

APPENDIX A:

HOW TO USE THIS EDUCATIONAL UNIT THROUGHOUT THE YEAR

It is important to underscore that this issue could be both meaningful *and* educationally useful at many points during the school year - around Jewish holidays (e.g. Passover); or celebrations (e.g. *Yom Ha-atzmaut*).

Although most useful in the context of historical studies, sections of this educational unit and information on the *Justice for Jews from Arab Countries* website (www.justiceforjews.com) and on *The David Project* website (www.theforgottenrefugees.com) can be used constructively in ways beyond just teaching about the life and customs of Jews from Arab countries. It can be infused into and enhance many subjects, including history, geography, Bible, art, and math. It can be used to help teach many life skills, such as writing, reading, and listening.

The lesson plans can be modified easily for use with different age levels and in a variety of educational venues. The overall subject of “The Forgotten Refugees” can be incorporated into many curricular topics throughout the year such as:

- Jewish History –
 - Historical Contexts of Mizrahi History
 - Historic Scholarship
 - Contributions of Sephardi-Mizrahi Communities
 - World and Jewish Attitudes toward Mid-Easterners in general and Mizrahi Jews in particular
- Jewish Life Cycles and Culture: Unique Customs and Traditions related to:
 - Chaggim/ Holidays
 - *Gemillut chesed*.
 - Sephardi-Mizrahi Culture
 - Music
 - Foods
- Israel
 - The Role of Mizrahi Jews in the Fabric of Israel Society
- General Studies:
 - Current Events: Reading news articles
 - Social Action
 - Math
 - Geography studies.

We hope you enjoy this *Sephardi-Mizrahi* experience with your students.

APPENDIX B:

GLOSSARY OF TERMS

DHIMMI: (Arabic) Among its many meanings, the word *dhimmi* literally means “protection, care or custody.” *Dhimmi*s were designated in the *Koran* as protected non-Muslim subjects of an Islamic state. This status included *People of the Book* (i.e. Jews and Christians). *Dhimmi* had fewer legal and social rights than Muslims. In exchange for paying a mandatory tax known as the *jizya*, *dhimmi*s could enjoy relative protection. Rules affecting Jewish *dhimmi*s included: restrictions on where they lived; the requirement that they wear (or don’t wear) certain types and colors of clothing; and restrictions and regulation on the building of synagogues. Furthermore, Jews could not ride horses or camels (because their head would be higher than a Muslims’); they were not allowed to testify against a Muslim in court; and they were expected to demonstrate public subservience to Muslims.

SEPHARDI/ MIZRAHI: *Sephardi* Jews are those Jews that originally came from Spain and Portugal in the 15th century after being expelled during the Inquisition. These Jews emigrated to many places, primarily North Africa, Southeastern Europe, Asia and the Middle East often settling into Jewish communities already in existence. By comparison, *Mizrahi* (Hebrew for *Eastern*) Jews are those who have very old roots in the Middle East and Gulf region, in countries such as Iraq and Iran. Many Mizrahi Jews have families that have lived in the Middle East for thousands of years. Together, Sephardi and *Mizrahi* Jews have developed and shared common religious and cultural bonds for at least the last 1,500 years. Because they possess a shared relationship based upon unique religious traditions, collective ideals, customs and ethnicity, the term *Sephardi* and *Mizrahi* are often used interchangeably today.

REFUGEE: Refugees are persons who flee their country of residence in search of refuge, as in times of war, political oppression, or religious persecution. Officially, the United Nations considers a refugee as a person who has a “well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion, is outside the country of their nationality, and is unable to or, owing to such fear, is unwilling to avail him/herself of the protection of that country.”

UNHCR: The UNHCR is an abbreviation for the *United Nations High Commissioner for Refugees*. The main role of The UNHCR is to protect and assist refugees in finding durable solutions to their displacement.

APPENDIX C:

BEFORE SCREENING THE FILM – INTRODUCTORY REMARKS

(Feel free to put in your own words)

In 1945 there were approximately 850,000 Jews living in the Middle East, North Africa and the Gulf region. Today, there are less than 7,000 in these 10 Arab countries. What happened to these Jews? Where did they go? And why don't we know their story?

The film we are about to watch attempts to answer some of these questions. Through the testimony of individuals who were forced to flee their homes, as well as archival footage, *The Forgotten Refugees* begins to explore the history of these Jews. It is an important film produced by *The David Project* of the US and directed by Michael Grynzspan of Israel.

Jews and Jewish communities have existed in the region for 2,500 years -- fully 1,000 years before the advent of Islam. There were times when Jewish life in North Africa and the Middle East flourished even though under Islamic rule, Jews were considered second-class citizens (*dhimmis*).

Any flourishing of Jewish life came to an end in the 20th century. Many Arab regimes denied human rights to Jews; expropriated their property; and stripped them of their citizenship. Jews were often victims of murder; arbitrary arrest and detention; torture; and expulsions. Upon the declaration of the State of Israel in 1948, as the situation worsened, Jews began to flee Arab countries to find safety in Israel and elsewhere.

Yet, when we speak about the Middle East, and when we mention the word 'refugees', everyone immediately thinks about Palestinian refugees.

Jews displaced from Arab countries were also refugees, victims of the Arab - Israeli conflict. They lost their homes, their businesses, their bank accounts. Entire Jewish communities ceased to exist and their assets-including synagogues, Jewish schools, community centers, hospitals and cemeteries were seized. No compensation has ever been received for these losses.

The result – Over 52% of Israel's population is composed of Jews who were forced to flee their homes in Arab countries.

(This would be a good time to hand out population chart found below in Appendix F)

These statistics tell the story. Every war between Israel and Arab countries (point out 1948; 1956; 1967; etc.) resulted in Jews being uprooted from the countries in which they and their families had lived for centuries.

After we screen the movie, we will discuss what can be done to ensure that Jews displaced from Arab countries will not remain "The Forgotten Refugees."

APPENDIX D:

BEFORE SCREENING THE FILM – TRIGGER QUESTIONS

1. *“Do you know what an immigrant is?”*

▶ ***SOMEBODY WHO HAS COME TO A COUNTRY AND SETTLED THERE.***

2. *“I am sure that all of our families, at one time or another, were immigrants. Is there anyone in this group who does NOT have an ancestor who was an immigrant?”*

▶ ***[“MY FAMILY CAME FROM....”] WHERE DID YOUR ANCESTORS COME FROM? WHO WERE THEY -- GRANDPARENTS OR GREAT GRANDPARENTS? WHERE DID THEY COME FROM?” AFTER THEY LIST, YOU COULD ANALYZE WHERE THEY CAME FROM. IF ALL FROM EUROPE, NOTE THAT. IF THERE WERE ANY FROM MIZRAHI COUNTRIES NOTE THAT ALSO.***

3. *“Were any of these people refugees?”*

▶ ***IF SOMEONE SAYS YES, ASK WHY THEY LEFT THEIR PLACE OF ORIGIN.***

4. *“Do you know what a refugee is?”*

▶ ***SOMEBODY WHO LOOKING FOR A SAFE PLACE TO LIVE -- SEEKING OR TAKING REFUGE, ESPECIALLY FROM WAR OR PERSECUTION, BY GOING TO A DIFFERENT COUNTRY.***

5. *“What is the difference between an immigrant and a refugee?”*

▶ ***ALL REFUGEES ARE IMMIGRANTS, BUT NOT ALL IMMIGRANTS ARE REFUGEES. MANY IMMIGRANTS MAKE A VOLUNTARY DECISION TO MOVE TO BETTER THEMSELVES. REFUGEES DO NOT HAVE THAT LEVEL OF CHOICE.***

6. *“What have you heard about Jewish life in Arab countries?”*

▶ ***HOW WOULD YOU FEEL IF YOU WERE IN THE SAME SITUATION? WHAT WOULD YOU DO AND WHAT WOULD YOU EXPECT FROM OTHER JEWS? AND FROM THE WORLD?***

APPENDIX E:

ADVANCED SESSION ORGANIZER

(Feel free to revise as you see fit)

(Could be handed out to students before the movie begins. How much can they fill out before the movie? Have the students correct and complete during the movie.)

1. Name some of the countries in North Africa, the Middle East and the Gulf region that had Jewish communities before WWII.

a)	b)	c)
d)	e)	f)
g)	h)	i)

2. How many years old is the ancient Jewish community of Iraq? _____

3. What does the word *Mizrahim* mean?

4. Did Jews have relationships with their Arab neighbors?

5. What does the word “*dhimmi*” mean?

6. Was there any relationship between Arab countries and leaders with Nazi Germany?

7. Why did Jews leave their homes in Arab countries?

8. How was life for Jews from Arab countries after their arrival in Israel?

9. Have there ever been UN resolutions on:

Palestinian Refugees _____

Jewish Refugees? _____

10. Which issues or facts did you find the most surprising? New? Unexpected?

11. What scene or words in the film affected you the most?

12. Why do you think the film is called "*The Forgotten Refugees?*"

13. Do you have any other questions or comments about the film?

APPENDIX F:

The Displacement of Jews From Arab Countries: 1948-2005

	1948 ¹	1958 ²	1968 ³	1976 ⁴	2001 ⁵	2005 ⁶
Aden	8,000	800	0	0	0	0
Algeria	140,000	130,000	3,000	1,000	0	0
Egypt	75,000	40,000	2,500	400	100	100
Iraq	135,000	6,000	2,500	350	100	60 ⁷
Lebanon	5,000	6,000	3,000	400	100	~50 ⁸
Libya	38,000	3,750	500	40	0	0
Morocco	265,000	200,000	50,000	18,000	5,700	3,500
Syria	30,000	5,000	4,000	4,500	100	100
Tunisia	105,000	80,000	10,000	7,000	1,500	1,100
Yemen	55,000	3,500	500	500	200 ⁹	200
TOTAL	856,000	475,050	76,000	32,190	7,800	5,110

Chart researched and compiled by *Justice for Jews from Arab Countries*

¹ Data was derived from multiple sources, including: *Trends and Characteristics of International Migration since 1950 – Refugee Movements and Population Transfers*” United Nations Department for Economic and Social Affairs: Demographic Study No. 64 ST/ESA/Ser. A/64, 1978; Roumani, Maurice. *The Jews from Arab Countries: A Neglected Issue*. WOJAC, 1983. p.2; --- *The Jewish Case Before The Anglo-American Committee of Inquiry, 1946*; Cohen, Hayyim J. *Zionist Activity in the States of the Middle East*. Jerusalem: WZO, 1973.; Sitton, David. *The Sephardic Communities in Our Times*. Jerusalem: Sephardic Council Press, 1974; Chouraqui, Andre. *Marche vers l’Occident-Les Juifs d’Afrique du Nord*. Paris: Presses Universitaires de France, 1952; Schechtman, Joseph B. *On Wings of Eagles: The Plight, Exodus and Homecoming of Oriental Jewry*. New York, Yoseloff, 1961; Littman, David. “Jews Under Muslim Rule in the Late Nineteenth Century.” London: *The Wiener Bulletin*. Vol. XXVIII, New Series Nos. 35/36, 1975.

² *American Jewish Yearbook (AJY) v.58 American Jewish Committee.*

³ AJY v.68; AJY v.71

⁴ AJY v.78

⁵ AJY v.101

⁶ AJY v.105

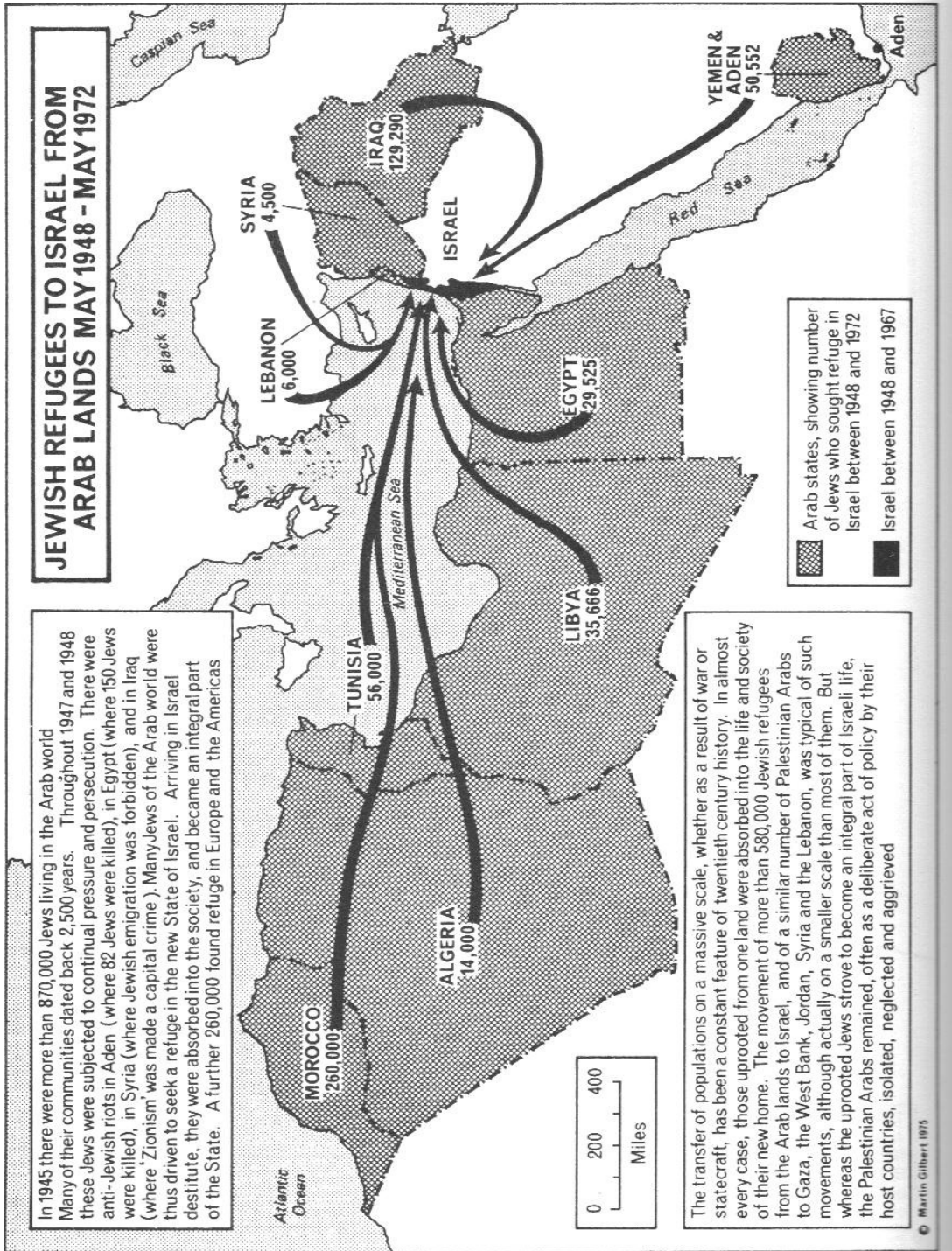
⁷ Saad Jawad Qindeel, head of the political bureau of the Supreme Council for the Islamic Revolution in Iraq, as reported in *The Jerusalem Post*; July 18, 2005.

⁸ *Time Magazine*. February 27, 2007.

⁹ AJY v.102

APPENDIX G:

MAP OF JEWISH ALIYAH TO ISRAEL FROM ARAB COUNTRIES



APPENDIX H:

DE-BRIEFING OUTLINE FOR INTERVIEWERS AND 'COUNTRY PROFILES

For Interviewers: To help students process the information they received during an interview, they could be asked about:

➤ ***Feelings*** – theirs and the interviewee

- What did they say about their attitudes towards their country before they were forced to leave?
- How did they feel about their fellow citizens while they lived there and how do they feel now?
- How did fleeing their place of birth affect their lives?
- What sort of impact do you think this had on their children?
- What would you have done in their place?

➤ ***Facts:***

- Did what the interviewees say compliment and supplement what you saw in the film and read elsewhere -- or do they contradict them?
- What and how do they add to your understanding of the narrative?
- Was there a trigger event that marks their story?

For 'Country Profiles': To help students process the information they obtained in conducting research on life for Jews in a particular Arab country:

1. *Compare and contrast* the experiences of Jewish life in the various countries;
 - a. What was similar and what differed between or among them? [List specific examples.]
 - b. To what do you attribute any differences? (Country of origin? Political climate; rulers; other?)
2. *Reflect on some of the following points::*
 - a. What was life like in their countries?
 - b. When did life begin to change in their native Arab countries;
 - c. What events triggered the change?
 - d. What events are examples of the changes?
3. Was there any connection between their experiences and the establishment of the State of Israel?

APPENDIX I:

“MYTHS AND FACTS”: DISCUSSION GUIDE

1) *Jews are really among the indigenous people of the Mid-East.*

- Jews and Jewish communities have existed in the Middle East, North Africa and the Gulf region in substantial numbers for more than 2,500 years - fully one thousand years before the advent of Islam.
- There has been an uninterrupted presence of large Jewish communities in the Middle East from time immemorial. 8th and 6th century BCE marks the beginnings of the ancient Jewish communities of the Middle East and North Africa.
- In addition to Biblical sources they are referred to in among other sources such as Greek, Roman, Egyptian, and Babylonian records.
- The Koran itself refers to Jewish tribes in the area with whom there were wars and treaties made.
- Through a process of Arabization and Islamicization, these regions are now known as the "Arab world." The original indigenous inhabitants, Jews and others remained as minorities in their ancestral lands.

2) *There were significant numbers of Jews resident in numerous Arab countries.*

Hundreds of thousands of Jews resided in Arab countries for many centuries, in some cases, more than 1,000 years before the advent of Islam.

COUNTRY (OR MODERN DAY EQUIVALENT)	EARLIEST JEWISH PRESENCE	POPULATION 1948	POPULATION 2001
<i>Morocco</i>	<i>1st century CE</i>	<i>285,000</i>	<i>2,700</i>
<i>Tunisia</i>	<i>2nd century CE</i>	<i>111,000</i>	<i>1,500</i>
<i>Algeria</i>	<i>1-2nd century CE</i>	<i>140,000</i>	<i>Less than 100</i>
<i>Egypt</i>	<i>4th century BCE</i>	<i>75,000</i>	<i>Less than 100</i>
<i>Syria</i>	<i>1st century BCE</i>	<i>30,000</i>	<i>Less than 100</i>
<i>Lebanon</i>	<i>1st century BCE</i>	<i>10,000</i>	<i>Less than 100</i>
<i>Libya</i>	<i>3rd century BCE</i>	<i>40,000</i>	<i>None</i>
<i>Iraq</i>	<i>6th century BCE</i>	<i>150,000</i>	<i>Less than 25</i>
<i>Yemen</i>	<i>3rd century BCE</i>	<i>50,000</i>	<i>800</i>
Total		891,000	Less than 5000

3) ***For periods of time, Jewish cultural and religious life flourished in many Arab countries.***

The history of Jewish communities in Arab countries was a story of Jewish life flourishing through good times and bad. Not unlike today, Jews conducted their lives based around their community and its support structure. Not only did Jews in Arab countries have magnificent synagogues, modern schools, and Jewish hospitals, they had other communal institutions such as social clubs and social service organizations that provided assistance to the needy. Jews developed their traditional food, music and dance, unique to their specific countries. While some Jews were engineers, physicians and attorneys, others were businessmen, retailers and government employees with pensions. They owned buildings, fleets of vehicles, apartment complexes, real estate, wholesale stores and other property. These Jews treasured family occasions, celebrating holidays together, going to the park, to the movies, and everything else that we associate with modern life.

4) ***Were Jews protected as “dhimmis?”***

- Under Islamic law Jews were considered protected, but second class citizens (*dhimmis*). They were given limited religious, professional and business opportunities.
- In some cases, their condition improved temporarily with the advent of Western influence on the Arab countries.
- Their treatment differed according to the attitude, ideologies, and needs of the then current caliph, king, or sultan.
- Non-Arab and non-Muslim minorities, the original indigenous inhabitants, remained as subjugated minorities in their own lands.

5) ***Separdi-Mizrahi contributions to the patrimony of the Jewish people.***

Jews from what are today Arab countries contributed significantly to Jewish scholarship and tradition.

- The *Talmud Bavli*, the massive record of rabbinic discussions pertaining to Jewish law, ethics, customs and history, was developed in what is today Iraq. Known also as the *Oral Law*, it comprises both the *Mishnah* and the *Gemara*, and remains the most authoritative basis for all codes in the Jewish religion.
- The *Gaonim*, the leaders of the Jewish people after the Talmud was completed, had their academies in Iraq. There, from the cities of Pumbeditha and Sura, came the legal authorities for Jews all over the world.
- The *Seder Rav Amram*, the first *siddur* (prayer book) came from Iraq, and was disseminated across Europe, eventually becoming the basis for all other prayer books that followed, even the ones Ashkenazi and Sephardi Jews use today.
- Rabbi Yishak Alfassi from Morocco wrote the first codification of Jewish law ever, the *Sefer HaHalakot*, which is still used extensively today by both Ashkenazi and Sephardi Jews.
- The *Rambam* wrote his massive 14 volume *Mishna Torah* of Egypt. To this day it is the only post-Talmudic work that delineates the details of Jewish observance.

- Complete and thorough commentaries on the Bible were written by Jews from Arab lands including Saadiah Gaon in Egypt and Abraham ibn Ezra in *Al-Andalus*, Islamic Spain. These commentaries are still followed today, over 1,000 years after they were written.

6) *Why Jews left their homes in Arab countries.*

- The situation for Jews in Arab countries took a dramatic turn for the worse when virtually all Arab states backed or took part in war against Israel in 1948. This triggered a surge in mob violence and a pattern of discrimination and state-sanctioned repression. Many Jews lost their jobs, their property and their citizenship.
- This made the situation for Jews in Arab countries untenable, and caused a mass exodus from many countries. Those who did not flee became hostages to the Arab-Israeli conflict.
- Some of the reasons why people left include:
 - Discrimination/ Anti-Jewish legislation (e.g. Tunisia)
 - Fear of violence/ rioting (e.g. Yemen, Egypt)
 - History of Fascist/Nazi persecution (e.g. Libya, Tunisia)
 - Rising tension of the Arab/Israeli conflict (e.g. Egypt; Syria)

7) *Were Jews displaced from Arab countries Middle East refugees?*

- **The international definition of a refugee clearly applies to Jews who fled the persecution of Arab regimes:**

A refugee is a person who "owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion, is outside the country of his nationality, and is unable to or, owing to such fear, is unwilling to avail himself of the protection of that country..."
 --The 1951 Convention relating to the Status of Refugees

- **On two occasions, the *United Nations High Commissioner for Refugees (UNHCR)* determined that Jews fleeing from Arab countries were refugees who fell within the mandate of the UNHCR.**

"Another emergency problem is now arising: that of refugees from Egypt. There is no doubt in my mind that those refugees from Egypt who are not able, or not willing to avail themselves of the protection of the Government of their nationality fall under the mandate of my office."

--Mr. Auguste Lindt, *United Nations High Commissioner for Refugees, Report of the UNREF Executive Committee, Fourth Session – Geneva 29 January to 4 February, 1957*

"I refer to our recent discussion concerning Jews from Middle Eastern and North African countries in consequence of recent events. I am now able to inform you that such persons may be considered prima facie within the mandate of this Office." --Dr. E. Jahn, *Office of the UN High Commissioner, United Nations High Commissioner for Refugees, Document No. 7/2/3/Libya, July 6, 1967*

- By all definitions they were refugees, but they were successfully integrated into their host countries. Israel struggled to resettle some 687,000 at great cost. Some 300,000 others built new lives in France, Britain, Italy, Australia, Latin America, Canada and the US.

8) The response of the international community to the two populations of refugees that emerged out of the Arab-Israeli conflict.

(NOTE: In 2002, *Justice for Jews from Arab Countries* published a Legal Report entitled: “*Jewish Refugees from Arab Countries: The Case for Rights and Redress.*” This report documents the lack of any international response to the plight of Jews fleeing from Arab countries and strong political and legal arguments for the legitimate rights of Jews displaced from Arab countries. A copy of this Legal Report can be found at: www.justiceforjews.com)

- Since 1947, the United Nations General Assembly’s predominant focus has been solely on Palestinian refugees:
 - a) 681 resolutions on the Middle East conflict, including 101 resolutions on Palestinian refugees;
 - b) Numerous UN agencies and organizations mandated or newly created to provide protection and relief to Palestinian refugees; and
 - c) Over the last 58 years, tens of billions of dollars have been disbursed by the international community to provide services and assistance to Palestinian refugees.
- During that same period, there were no UN resolutions; no support provided by UN agencies; nor any financial assistance forthcoming from the international community to ameliorate the plight of Jewish and other refugees from Arab countries.

9) The integration of Jews from Arab countries into Israel. How were they received? How was their integration into Israeli society?

Imagine how complicated it would be if your new home (i.e. Israel):

- Was not really ready for you;
- or your new country was under all kinds of pressure, such as war, mass influx, or poor economic conditions; or
- if there was little food, poor housing, many enemies?

That was the situation in the newly founded State of Israel when hundreds of thousands of Jews who were fleeing from Arab countries began arriving.

At least the Mizrahi Jews had a place to go! They had dreamt about the land of Israel and prayed for it for millennia. When the State of Israel was established on May 14, 1948, the Proclamation of the Establishment of the State of Israel stated:

The State of Israel will be open for Jewish immigration and the ingathering of the exiles; it will foster the development of the country for 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...”

This position was further affirmed in 1950 by the Law of Return that granted every Jew the automatic right to immigrate to Israel and become a citizen of the state.

➤ Possible Comment: Ask students to imagine:

1. What it felt like to be “a free person in your own land” for the first time – (derived from the Hatikvah’s **להיות עם הפשי בארצנו**)
2. Or to sing Hatikvah in such a setting -- where you were a full citizen and not just a tolerated, second class citizen -dhimmi?

➤ Point out:

1. With the gates opened wide after statehood, over 687,000 Jews came to Israel's shores. In three years, by 1951, this influx of immigrants more than doubled Israel’s 1948 Jewish population. Imagine what would happen to any major city of country that doubled its population in three years!
2. This absorption was not easy. Ask “Why?”
 - a) The new state was emerging from a blistering war of independence.
 - b) The economy was in dire shape – in no condition to provide jobs and housing to hundreds of thousands of immigrants - including survivors of the Holocaust; the surviving Jewish communities of Bulgaria Poland and Romania; and nearly all of the Jewish communities of Libya, Yemen and Iraq.

But there was no choice or question! Israel would absorb these new immigrants because its purpose was to serve as a safe haven for all Jews in peril.

3. It would be false to say that the new immigrants did not encounter many adjustment difficulties. They did -- but everyone worked together to cope with the challenges and assimilate the new population as best they could, with limited resources and under continuing threat of war from surrounding Arab countries.

10) After so many years, Jews who have been absorbed in Israel and elsewhere still possess rights as former refugees.

There is no “statute of limitations” on the rights of refugees – meaning; that even with the passage of time, refugees do not lose their rights. By way of example:

- former refugees can petition for redress for the mass violations of their human rights;
- If they had a bank account, they never lose their right to any funds that were deposited in that account – even many years ago;
- If they belonged to a pension fund, they don’t lose their rights to receive the pension that they contributed to; and
- Just because these Jews from Arab countries were displaced; then went to another country to start over; to build new families and businesses; for many, to make a successful new life for themselves – these former refugees should not be penalized – they still possess rights for what they lost.

APPENDIX J:

FOLLOW-UP ACTIVITIES SHEET

Help To Promote the Rights of Jewish Refugees from Arab Countries

- 1) Encourage the leadership of every Jewish organization that you are affiliated with - Federation, Synagogue, Jewish school, organizations and chapters - to schedule a public education program on the rights of Jewish refugees from Arab countries.
- 2) Monitor the media for reporting on Israel and the Middle East. Write letters to the editor or opinion pieces to express your concern when articles only refer to Palestinian refugees and the lack of coverage on the displacement of up to 1,000,000 Jews from the Arab countries.
- 3) Contact your Senators and Members of Congress (meet, call or write) urging them to support the bi-partisan resolutions on 'Middle East Refugees' now before the Congress that call for equal rights for Jewish refugees from Arab countries.
- 4) Communicate with President George W. Bush urging his support for the rights of Jewish refugees from Arab countries. The White House has a comment line where you will be connected to a live person 10am-4pm EST) at 1-202-456-1111. Letters can be faxed to the office of the Public Liaison in the White House (fax number - 202-456-6218).
- 5) Encourage your Mizrahi family members, friends, colleagues etc. to register their family's historical narrative and to document their lost assets. Underscore the importance of recording this evidence, necessary to assert the legal rights of Jews displaced from Arab countries.
- 6) Volunteer to be trained to take testimony to document the family histories and catalogue the losses of Jews who were displaced from Arab countries.
- 7) Register your name to receive a regular newsletter that will provide up-to-date details on upcoming events in your city and resources available for community programming.

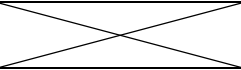
For all of the above, you can download information and documentation at www.justiceforjews.com; e-mail *Justice for Jews from Arab Countries* at infor@justiceforjews.com or call (917) 606-8262

APPENDIX K:

EVALUATION FORM

Please fill out this evaluation form after completing the two session curriculum. If you have suggestions on other creative ways to sensitize your students to the issue, you are encouraged to send them to info@justiceforjews.com, where they may be posted. Your feedback is very important and will enable us to maximize the effectiveness of this educational unit. Thank you for your time and thoughtfulness.

1. Rate the following components on a scale of 1-5 (5 being the most positive) in terms of how your, and your class needs were met:

Component	Clarity of Instructions	Effectiveness of Materials	Stimulated New Learning	General Student Reactions
<i>Teachers' Guide</i>				
<i>Session I</i>				
<i>Registration and Research Activity</i>				
<i>Session II</i>				
<i>Optional Activities</i>				
<i>Resource Materials</i>				

2. What was the most effective component of the Unit?

3. What was the least effective component of the unit?

4. What is the one thing you would like to add/change?

5. Other comments.....

Please return completed Evaluation Forms to: info@justiceforjews.com or by mail at: JJAC, 15 W. 16th St., 6th floor, New York, NY 10011 ; or by fax at: (212) 294-8348