: Bogrim (8th-12th grade)

Goals: chanichim will consider the importance of women historically in the Jewish and Zionist tradition

Essential Question: *What is the role of women in Jewish history and modern Israel?*

Time: 50-65 minutes

Jewish Values:

- *B'tzelem Elohim* (all are created in the image of G-d)
- *Masoret* (tradition)

Materials:

- Background reading materials on each character (attached)
- Writing utensils (one for each participant)
- Costumes and dress for each character or a large printed out picture of each character
- 1 Poster Paper, Dry-Erase or Chalk-Board total (for showing the actual bracket match-ups)

Pre-Peulah Set-up:

- Brackets need to be illustrated on poster board, or chalk-board or dry erase board

Part Aleph: Learning the Characters and Preliminary Round – 10-15 minutes

Step 1: Split the chanichim into four equal groups, each group will have two historical female figures assigned

Step 2: Sicha leaders will present those two historical female figures to their respective group

Step 3: Sicha leaders will distribute the background reading materials and break up their team into smaller groups, with each smaller group assigned to answer questions about one of the two women:

- How would the Jewish People and/or Israel be different without her?
- How is she a good role model for women?
- How is she a good Jewish role model?
- What is one word or expression best defines her?

Step 4: Smaller groups discuss their answers and then debate and vote on who is the more important Jewish woman?

Part Bet: Presenting the Teams - Regather all the chanichim to present the preliminary round winners

Part Gimmel: The Semi-Finals

Step 1: Peulah leader explains at this point that they must debate and decide between the four remaining historical female figures to determine who goes into the finals.

Step 2: Debate begins between supporters of contestants 1 and 2. Peulah leader will ask for people who support contestant 1 to step to the front of the room and speak and then provide the same forum for supporters of contestant 2. This will repeat until the chanichim are ready to vote, by hand. The winner moves onto the finals!

Step 3: Repeat Step 2, but for characters 3 and 4, the winner moves onto the finals!

Part Daled: The Finals!

Step 4: "The Finals" are held between the two winners of the semi-finals, with the same rules as the semi-finals, except anyone can vote for either character, regardless of who they have voted for thus far.

Part Hey: Sikkum – Awarding the Victor

The characters give their farewell speeches, and should recap what they've done and their impact on Israel and women today. The winner is awarded with a toy gavel, or scepter, tiara, sash, etc.

Jewish Pluralism and Gender in Israel

Written by Andrew Fretwell, February 2012

Age: Bogrim (Grades 9-12)

Goals

- Chanichim will learn about the tension in Israeli society over the role of women
- Chanichim will understand the perspectives of the Ultra-Orthodox and other perspectives on the issue
- Chanichim will understand how Israel's attempt to be a Pluralist Jewish state affects this issue

Essential Question: What is the role of gender in Israel today?

Jewish Values

- ☐ *Shalom Bayit* (Peace in the home)
- ☐ *Kehilah* (Community)
- ☐ *Tzedek* (social Justice)
- ☐ *B'Tzelem Elohim* (All are created in the image of God)

Time: 45 minutes-50 minutes

Materials:

- 1 Laptop with internet
- 1 set of printed out articles (attached)
- Each "Ma La'asot - What to do?" sheet (attached in Appendix D)
- writing utensils for each participant
- 1 Hadassah petition text (attached)

Pre-Peulah Setup: None

Post-Peulah Follow Through: send signed petitions

Young Judaea attn: National Mazkirut and Andrew Fretwell

50 West 58th Street

New York, NY 10019

Part Aleph: Trigger (10 minutes)

Beseder- Lo Beseder: The peulah leader will read each statement separately. After the statement is read, each chanich/a will say "beseder," if they agree, "lo beseder" if they disagree. They cannot explain their answers until afterwards, only say "beseder" or "lo beseder."

1. Israel's laws reflect its Jewish character
2. Israel is a modern democracy
3. Women deserve equal political rights to men, regardless of halacha (religious Jewish law)
4. Judaism as a religion treats women poorly, as compared to men
5. Those who religiously believe women should be treated differently from men are wrong
6. There is no place for gender discrimination in Israel today
7. Women should dress modestly so as to not arouse men
8. Jewish fundamentalism is a serious threat to Israeli society

9. Rabbis are more important than lawmakers
10. The government must accommodate for all different types of Jewish belief and practice in Israel

Part Bet: Segregated Buses (15 minutes)

Pass out and read article: <http://www.jta.org/news/article/2011/12/27/3090916/israelis-rally-around-naama-women> (5 minutes)

Watch Video (2 minutes): <http://www.youtube.com/watch?v=TJQ46fPcJcU>

Participants will mark a check under each of the options they think should be implemented:

Sicha: Guiding Questions

- Does anyone want to explain which option they checked off and why?
- Is the problem people have that there is segregation by gender or segregation by gender on a bus paid for by taxpayers/Israeli public?
- How much does it matter whether or not the segregation is enforced by the government as opposed to passengers?
- If gender segregation were to be legal on public or private buses, what should the penalty be for violating that?
- If a particular public bus is primarily used by Ultra-Orthodox who either prefer or do not mind gender segregation, what's wrong with making it gender segregated?

Part Gimmel: What to do to those who harassed Naama? (15 minutes)

Step 1: Pass out and read article: <http://www.jta.org/news/article/2011/12/29/3090932/female-soldier-who-refuses-to-sit-in-back-of-bus-insulted> (5 minutes)

Step 2: Watch Video (2 minutes): <http://www.youtube.com/watch?v=K09Rn-IIA94>

Participants will mark a check next to each of the options they think should be implemented on the "Ma La'sot (what to do?) Page (attached in Appendix D):

Sicha: Guiding Questions

- Does anyone want to explain which option they checked off and why?
- Does anyone think a combination of these should be implemented instead of just one?
- Should part of the settling of this be that girls who dress immodestly should avoid areas of Haredi man?
- Do you think the people who assaulted the girl are solely responsible or is the larger Haredi community to blame?

Part Daled: Sikkum (10 minutes)

Step 1: Peulah leader explains how this issue has dominated the news in Israel over the past month

Step 2: Peulah leader explains how this issue has even prompted Hadassah to circulate a petition regarding it

Step 3: Pass out the Hadassah petition and ask people to sign it

Human Trafficking Ba'aretz: Our Hidden Shame

Written by Talia Niederman, Sammy Schwartz, Carly Katen, and Andrew Fretwell for Garin Kol L'Nashim
February 2012

Age: Bogrim (8-12th grade) and college

this peulah, due to the issue it focuses on, may not be appropriate for 8th-, 9th or even 10th graders

Goals:

- chanichim will better understand the issue of sex trafficking in Israel
- chanichim will understand the breadth of the issue and its role in society
- chanichim will take an active role in spreading awareness about sex trafficking

Essential Question: Why is fighting human trafficking is an urgent cause in Israel?

Jewish Values:

- *B'Tzelem Elohim* (all are made in the image of God)
- *Kavod* (respect)
- *Tzedek* (social Justice)
- *Pidyon Shvuyim* (redeeming the captive)

Time: 60-75 minutes

Materials:

- 1 copy of "Pursuit of happiness," elements for every two chanichim (attached Appendix E)
- 1 copy of "declaration texts," for every four chanichim (attached in Appendix E)
- Testimonies (attached in Appendix E)
- Writing utensils and paper for all chanichim
- 1 Computer with internet

Pre-Peulah Setup: cut apart the elements of the "pursuit of happiness," download YouTube video/s

Part Aleph: Trigger (10 minutes)

Ask chanichim to prioritize the list of elements for the "pursuit of happiness," in pairs (up to 10 minutes)

Questions for pairs to consider:

A. What things are most important in your own life?

B. What are some of the basic things we think about when we talk about "human rights?"

Part Bet: Learning about the trade (15-20 minutes)

Part 1: Watch this video before you show it. <http://www.youtube.com/watch?v=UHGLrny8LRU>- or see other movie suggestions below.

Part 2: Meeting the Victims of the Sex Trade (10-15 minutes)

Before you start with the testimonies, preface that Israel has one of the worst sex trades in the world.

Read each testimony aloud:

Questions for reactions to the testimonies:

1. Was there a particular testimony that stood out to you?

2. What is the general feeling or picture you come away from the testimonies with?

3. Are these testimonies what you would have expected to hear or different? How?

Part Gimmel: The Sex Trade and the Pursuit of Happiness (15 minutes)

Chanichim will be split back up into their pairs and will re-arrange their list of “elements of the pursuit of happiness” by what sex slaves most severely lack.

Part Daled: Drafting a Declaration (10-15 minutes)

Step 1: Peulah leader will hand out “declaration texts”

Step 2: Combine pairs and in groups of 3-5, chanichim will draft the text of a declaration of war on/independence from human trafficking in Israel (15 minutes)

Questions to consider:

1. Were there any facts that stood out to you?
2. Do you think that ending sex trafficking should be one of Israel’s priorities?

Part Hey: Sikkum (10-15 minutes)

Step 1: Groups will read their declarations to each other and/or hang up their declarations

Step 2: Peulah leader will hand out [JPost article about fighting the sex-trade](#) and recap

- This issue is real in Israel and in the US
- This issue is badly underreported
- If we want to make the world a better place, attention towards this issue in Israel and the US can go a far way

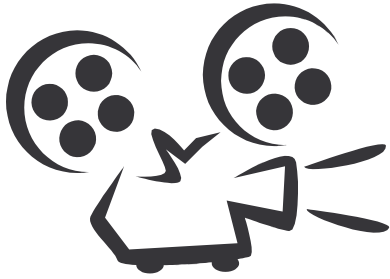
**Other Movie Options for Part Bet, Step 1:

<http://www.youtube.com/watch?v=snfZdSsYTB4&feature=related> - statistics

<http://www.youtube.com/watch?v=cJnnd7vavfl> - documentary

<http://www.youtube.com/watch?v=eH6ciCWOGyE> - documentary

<http://www.youtube.com/watch?v=VJyYEQbDIEo> - Russian sex slaves in Israel



Popcorn Peulah



Rent any of the following Jewish/Israeli films to show as part of a Purim program in your community. Each of these movies is either related to Purim or the story of Jewish women.

Hasodot (The Secrets)

2007, Rated R – 127 Minutes

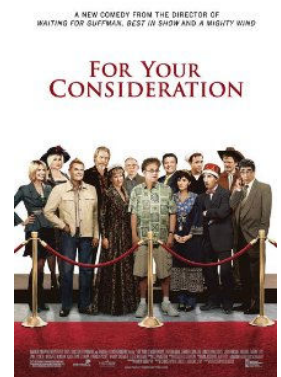
At an all-female seminary in the Israeli holy city of Safed, brilliant Naomi (Ania Bukstein) befriends rebellious Michelle (Michal Shtamler), but their friendship is tested when they meet a sickly Frenchwoman named Anouk (Fanny Ardant) who needs their help. Risking expulsion, Naomi and Michelle embark on a journey of self-discovery as they secretly study kabbalistic texts, learning cleansing rituals that will aid the mysterious Anouk.



For Your Consideration

2006, pg-13 – 86 minutes

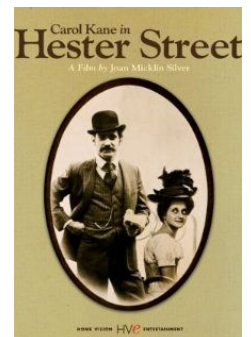
Three actors learn that their respective performances in the film "Home for Purim," a drama set in the mid-1940s American South, are generating award-season buzz.



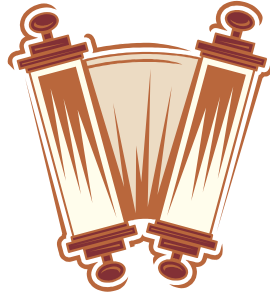
Hester Street

1975, PG – 90 minutes

Gitl, a Jewish immigrant from Eastern Europe, attempts to find a normal life in the Lower East Side of New York City with a husband who has shed his Jewish identity from the old country in favor of assimilation in the United States.



Limmud: Book of Esther – Feminism, Power & Revolution



By Andrew Fretwell, February 2012

For this edition of Limmud, we will take a quick break from studying and discussing texts from the Torah and turn our attention to the Book of Esther, found later in the Tanach (Torah, Prophets and Writings). The Book of Esther contains the story of Purim and offers deep insights into the evolution of the Jewish People, taking place after the Babylonian exile, as a post-prophetic, post-Temple and miracle based people. Though later we would return to Eretz Yisrael and sanctify the Second Temple for a return to centralized Judaism, the Book of Esther foreshadows two thousand years of exile in which we survive through our own ability to outmaneuver our enemies instead of rely on G-d for protection. Unlike earlier in our history, where G-d is the redeemer of the Jewish People using figures like Moses, Joshua and Solomon as instruments to strengthen Israel, G-d is represented not as a separate character, but found in between the lines, in the courage and actions of characters like Esther and Mordechai.

G-d and divinity can now be interpreted through the actions of men and women, bringing to life the concept of “B’tzelem Elohim,” that humans are made in the image of G-d and therefore one of the mediums through which G-d is expressed and understood. With this shift in understanding, the story sets the stage for the rise of feminism. If G-d created man and woman (in the Hebrew text of Genesis, the conjugations imply he created both man and woman together before separating them) in G-d’s image, then women too can act as instruments of G-d and deserve that respect. We can see feminism in the two queens within this story: Vashti, who is not Jewish, and Esther (whose Hebrew name is Hadassah).

Esther uses her power to shape the future of the Jewish people. She is not the first woman though in our heritage who puts herself at risk to help others. In the story of Exodus and Moses, women constantly are defying men in the name of humanity. When Pharaoh orders all Hebrew male children to be slain, the Hebrew midwives refuse to do his bidding. Then, it is Moses’ mother and sister who set him into the Nile in a basket and it is one of Pharaoh’s daughters who saved him from the wilderness and raised him as a prince. While these human acts echo powerfully in our heritage, it is Esther though he fully asserts herself both as a woman and political figure, who with the assistance of Mordechai, utilizes her femininity and beauty to ascend to a high position of influence and then displays her emotional and strategic intelligence in outsmarting Haman to win the grace of the King and spare the Jewish People of extermination.

While Esther displays how to influence and shape a system from within, Vashti presents a more radical model. Vashti essentially engages in rebellion through civil disobedience by refusing to obey the King and objectify herself by appearing before the ministers. The king and his ministers issue such a harsh edict against her specifically because they fear her refusal to subjugate herself before men would inspire a mass rebellion of women throughout the kingdom. Together Vashti and Esther create a platform for a new understanding of the role and perception of women as the co-inheritors of “Tzelem Elohim,” the image of G-d.

Key Texts and Questions – Megilat Esther

CHAPTER 1 - 16 Memuchan declared before the king and the ministers: "It is not against the King alone that Queen Vashti has sinned, but against all the ministers and all the nations in all the provinces of King Achashverosh.**17** "For word of the queen's deed will reach all the women and it will belittle their husbands in their eyes. For they will say: 'King Achashverosh commanded that Queen Vashti be brought before him, yet she did not come!' **18** "This very day, the noblewomen of Persia and Media who have heard of the queen's deed will repeat it to all the King's nobles and there will be much disgrace and anger.**19** "If it please the King, let a royal edict be issued by him, and let it be written into the laws of Persia and Media and let it not be revoked, that Queen Vashti may never again appear before King Achashverosh, and let the King confer her royal title upon another woman who is better than she.**20** "And the King's decree which he shall proclaim will be heard throughout his kingdom, for it is indeed great, and all the women will respect their husbands, nobleman and commoner alike."**21** The idea pleased the king and the ministers, and the king did as Memuchan had advised.**22** He sent letters to all the king's provinces—to each province in its script and to each nation in its language [saying] that every man shall be master in his home...

CHAPTER 2 - 9 The girl (Esther) found favor in his (the king's) eyes and won his kindness, so that he hurried to provide her with her cosmetics and meals, and the seven maids that were to be given her from the palace. He also transferred her and her maids to the best quarters in the harem.

CHAPTER 4 - 15 Esther said to relay to Mordechai: **16** "Go and gather all the Jews who are in Shushan and fast for my sake, do not eat and do not drink for three days, night and day. My maids and I shall also fast in the same way. Then I shall go to the king, though it is unlawful, and if I perish, I perish." **17** Mordechai then left and did all that Esther had instructed him.

CHAPTER 7 - 2 And again on the second day the king said to Esther during the wine feast, "What is your plea, Queen Esther? It will be granted you. What is your request? [Even if it be] half the kingdom it will be fulfilled."**3** Queen Esther replied and said: "If I have found favor in your eyes, O King, and if it please the King, let my life be granted me by my plea, and the life of my people by my request."**4** "For my people and I have been sold to be annihilated, killed and destroyed! Had we been sold as slaves and maidservants I would have kept silent. But indeed the persecutor is not bothered by the King's loss."**5** And King Achashverosh spoke and said to Queen Esther, "Who is this, and which one is he, that has the audacity to do such a thing?"**6** "A man who is a persecutor and an enemy: this evil Haman!" Esther replied. And Haman shuddered in the presence of the king and the queen.

Questions:

- As a result of her refusal, Queen Vashti was banned from the palace. Was it worth it to lose her status as queen and her ability to influence the king to make such a statement?
- Can Esther be a true feminist when she achieved her political status because of her beauty?
- How does Esther's courage in facing death recast her as a heroine?
- Is Esther manipulative or strategically intelligent in foiling Haman? Would manipulation be perceived as not as bad a thing if it were not being employed by a woman?

Genesis 1:26-29

Original Text:

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרִדוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל הָאָרֶץ
וּבְכָל הַרְמֵשׁ הַרְמֵשׁ עַל הָאָרֶץ: וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצַלְם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת הָאָרֶץ וּכְבִּשְׁתֶּהּ וַיְרִדוּ בְדִגְתַּי
הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל חַיָּה הַרְמֵשֶׁת עַל הָאָרֶץ:

Translation:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.' And G-d created human in G-d's own image, in the image of G-d, G-d created him; male and female G-d created them

Exodus 1:13-22

Original Text:

וַיַּעֲבֹדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ: וַיִּמְרֹרוּ אֶת חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבַלְבָּנִים וּבְכָל עֲבֹדָה
בַּשָּׂדֶה אֶת כָּל עֲבֹדָתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ: וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לְמִיֻּלְדוֹת הָעִבְרִיּוֹת אֲשֶׁר שֵׁם הָאִחָת
שִׁפְרָה וְשֵׁם הַשֵּׁנִית פּוּעָה: וַיֹּאמֶר בְּיֻלְדָכֶן אֶת הָעִבְרִיּוֹת וּרְאִיתֶן עַל הָאֲבָנִים אִם בֵּן הוּא וְהַמְתֵּן אֹתוֹ
וְאִם בַּת הִיא וְחָיָה: וַתִּירֹאֵן הַמִּיֻּלְדוֹת אֶת הָאֱלֹהִים וְלֹא עָשׂוּ כְּאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ מִצְרַיִם וַתַּחֲיֶינָן
אֶת הַיְלָדִים: וַיִּקְרָא מֶלֶךְ מִצְרַיִם לְמִיֻּלְדוֹת וַיֹּאמֶר לָהֶן מַדּוּעַ עֲשִׂיתֶן הַדָּבָר הַזֶּה וַתַּחֲיֶינָן אֶת הַיְלָדִים:
וַתֹּאמְרֵן הַמִּיֻּלְדוֹת אֶל פְּרַעֲהַ כִּי לֹא כְנָשִׁים הַמִּצְרִיּוֹת הָעִבְרִיּוֹת כִּי חַיּוֹת הֵנָּה בְּטָרָם תָּבוֹא אֲלֵהֶן
הַמִּיֻּלְדוֹת וַיֻּלְדוּ: וַיֵּיטֵב אֱלֹהִים לְמִיֻּלְדוֹת וַיִּרְבּוּ הָעָם וַיַּעֲצֻמוּ מְאֹד: וַיְהִי כִּי יָרְאוּ הַמִּיֻּלְדוֹת אֶת הָאֱלֹהִים
וַיַּעַשׂ לָהֶם בָּתִּים וַיֵּצֵאוּ פְרַעֲהַ לְכָל עַמּוֹ לֵאמֹר כָּל הַבָּן הַיְלֹוד הַיִּאֲרָה תִשְׁלִיכֶהוּ וְכָל הַבַּת תַּחֲיֶינָן:

Translation:

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. The king of Egypt spoke to the Hebrew midwives, one of whom was named Shifra and the other Puah, saying, "When you deliver the Hebrew women, look at the birth stool: if it is a boy, kill him; if it is a girl, let her live." The midwives, fearing G-d, 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 G-d dealt well with the midwives; and the people multiplied and increased greatly. And because the midwives feared G-d, G-d established households for them.

Questions:

- How does our understanding of gender equality change when the creation story is translated that men and women were created together as one?
- How would you describe the midwives? Are they heroines? What did they risk in disobeying Pharaoh?
- How would you compare the midwives and Esther?

Excerpt from “The Tragedy of Women’s Emancipation” By Emma Goldman

“My hopes also move towards that goal, but I hold that the emancipation of woman, as interpreted and practically applied today, has failed to reach that great end. Now, woman is confronted with the necessity of emancipating herself from emancipation, if she really desires to be free. This may sound paradoxical, but is, nevertheless, only too true.

What has she achieved through her emancipation? Equal suffrage in a few States. Has that purified our political life, as many well-meaning advocates predicted? Certainly not. Incidentally, it is really time that persons with plain, sound judgment should cease to talk about corruption in politics in a boarding-school tone. Corruption of politics has nothing to do with the morals, or the laxity of morals, of various political personalities. Its cause is altogether a material one. Politics is the reflex of the business and industrial world, the mottos of which are: "To take is more blessed than to give"; "buy cheap and sell dear"; "one soiled hand washes the other." There is no hope even that woman, with her right to vote, will ever purify politics.

Emancipation has brought woman economic equality with man; that is, she can choose her own profession and trade; but as her past and present physical training has not equipped her with the necessary strength to compete with man, she is often compelled to exhaust all her energy, use up her vitality, and strain every nerve in order to reach the market value. Very few ever succeed, for it is a fact that women teachers, doctors, lawyers, architects, and engineers are neither met with the same confidence as their male colleagues, nor receive equal remuneration. And those that do reach that enticing equality, generally do so at the expense of their physical and psychical well-being. As to the great mass of working girls and women, how much independence is gained if the narrowness and lack of freedom of the home is exchanged for the narrowness and lack of freedom of the factory, sweat-shop, department store, or office? In addition is the burden which is laid on many women of looking after a "home, sweet home"—cold, dreary, disorderly, uninviting—after a day's hard work. Glorious independence! No wonder that hundreds of girls are willing to accept the first offer of marriage, sick and tired of their "independence" behind the counter, at the sewing or typewriting machine. They are just as ready to marry as girls of the middle class, who long to throw off the yoke of parental supremacy. A so-called independence which leads only to earning the merest subsistence is not so enticing, not so ideal, that one could expect woman to sacrifice everything for it. Our highly praised independence is, after all, but a slow process of dulling and stifling woman's nature, her love instinct, and her mother instinct.”

Questions

- Do you think Emma Goldman’s assessment that women’s emancipation is unfulfilled, is true today?
- Do you think Emma Goldman would like to see more women following Vashti’s example, totally disobey society, or Esther’s example, and work within the system to achieve gender equality?

Tikun Olam Supplement - Ending Human Trafficking & the Sex Trade

Compiled by Frances Lasday, February 2012

Human Trafficking is a form of modern day slavery and it is the fastest growing criminal industry in the United States. Hundreds of thousands of girls and women are exploited each year. Here are some ways that you can change this:

ENDING THE SEX TRADE IN ISRAEL



Israel has a major sex trafficking problem, but right now seven Young Judaeans, participating in Young Judaea's gap Year Course program in Israel, have formed **Garin Kol L'Nasim** (Voice for Women) to combat it. For more information about what these seven amazing young women are doing in Israel as a garin (action group), and what you can do to help them, please visit their blog: <http://avoicewomen.wordpress.com>.

You can also send this virtual letter to the Knesset to "Support legislation to help Israel's struggle against sex trafficking and prostitution."

<http://atzum.org/projects/task-force-on-human-trafficking/project-119/letter-to-members-of-knesset/>



OTHER ORGANIZATIONS AND WAYS TO HELP

Atzum- Justice Works: Task Force on Human Trafficking - <http://www.atzum.org>

ATZUM tackles the overwhelming problem of sex trafficking in four ways: lobbying, advocacy, research and policy reform, and public awareness and education.



American Jewish World Service (AJWS) - <http://www.ajws.org>

AJWS provides millions of dollars in grant money to its goals of alleviating poverty, hunger, disease, sustainable development, and human rights for all people no matter their race, religion, or nationality.

Check out this video explaining their "Girl Effect" program, empowering young women to change the world: http://www.youtube.com/watch?v=Wlvme4_KMNw&feature=player_embedded#!



Tikun Olam Supplement - Ending Human Trafficking & the Sex Trade

POLITICAL ADVOCAY IN THE UNITED STATES

There are several bills currently in congress that would help to eliminate sex trafficking in the United States. [Find your congressman](#) and contact him/her today and tell them that you want these bills passed:



- US House Resolution 2801: E- SAFETI Task Force Act
 - Sponsored by Rep. Karen Bass (CA-33)
 - Referred to the Subcommittee on Crime, Terrorism, and Homeland Security on September 12, 2011
 - Would create a task force to prevent exploitation and trafficking on the internet
 - Read the Bill text here: <http://thomas.loc.gov/cgi-bin/query/z?c112:H.R.2801:>
- US House Resolution 2830: Trafficking Victims Reauthorization Act of 2011
 - Sponsored by Rep. Christopher Smith (NJ-4)
 - Referred to the Committee on Security and Cooperation in Europe
 - Authorizes the security of state to revoke the passport of a convicted sex offender
 - Generates youth employment opportunities to help potential victims avoid trafficking by allowing themselves to have more stable life styles
 - Read the Summary of the Bill here - <http://thomas.loc.gov/cgi-bin/bdquery/z?d112:HR2830:@@L&summ2=m&>
 - Read the bill Text here: <http://thomas.loc.gov/cgi-bin/query/z?c112:H.R.2830.IH:>

For more proposed US legislation visit <http://www.polarisproject.org/what-we-do/policy-advocacy/pending-legislation> and click on either your state to find out about legislation in your area, or on the “US Fed” square to see more pending federal legislation.

APPENDIX

A. Hidden Identities in the Purim Story

Megillah Myth busters

1. You may think Queen Esther was very beautiful, but we found out that she actually had:

- a. A thick mustache.
- b. The greenest of skin!
- c. Size 19 shoes!
- d. The biggest pimples known to man.

2. You may think that the name of the king was Ahashverosh, but we discovered his real name was King Xerxes and the real reason why he was called Ahashverosh was:

- a. He always gave everyone a rosh/(head)ache!
- b. He was so drunk he forgot his own name.
- c. Ahash-Verosh is Persian for really drunk!
- d. Xerxes was just his AOL screen name.

3. You probably know Haman as the king's very evil advisor, but we discovered that before becoming an evil official, Haman was actually:

- a. A really swanky hairdresser.
- b. A really awful ballroom dancer.
- c. A really stinky trash collector.

4. You know King Ahashverosh as the king, but before becoming ruler, Ahashverosh was actually:

- a. Mordechai's next door neighbor.
- b. King Nebuchadnezzar's stableboy.
- c. King Nebuchadnezzar's cousin's nephew's uncle's brother.
- d. Queen Vashti's personal chef.

5. You know that Esther was an orphan brought up in Mordechai's house, but guess what we found out. She was also his:

- a. Cousin.
- b. Wife.
- c. Adopted daughter.
- d. All of the above!

6. Sure, Ahashverosh threw a huge palace party, but we found out that he was really celebrating the fact that the following prophecy did not come true:

- a. The Matrix prophecy: Neo is the chosen one to save the universe.
- b. The Star Wars prophecy: Anakin Skywalker is the chosen one to save the universe.
- c. The Hogwarts prophecy: Harry Potter is the chosen one to save the universe.
- d. The Jeremiah prophecy: The Jewish people are the chosen nation and after 70 years would return to Israel to save the universe.

7. Everyone knows that Haman took Mordechai on his royal horse ride, but our team found out that beforehand Haman:

- a. Did Mordechai's nails.
- b. Gave Mordechai a full spa and a brand new hairstyle.
- c. Had to wax Mordechai's legs and back!

8. We all know Haman used a lottery to choose the month in which to annihilate the Jews, but we discovered Haman was super happy because he found out that the month of Adar:

- a. Is the same month that Jonah was swallowed by the whale
- b. Is the same month that Moshe died
- c. Is the same month that Joseph was sold to the Egyptians
- d. Is the same month that Pharaoh decreed to toss all Jewish boy babies into the Nile

9. Little did Haman know that the month of Adar was also the month that:

- a. Esther got her braces off!
- b. Joseph revealed himself to his brothers.
- c. Pharaoh let the Jews go.
- d. Moshe was born.

10. Everyone knows that Mordechai didn't bow down to Haman to stand up for his proud Jewish beliefs, but we also found out that Mordechai didn't bow down to Haman because:

- a. Haman had a mini-idol pinned to his jacket, and idol worship is prohibited.
- b. Haman's three-cornered hat was way out of style, and being out of style is prohibited.
- c. Mordechai just had a lower back problem.
- d. Haman was wearing an anti-Israel T-shirt.

Answers (based on sources from Talmud Megillah and midrashim in Esther Rabbah): 1-b; 2-a; 3-a; 4-b; 5-d; 6-d; 7-b; 8-b; 9-d; 10-a

Excerpts from Anne Frank's Diary:

"I have often been downcast, but never in despair; I regard our hiding as a dangerous adventure, romantic and interesting at the same time. In my diary I treat all the privations as amusing. I have made up my mind now to lead a different life from other girls and, later on, different from ordinary housewives. My start has been so very full of interest, and that is the sole reason why I have to laugh at the humorous side of the most dangerous moments."

"And finally I twist my heart round again, so that the bad is on the outside and the good is on the inside, and keep on trying to find a way of becoming what I would so like to be, and could be, if there weren't any other people living in the world."

"How wonderful it is that nobody need wait a single moment before starting to improve the world."

B. Where is God in the Purim Story?

Purim Spiel Script from www.Babaganews.com

SCENE: All readers should be seated at desks holding diaries and pens, and preferably they should all be wearing crowns. Readers should pretend to write in their diaries as they say their parts. Slides in the PowerPoint presentation should be advanced when indicated.

(SLIDE 1)

Reader 1: First of all, let me get something straight: This is a JOURNAL, not a diary. All I need is for one of my subjects to catch me carrying this book and get the wrong idea. I'm the king of Persia, after all, so just don't expect me to be all "Dear Diary" this and "Dear Diary" that. The only reason I decided to do this at all is because I figure that now that I'm rich and famous as the king, I have better things to do than answer people's stupid questions all day long. If people want to know about me, they can just read this. So this book is going to come in handy, even if I am stuck in Persia with a bunch of morons.

(SLIDE 2)

My queen, Vashti, is always saying that I'm a smart king, but that I just don't "apply" myself. I guess she should know; she's actually royalty and I kind of became the king just because I married her. But if there's one thing I've learned as king, it's to set people's expectations real low so you end up surprising them by practically doing nothing at all.

(SLIDE 3)

In fact, that was what I was thinking by issuing my latest decree, which called for a massive party for seven days just to celebrate me being king. Me and my friends were having a good time and it was going really well until I asked Vashti to join us, and she didn't. Rumor had it that she couldn't come because she had the Cheese Touch, which is basically like the Cooties. If you get the Cheese Touch, you're stuck with it until you pass it on to someone else. Well, I sure don't need that kind of stress in my life, so the obvious solution was to send Vashti away somewhere so she could take the Cheese Touch with her.

(SLIDE 4)

The only problem, of course, was that I was left without a queen, which made life a lot more complicated. It used to be that the deal was, if you were the king of Persia, you got all the hot girls. But now I actually had to issue a decree to have all the girls brought to me so I could choose the best looking one. And that's how I found my next queen: Her name is Esther.

Reader 2: I'm totally in LOVE with Esther, but the one strange thing about her is that she sometimes hangs out with a guy named Mordechai, or Mordey for short. He always seems to be lurking around the palace gate, telling stupid jokes. I've been trying to be a lot more careful about my image ever since I sent Vashti away, and having Mordey around is definitely not helping.

(SLIDE 5)

Honestly, sometimes I don't know about that guy. But I guess I kind of felt sorry for him, and so I decided to take him under my wing. Just last week, this pickup truck came roaring down the street with two high school kids in it named Bigtan and Teresh, and they parked right next to Mordey. That's when he heard them talking.

(SLIDE 6)

When they started to pull away, Mordey yelled out something that he regretted about two seconds later:

(SLIDE 7)

The driver slammed on the brakes and he turned his truck around. Mordey started running, but those two guys were right on his heels. He dove right behind the palace gate and then started making owl noises, because he knew they couldn't get to him. By the next day, Mordey had told me about their plot to kill the king. So that was the end of Bigtan and Teresh--and it all happened because I was nice enough to allow Mordey to hang around the palace gate.

Reader 3: Mordey's not the only one at the palace gate. Haman, my trusted adviser, likes to hang around there too. That's because ever since I promoted him, people get on their knees and bow before him. Haman just can't get enough of that. In fact, the only thing he likes more than being bowed to is listening to his heavy-metal CDs. Just the other day, Haman came to warn me that there are a group of people who don't listen to my laws. Then he offered me 10,000 silver coins if I would write a law for them to be destroyed. But I'm no fool. I told him that he could keep his stupid silver and do whatever he wanted with the people, but he would have to give me a heavy metal CD with one of those "Parental Warning" stickers on it.

(SLIDE 8)

Well, to make a long story short, I made a real killing here. We finally drew lots, and agreed that the destruction would take place on the 13th day of Adar, and I went back to my royal bedroom to listen to my new CD.

Reader 4: You know, being the king of Persia can get really boring, especially when it seems like a million people want to speak with you all the time. So I thought of a way to have some fun: I came up with this game where everyone who wants to see me has to enter the throne room riding a Big Wheel and I try to knock them off with a football. If they make it to my throne without getting hit, then they get to speak with me.

(SLIDE 9)

What I found out is that it's a lot harder to hit a moving target than I thought. Plus, I don't get a lot of practice, because I noticed that a lot less people come to see me now. But it definitely makes my life more interesting. Just this morning, I was happy to see that I was going to have a visitor, so I got my football ready. But as the Big Wheel started riding towards me, I hesitated. That's because I saw that lo and behold, the person on the Big Wheel was none other than my beloved Queen Esther. I realized that I hadn't seen Esther for a whole month. In fact, when I thought of it, I realized that she had been TOTALLY giving me the cold shoulder lately. And that's really lame, because if I recall correctly, SHE's the queen because of ME. I hoped she had some good excuse for avoiding me.

(SLIDE 10)

As it turned out, she came to invite me and Haman to a party. That Esther! She knows that I love parties even more than video games. I guess that's why she was avoiding me, so that she could plan this surprise. In fact, she surprised me again later, because at her party, she invited me and Haman to ANOTHER party tomorrow.

Reader 5: Maybe it was because I was looking forward to another of Esther's parties that I had such a rough time trying to go to sleep that night. Falling asleep usually isn't a problem for me. In fact, some days the only reason I get out of bed at all is because eventually, I can't stand the taste of my own breath anymore. But tonight was different. I tossed and turned until I just couldn't stand it anymore. Finally I decided to read my diary--oops, I mean my journal--thinking that might make me sleepy. I opened it and read:

(SLIDE 11)

Plot to kill the king? I didn't remember about any plot to kill the king.

So I read some more, and that was how I remembered about Bigtan and Teresh, and how Mordey saved me. And then I realized that I never even thanked him. I have to admit I felt a little bit guilty about that.

As I thought about all of this, I heard someone walking right outside my door, and that turned out to be Haman, my trusted adviser. Well, I thought I sure could use some good advice right about now, and so I asked him what would be a good reward for someone who has honored the king.

(SLIDE 12)

Haman smiled and replied that a person like that should be signed up as a Safety Patrol, and should parade around wearing a belt and badge, and get free hot chocolate privileges from the cafeteria forever. I thought that was a great idea, and told Haman to hurry and sign up Mordey for the Safety Patrols. Well, for some reason Haman looked like he was about to have a heart attack. I'm not sure why he was surprised, but by that point I was pretty worn out and ready to fall asleep so I could really care less. Later on I found out that Haman did as I commanded, and Mordey was paraded through the streets as a new Safety Patrol while people watched and cheered. I sure hope Mordey appreciated all that I did for him.

Reader 6: I walked into Esther's party today, hoping that maybe she would be serving hot chocolate.

Instead, I nearly bumped right into Haman. I had forgotten that he was invited too. Well, just as I was about to start enjoying myself a little, Esther got down on her knees and BEGGED me for her life. I seriously had no idea what she was talking about. Then she told me that she and the Jewish people would soon be destroyed by Haman on the 13th of Adar. And then it came back to me: the lots, the offer of 10,000 silver coins, and the heavy-metal CD with the parental warning. So Esther was Jewish? And Haman was planning to kill Esther too? I decided that this ugly truth was the last straw. I turned to Haman and gave him a nasty look. I guess he got worried, realized that he had really messed up, and wanted to get on my good side again. But then he made the biggest mistake of all:

(SLIDE 13)

I have told Haman at least a billion times that Persian kings don't "play," we "hang out." But as I saw poor Esther's frightened face, it occurred to me that maybe Haman needed to be introduced to a different type of hanging this time. As the guards led Haman to the gallows, Esther begged me to reverse the edict that called for the destruction of her people. But there was one tiny problem with that: The King of Persia never takes back any decrees. I decided on that a long time ago so people would know I meant business. So I wrote another proclamation instead:

(SLIDE 14)

It was a desperate move, but I figured if that didn't protect them, nothing would.

The only problem I was left with, of course, was that I was left without a trusted adviser. But I've since found a new one, and he generally gives pretty good advice, as long as he's not cracking stupid jokes.

(SLIDE 15)

- THE END -

C. March Imahot Madness!

Brackets Chart

Tanach/Talmud Region

(1) Esther

(4) Beruriah

(2) Miriam

(3) Devorah

Modern Israel Region

(1) Golda Meir

(4) Naomi Shemer

(2) Hannah Sennesh

(3) Henrietta Szold

FINAL FOUR

CHAMPIONSHIP

CHAMPION!

Miriam

Miriam's Tambourine - Adapted by Rabbi Yisroel Rubin

Following the Song by Moses and the Children of Israel after Crossing the Red Sea, the Torah relates:

“Miriam the Prophetess, the sister of Aaron, took the tambourine in her hand, and the women followed her with tambourines and cymbals. Miriam said to them: Sing to G-d, the Exalted...” [Exodus 15:20]

Why does the Torah refer to Miriam as a prophetess?

The Talmud explains the historical background, going back to the time when Miriam was the sister of (only) Aaron before Moses was born. Miriam had then boldly declared with prophetic vision, “My mother will give birth to a son who will redeem Israel...”

But why is Miriam mentioned by her special “prophetess” title only here, but not in other places the Torah?

And why does the Torah find it necessary to single out Miriam’s song from the rest of Israel? Isn’t she already included as part of all the Jewish people?

To better appreciate Miriam’s major contribution to the Exodus and the Redemption, let us review the details of Miriam’s personal background.

The word ‘Miriam’ is derived from the Hebrew word meaning ‘bitter,’ relating to the bitter times when she was born and raised.

Pressured by Pharaoh’s decree to kill all firstborn boys, Jewish families began to break apart, and Miriam’s own parents Amram and Yocheved divorced.

Amid all this despair and hopelessness, Miriam announced a Divine prophecy: “My mother will give birth to a son who will save Israel.” Inspired by their daughter’s prophecy, Amram and Yocheved remarried. When the baby was born, the house was filled with light, and Amram kissed Miriam on the head, exclaiming: “My daughter! Your prophecy has come true!”

But three months later, when little Moses had to be hidden in the river among the reeds, her father tapped her on the head, demanding; “My daughter! Where is your prophecy?!”

This is why Miriam stood among the reeds “from afar to know.” Watching and looking forward to the realization of G-d’s promise, she remained firm in the veracity of her prophecy...” (Midrash)

Miriam’s pronouncement of the forthcoming Redemption at first excited the Jews suffering in Egyptian bondage.

When the son was born, “the house was filled with light.” Moses was just a newborn baby, but Amram, his father, could already see the glimmer of prophecy in its infancy.

But this great excitement was followed by great disappointment. Moses was placed in the river to avoid being caught by Pharaoh’s soldiers who hunted down the Jewish baby boys.

Was it all over now? Miriam’s prophecy apparently went down the drain, and the Redemption was now impossible. All hope seemed lost as Moses, the intended redeemer of Israel was doomed.

Miriam’s Vision

But Miriam refused to change her stance. “She remains firm and strengthens herself in her prophecy.” She knew that she didn’t fabricate this prediction. These were Divine and holy words, and she faithfully clung to her prophecy: “My mother will give birth to a son who will save Israel.”

Imagine Miriam’s predicament in those trying times. The young girl was surely the target of angry questions and doubts, teased and taunted, “where is your prophecy now?”

Miriam’s song, years later, was a powerful vindication and triumph over many years of doom and gloom. Miriam rejoiced and was thankful that her prophecy was proven right.

Tambourines

The Torah considers it noteworthy that Miriam and the women did not only sing orally, but that their singing was accompanied by tambourines. Where did these tambourines come from? An instrument of gaiety and celebration, tambourines seem out of place during those dark and gloomy years of Egyptian oppression.

The Midrash states that the Jewish women had great vision and foresight, creating and designing tambourines as they prepared for the Exodus. “The Jewish women of that generation were confident of Divine miracles, so they took along their tambourines from Egypt.”

Even during the darkest Exile, the righteous women knew that the Divine promise would be fulfilled, and they would eventually be redeemed. Moreover, those faithful women translated the hope in their hearts into action. Rather than vague wishful thinking, their belief in the Redemption was real and tangible, (as in the folksaying: “When praying for rain, carry an umbrella!”)

Miriam knew with certainty, that regardless of how unrealistic the prospects for Redemption may have looked at the time, the Exodus was actually “right around the corner.” Miriam and the women were fully ready and prepared for this great and auspicious moment. Having strengthened and encouraged Israel’s faith during the hard depressing times, these women deserved to herald the redemption, leaving Egypt with a song in their heart and tambourines in their hands.

Miriam’s song was indeed different and it therefore stands out in a class by itself! Miriam’s song was not inspired after the fact, as was the singing by the rest of Israel. Rather than being a result and effect of the miracle, her song of faith was the cause and reason for the miracle and its very cause.

Excerpts from Dvar Tzedek : Chukat 5771 (click [here](#) to read the full essay)

By Danny Pessow

We read in *Parshat Chukkat* about the death of Miriam: “Miriam died and she was buried there. There was no water for the assembly, and [the Children of Israel] gathered against Moshe and Aharon.” This odd and disjointed sequence of verses is puzzling, and leads the Talmud to connect Miriam’s death with the disappearance of water: “From here we learn that all forty years [in the desert, the Children of Israel] had a well because of Miriam’s merit.”

The trauma of losing Miriam and the water is clear: the people become angry, and Moshe needs to act. But in his haste to try to help the community regain this essential resource, he fails to listen to the higher wisdom offered by God to *speak* to the rock and instead he *hits* it. Though he does manage to meet the people’s need, the waters that he supplies are called *Mei Meriva*—waters of strife.

But if Moshe is able to bring water from the rock, why should the method he uses matter? Contemporary humanitarian aid practices teach us that the method of providing assistance is just as important—if not more so—than the content of the aid itself. Like Moshe, our own government provides resources in response to crises like disasters and chronic hunger, and similarly, our method is frequently heavy-handed, causing an impact that could be aptly described as “*meriva*.” Though well-intentioned, our food aid often causes more harm than good.

...Moshe’s punishment for his flawed water procurement tactic foreshadows the consequences of our misguided aid efforts today. For hitting the rock, Moshe lost his chance to accompany the people into the Land of Israel. He was their leader and benefactor during their period of crisis in the desert, but would never be their partner in their prosperous future.

...To become a responsive, effective partner, our government, like Moshe, could look to Miriam’s example. In telling Moshe to speak to the rock, and juxtaposing this episode with the loss of Miriam, perhaps the Torah is subtly conveying the secret quality that Miriam possessed that merited water for so many years: her ability to listen to the people’s needs and respond thoughtfully and productively to meet them.

...Our biblical story ends on a positive note: “They are the waters of strife, where the Children of Israel contended with God, and *God was sanctified through them*.”-God is sanctified because even through Moshe’s mistake, an important lesson about leadership and partnership is learned. May we have the strength to learn from our failures rather than be deterred by them, and to turn failed attempts at global aid into opportunities for reform.

Excerpt from Jewish Literacy, “Miriam and Aaron”: <http://www.youngjudaea.org/atf/cf/{f30ca393-6c22-4e62-aa0f-949c05389268}/EXCERPT FROM JEWISH LITERACY - MIRIAM AND AARON.PDF>

Basic Information on Miriam from Wikipedia: <http://en.wikipedia.org/wiki/Miriam>

Esther

Taken from “Limmud” Section of Young Judaea’s Purim Kit

For this edition of Limmud, we will take a quick break from studying and discussing texts from the Torah and turn our attention to the Book of Esther, found later in the Tanach (Torah, Prophets and Writings). The Book of Esther contains the story of Purim and offers deep insights into the evolution of the Jewish People, taking place after the Babylonian exile, as a post-prophetic, post-Temple and miracle based people. Though later we would return to Eretz Yisrael and sanctify the Second Temple for a return to centralized Judaism, the Book of Esther foreshadows two thousand years of exile in which we survive through our own ability to outmaneuver our enemies instead of rely on G-d for protection. Unlike earlier in our history, where G-d is the redeemer of the Jewish People using figures like Moses, Joshua and Solomon as instruments to strengthen Israel, G-d is represented not as a separate character, but found in between the lines, in the courage and actions of characters like Esther and Mordechai.

G-d and divinity can now be interpreted through the actions of men and women, bringing to life the concept of “B’tzelem Elohim,” that humans are made in the image of G-d and therefore one of the mediums through which G-d is expressed and understood. With this shift in understanding, the story sets the stage for the rise of feminism. If G-d created man and woman (in the Hebrew text of Genesis, the conjugations imply he created both man and woman together before separating them) in G-d’s image, then women too can act as instruments of G-d and deserve that respect. We can see feminism in the two queens within this story: Vashti, who is not Jewish, and Esther (whose Hebrew name is Hadassah).

Esther uses her power to shape the future of the Jewish people. She is not the first woman though in our heritage who puts herself at risk to help others. In the story of Exodus and Moses, women constantly are defying men in the name of humanity. When Pharaoh orders all Hebrew male children to be slain, the Hebrew midwives refuse to do his bidding. Then, it is Moses’ mother and sister who set him into the Nile in a basket and it is one of Pharaoh’s daughters who saved him from the wilderness and raised him as a prince. While these human acts echo powerfully in our heritage, it is Esther though he fully asserts herself both as a woman and political figure, who with the assistance of Mordechai, utilizes her femininity and beauty to ascend to a high position of influence and then displays her emotional and strategic intelligence in outsmarting Haman to win the grace of the King and spare the Jewish People of extermination.

While Esther displays how to influence and shape a system from within, Vashti presents a more radical model. Vashti essentially engages in rebellion through civil disobedience by refusing to obey the King and objectify herself by appearing before the ministers. The king and his ministers issue such a harsh edict against her specifically because they fear her refusal to subjugate herself before men would inspire a mass rebellion of women throughout the kingdom. Together Vashti and Esther create a platform for a new understanding of the role and perception of women as the co-inheritors of “Tzelem Elohim,” the image of G-d.

Excerpt from Jewish Literacy, “Esther, Mordechai and Haman”: <http://www.youngjudaea.org/atf/cf/{f30ca393-6c22-4e62-aa0f-949c05389268}/EXCERPT FROM JEWISH LITERACY - ESTHER, MORDECHAI AND HAMAN.PDF>

Esther Page on Wikipedia: http://en.wikipedia.org/wiki/Book_of_Esther

Devorah

From Torah Studies – Devorah: Prophetess, Judge, Mother:

<http://rinahshal.tripod.com/id146.html>

From MyJewishLearning.com – Deborah:

http://www.myjewishlearning.com/texts/Bible/Prophets/Former_Prophets/Book_of_Judges/Deborah.shtml

Excerpt from Jewish Literacy, “Deborah: Prophetess”: [http://www.youngjudaea.org/atf/cf/{f30ca393-6c22-4e62-aa0f-949c05389268}/EXCERPT FROM JEWISH LITERACY - DEBORAH THE PROPHETESS.PDF](http://www.youngjudaea.org/atf/cf/{f30ca393-6c22-4e62-aa0f-949c05389268}/EXCERPT_FROM_JEWISH_LITERACY_-_DEBORAH_THE_PROPHETESS.PDF)

Wikipedia Page on Deborah: <http://en.wikipedia.org/wiki/Deborah>

Beruriah

Beruriah of Palestine: a scholar in her own right – from MyJewishLearning.com:

http://www.myjewishlearning.com/texts/Rabbinics/Talmud/Mishnah/Mishnah_and_its_Times/Beruriah.shtml

Excerpt from Jewish Literacy, Beruriah: [http://www.youngjudaea.org/atf/cf/{f30ca393-6c22-4e62-aa0f-949c05389268}/EXCERPT FROM JEWISH LITERACY - BERURIAH.PDF](http://www.youngjudaea.org/atf/cf/{f30ca393-6c22-4e62-aa0f-949c05389268}/EXCERPT_FROM_JEWISH_LITERACY_-_BERURIAH.PDF)

Wikipedia Page on Beruriah: <http://en.wikipedia.org/wiki/Bruriah>

Golda Meir

-Jewish Virtual Library

<http://www.jewishvirtuallibrary.org/jsource/biography/meir.html>

-BBC News

http://news.bbc.co.uk/2/hi/events/israel_at_50/profiles/81288.stm

-Jewish Woman Encyclopedia

<http://jwa.org/encyclopedia/article/meir-golda>

Hannah Sennesh

-Zionism and Israel Biographies

http://www.zionism-israel.com/bio/biography_hannah_senesh.htm

-Film on her

<http://www.blessedisthematch.com/>

-Jewish mag

<http://www.jewishmag.com/55mag/senesh/senesh.htm>

-Jewish Virtual Library

<http://www.jewishvirtuallibrary.org/jsource/biography/szenes.html>

Henrietta Szold

-Jewish Virtual Library

<http://www.jewishvirtuallibrary.org/jsource/biography/Szold.html>

-Jewish Woman Encyclopedia

<http://jwa.org/encyclopedia/article/szold-henrietta>

-Miriam's Cup

<http://www.miriamscup.com/SzoldBiog.htm>

Naomi Shemer

-Jewish Virtual Library

<http://www.jewishvirtuallibrary.org/jsource/biography/shemer.html>

-Jewish Woman Encyclopedia

<http://jwa.org/encyclopedia/article/shemer-naomi>

-Jewish Agency for Israel

[http://www.jewishagency.org/JewishAgency/English/Jewish+Education/Compelling+Content/Eye+on+Israel/Gallery+of+People+\(Biographies\)/Naomi+Shemer.htm](http://www.jewishagency.org/JewishAgency/English/Jewish+Education/Compelling+Content/Eye+on+Israel/Gallery+of+People+(Biographies)/Naomi+Shemer.htm)

D. Jewish Pluralism and Gender in Israel

Ma La'asot - What to do?

Gender segregated buses are made illegal in all forms.

Gender segregated buses are legalized, but only through private funding

Gender segregated buses are provided, but not enforced

Gender segregated buses are provided and enforced by the government for all buses

Gender segregated buses are provided and enforced by the government for only for buses that go through Haredi communities.

Ma La'asot - What to do?

Those who harassed the girl for immodest dress should be sent to jail.

Those who harassed the girl for immodest dress should have to take a class on women's rights.

Those who harassed the girl for immodest dress should have to take a halacha course on respect for women.

Those who harassed the girl for immodest dress should be publicly reprimanded and pay a fine.

Those who harassed the girl for immodest dress should be placed on probation.

Those who harassed the girl for immodest dress should be left alone, but their rabbis should be punished instead.

E. Human Trafficking Ba'aretz: Our Hidden Shame

DECLARATION TEXTS FROM THE US AND ISRAEL

Continental Congress: 1776

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to satisfaction.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, -- that among these are Life, Liberty and the pursuit of Happiness. --That to secure these rights, Governments are instituted among Men, deriving their powers from the consent of the governed, -- That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

United States Congress: 1941

Therefore be it Resolved by the Senate and the House of Representatives of the United States of America in Congress assembled, That the state of war between the United States and the Imperial Government of Japan, which has thus been thrust upon the United States is hereby formally declared; and the President is hereby authorized and directed to employ the entire naval and military forces of the United States and the resources of the Government to carry on war against the Imperial Government of Japan; and, to bring the conflict to a successful termination, all of the resources of the country are hereby pledged by the Congress of the United States.

President Lyndon B Johnson: 1965

This administration today, here and now, declares unconditional war on poverty in America. I urge this Congress and all Americans to join with me in that effort. It will not be a short or easy struggle, no single weapon or strategy will suffice, but we shall not rest until that war is won. The richest Nation on earth can afford to win it. We cannot afford to lose it. One thousand dollars invested in salvaging an unemployable youth today can return \$40,000 or more in his lifetime.

Poverty is a national problem, requiring improved national organization and support. But this attack, to be effective, must also be organized at the State and the local level and must be supported and directed by State and local efforts. For the war against poverty will not be won here in Washington. It must be won in the field, in every private home, in every public office, from the courthouse to the White House.

David Ben-Gurion: 1948

WE DECLARE that, with effect from the moment of the termination of the Mandate being tonight, the eve of Sabbath, the 6th Iyar, 5708 (15th May, 1948), until the establishment of the elected, regular authorities of the State in accordance with the Constitution which shall be adopted by the Elected Constituent Assembly not later than the 1st October 1948, the People's Council shall act as a Provisional Council of State, and its executive organ, the People's Administration, shall be the Provisional Government of the Jewish State, to be called "Israel".

THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.

Elements of the Pursuit of Happiness



School



Job with a living wage



A bed to sleep in



Access to medicine and doctors



Friends & Family



Individuality/Self-Respect & Love



Police and Legal Protection



Food

Testimonies from Sex Slaves

<http://tfht.org/resources/white-papers/trafficked-womens-testimonies/>

“We had a baby this year, he’s now seven months old. I didn’t work, I just took care of the baby. My husband would bring us food once a week. When he stopped coming, I didn’t have anything to eat. My milk for nursing had dried up and my baby was hungry. I was in despair. My sister told me that there are people who arrange cleaning work and that I would earn \$1000 a month. I thought that with a salary like that, within six months I’d be set for a few years. If I had known that I was to be sold into prostitution in Israel, I would have preferred to die of starvation with my baby.”

- HA from Uzbekistan, January 14, 2003

“They lined us up one after the other. They counted us like sheep. Afterwards I found out why – for every girl who passed they received a thousand dollars. We walked like that for half an hour. Sometimes we sat, sometimes we ran, one time they told us to lie down. It was in March and the sand was cold. We arrived at a wire fence and they told us to climb over it. On other side a jeep was passing and they told us to climb in. But the jeep didn’t stop. It continued driving and we had to jump into the jeep as it was moving. They covered us with canvas and there wasn’t any air. Some of the girls lost consciousness.”

- AK (from Ukraine, Neveh Tirzeh jail, April 4, 2002) “I arrived at the hotel, but the client wasn’t in the mood and asked me to return back to the base. I cried and begged that he wouldn’t do that, because the pimp will think the client wasn’t pleased with me and I’ll get a fine. He told me not to worry, he called the base and explained that I wasn’t guilty and asked that they not give me a fine. Just because of this thing, that I told someone that we get fined, they gave me a fine of \$3000.”

- AK (from Ukraine, Neveh Tirzeh jail, 14/04/2002) woke up only in the morning in a tent with other women. The women tried to support me and said that the Bedouins had brought me to the tent half-naked and told them to take care of me. I was bleeding and couldn’t walk because of the pain between my legs...I wanted to die. I didn’t believe it was happening to me. The other women carried me until we reached the border.”

“When I said that I wanted a doctor they laughed at me. After a month they brought a doctor and I told him that I haven’t been getting my period for three months already. The doctor asserted that I was pregnant and made me an appointment for an abortion. I said that it couldn’t be because I was careful. He insisted and said he felt the fetus, and demanded \$1000 from me. I objected and they brought me to him by force, but to my good fortune that day my period came back. Afterwards I found out that the doctor was a veterinarian.”

- AR, June 13, 2002, undisclosed location

“An 18-year-old victim of women’s trafficking resided in the house of a family in Afula. She shared a room with the four-year-old son of the couple. In the morning the father of the family would drive his wife to work, his son to kindergarten, and the woman to her clients all over the city.” – Levenkron and Dahan Report, pg. 33

A trader of women tells: “They stand her naked in the middle of the room...they touch her chest, her behind, to see if there is what to grab. They check her tongue, her teeth, to see if she’s healthy. They touch her intimate parts...they tell her ‘walk forwards, backwards, make a model pose, shake sweetheart, bend over. Lower. Let’s see what you’re worth. Dance. Like a belly dancer.”

- Makover Sheri, “Blue and White Works”, Maariv Newspaper, May 14, 2002, p. 16

Statistics and Facts on Human Trafficking in Israel

1. Israel has a very large sex trafficking problem. Women are imported from Russia, the Ukraine, Moldova, Uzbekistan, Belarus, China, and the Philippines among many other countries.
2. Figures show that Israeli men visit brothels up to 1 million times a month and there are 20,000 incidents of men raping sex slaves each month, which is at the rate of roughly one rape per hour, every day.
3. Israel's sex trade generates around \$2 billion a year.
4. Roughly 10,000 women are involved in the sex trade in Tel Aviv. Men of all religious and ethnic backgrounds visit brothels and hire sex slaves. This includes, but is not limited to, Orthodox Jews, Arabs, foreign workers, tourists and secular Jewish Israelis.
5. Although an increasing number of Israeli women are being coerced into the sex trade, the bulk of it is made up of illegal immigrants. Due to this, the police pay little attention to the issue. As illegal immigrants, the women are viewed as a burden and a nuisance. If caught, they wait in detainment until they are deported back to their country of origin. Although women often see this as a better alternative to their life as sex slaves, they are in such fear that not a single woman has come forward on her own since 1994.
6. Pimps control sex slaves through fear by a variety of methods including:
 - Starvation
 - Confinement
 - Beatings/ physical abuse
 - Rape/ gang rape
 - Threats of violence to the victims and the victims' families
 - Forced drug use and the threat of shaming their victims by revealing their activities
7. Women face a wide array of physical and mental threats when forced into the sex trade:

Physical-

 - Drug and alcohol addiction
 - Injuries (broken bones, concussions, burns, vaginal/anal tearing)
 - Traumatic brain injury (TBI) resulting in memory loss, dizziness, headaches, numbness
 - Sexually transmitted diseases (e.g., HIV/AIDS, gonorrhea, syphilis, UTIs) sterility, miscarriages
 - Other diseases (e.g., TB, hepatitis, malaria, pneumonia); and forced or coerced abortions

Mental-

 - Shame and Grief
 - Fear and Distrust, hatred of self and men
 - Suicide
 - Post-traumatic Stress Disorder (PTSD) – acute anxiety and long-lasting (complex-PTSD)
 - Depression and insomnia
 - Traumatic bonding –instilling in the victim fear as well as gratitude for being allowed to live.
8. Women are forced into a variety of different roles in the sex trade including prostitution, mail-order brides, pornography, stripping and live-sex shows