

ZRUBAVEL :

STUDY GUIDE



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Zrubavel
Teacher Resource Package
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Synopsis

Country of Origin: Israel

Release Year: 2008

Original Language: Hebrew

Director: Shmuel Beru

Runtime: 70 min

Themes: Racism, Ethiopian Jewry, Generational Conflict

The first Israeli film to be written and directed by an Ethiopian, starring an Ethiopian cast, *Zrubavel* tells the story of a multi-generational family living in a country that sees them as outsiders and treats them as second-rate citizens. The patriarch of the family is Getai, a man who was highly respected in his native Ethiopia but who has now been reduced to working as a municipal street cleaner. The father of four children, one of whom was killed serving his country in war, Getai is nevertheless determined that his other son, Gili, will one day become a pilot in the Israeli air force. To this end, Getai channels all of his money and energy into getting his son into an elite school despite the principal's obvious racist attitude towards Blacks.

Getai's ambitions for his daughters do not extend beyond marriage and motherhood. One daughter has already married to Issachar, a deeply religious man. Together, they have one son called Yitzhak whose nickname is Spike Lee because he is determined to become a filmmaker. This causes considerable conflict with his father who is determined that his son will go to a yeshiva (religious school) and become a religious scholar.

Getai's youngest daughter, Almaz, is of marriageable age and her parents are eager to see her married off to a much older man with whom she has nothing in common. Almaz dreams of becoming a singer and she secretly becomes involved with a young man who is a very distant relative, something which is strictly forbidden in her tightly knit Ethiopian Jewish community.

As the tension between the goals of the parents and the dreams of the children increases, the stage is set for a crisis that threatens to rip apart the family forever.

Curriculum Links

Zrubavel can be used to meet the curriculum requirements of the Media Studies component of ENG 3C/U and ENG4C/U. It can also be used to meet the requirements of the Family Studies Courses HHS4M (Individuals and Families in a Diverse Society) and HHG4M (issues in Human Growth and Development). In the Social Sciences, the film can meet the requirements of HSB4M (Challenge and Change in Society, HRT3M (World Religions: Beliefs, Issues and Religious Traditions) and HRF30 (World Religions: Beliefs and Daily Life). In Canadian and World Studies, *Zrubavel* is relevant to CPC30 (Canadian Politics and Citizenship), CHI4U (Canada: History identity and Culture), and CLN4U (Canadian and international Law). Please refer to the end of this document for specific curriculum strands.

Context: Ethiopian Jewry

In order for students to understand the issues raised in the film, they should have some understanding of Ethiopian Jewry and how so many of them came to live in Israel. Below is a brief historical outline, but there are many books and websites relating to this topic and students should be encouraged to do their own research.

Who are the Ethiopian Jews?

The origins of the Ethiopian Jews are unknown, but there are four theories that are most widely accepted:

1. Ethiopian Jews descend from Dan, one of the lost ancient Israelite tribes.
2. Ethiopian Jews descend from Menelik, the son of King Solomon and the Queen of Sheba.
3. In the 5th century BC, Beta Israel travelled to Israel after being expelled from Upper Egypt.
4. Ethiopian Jews originated from Yemen and Saudi Arabia and came to Ethiopia either as part of a conquering army or were brought there as prisoners of war.

Ethiopian Jews once numbered half a million. They lived apart from their Muslim and Christian neighbours and they resided mostly in the mountain highlands around Lake Tana. Referring to themselves as Beta Israel (House of Israel), Ethiopian Jews lived according to Jewish law and traditions. However, despite their racial similarity to the people around them, they were seen as outsiders and referred to by their neighbours as Falashas (alien ones, invaders).

Source: <http://www.jcrcboston.org/focus/strength/ethiopian-jewry/background-who-are-the.html>

Timeline of Ethiopian Jewish History

1624: Beta Israel lost their battle for autonomy against the Portuguese-backed Ethiopians. Jews captured alive were sold to slavery and forced to be baptised.

1769: Scottish explorer James Bruce discovers an estimated 100,000 Beta Israel while searching for the source of the Nile. This number is significantly lower from previous generation when they numbered approximately 500,000.

1935: Italian army invades Ethiopia and further threatens the stability of the Jewish community.

1947: Ethiopia abstains on the UN Partition Plan for the establishment of the State of Israel.

1955: The non-governmental Jewish Agency of Israel begins to build schools and a teachers' seminary in Ethiopia.

1956: Ethiopia and Israel establish consular relations.

1961: Israel and Ethiopia establish full diplomatic ties.

1973: Ethiopia and 28 other African countries sever diplomatic ties with Israel after the Yom Kippur War under threat of an Arab oil embargo. Colonel Mengistu Haile Mariam deposes Emperor Haile Selassie and the new Marxist-Leninist dictatorship increased the threat to the Beta Israel. During the coup, approximately 2500 Jews were killed and another 7000 became homeless. Instituting a policy of "villagization", Mariam denied the Beta Israel the right to own land and relocated many of them to state-run cooperatives where they experienced increasing levels of anti-Semitism.

1977: Israeli Prime Minister Menachem Begin agrees to sell arms to the Mariam government in the hope of facilitating the rescue of Ethiopia's Jews. President Mengistu agreed to allow 200 Jews to leave for Israel aboard an Israeli military jet that had just delivered its military cargo to Ethiopia.

1980-1984: Ethiopia bans the practice Judaism and the teaching of Hebrew. Numerous Beta Israel were arrested and imprisoned for being "Zionist spies". Twelve-year old Jewish boys were taken from their families and conscripted into the army. Many of them were not seen or heard from again. Widespread famine in the mid-80s forced Ethiopia to seek Western aid. Under pressure from the U.S. government, Ethiopia allowed some of its Jews to leave. Between 1977 and 1984, over 8000 Beta Israel were allowed to immigrate to Israel.

(Source: <http://www.jewishvirtuallibrary.org/jsource/Judaism/ejhist.html>)

Operations Moses and Joshua:

Between November 18, 1984 and January 5, 1985, almost 8000 Jews were rescued from Ethiopia in a covert mission known as Operation Moses. However, new leaks about the operation forced it to end early as Arab nations pressured Sudan to prevent Jews from using Sudan to go to Israel. Approximately 15,000 Jews, almost two-thirds of the Beta Israel, remained in Ethiopia. Most of these were women, children and the sick. In 1985, the CIA sponsored Operation Joshua, a follow-up mission to Operation Moses. and another 800 Beta Israel reached Israel.

Life for those who escaped during these two missions was very difficult, especially since many of them had been separated from their families who were not able to escape. Over 1600 "orphans of circumstance" were unaware of the fates of their parents and siblings back home. The new immigrants spent between six months and two years in absorption centres, learning Hebrew and being retrained to work in an industrial society. The combined stress of adapting to a new life and fearing for loved ones left behind resulted in the suicides of some of the new arrivals.

(Source: <http://www.jewishvirtuallibrary.org/jsource/Judaism/ejhist.html>)

Operation Solomon

In November 1990, Israel and Ethiopia reached an agreement that would allow Ethiopians to immigrate to Israel under the context of family reunification. In early 1991, Eritrean and Tigrean rebels attacked Mengistu's army and he was forced to flee the

country. With rebels in control of Addis Ababa, Beta Israel became a priority in Israel. Prime Minister Yitzhak Shamir authorised a special permit for the Israeli airline, El Al, to fly on Shabbat and, beginning May 24, a total of 34 jumbo jets flew non-stop for 36 hours, bringing a total of 14,324 Ethiopian Jews to Israel.

To date, 36,000 Ethiopian Jews live in Israel and efforts are underway to transport the remaining 2100 Ethiopians who wish to emigrate.

(Source: <http://www.jewishvirtuallibrary.org/jsource/Judaism/ejhist.html>)

The Falash Mura

As the situation for Ethiopian Jews became more precarious over the years, many Beta Israel abandoned their faith and converted. This group is known as the Falash Mura. During Operation Solomon, a number of Falash Mura attempted to board the planes bound for Israel but were turned back. They argued that they were entitled to immigrate because they were Jews by ancestry, but the Israelis considered them to be non-Jews because most had never practised Judaism and were not considered by the Beta Israel to be part of their community.

Many of the Falash Mura who had fled their villages in the hope of being allowed to go to Israel ended up settling in Addis Ababa. As the North American Conference on Ethiopian Jewry (NACOEJ) and the Joint Distribution Committee (JDC) began to provide aid to them, more Falash Mura left their villages for Addis Ababa, causing an humanitarian crisis.

The issue of whether or not the Falash Mura should be allowed to emigrate remains a contentious one. The Falash Mura claim that they were forced to abandon their faith and that, given the opportunity to reconnect with it, they will once again become practising Jews. The Israeli government argues that they are, in fact, committed Christians who simply want to leave Ethiopia.

As the number of Falash Mura refugees began building in Addis Ababa and Gondar, tensions between the Israeli government and Jewish aid agencies abroad intensified. The Israeli government claimed that they were unable to absorb such huge numbers while the agencies asserted that the argument over their authenticity as Jews should be secondary to their welfare. Throughout the 1990s, several committees were established to resolve the issue and limited numbers of Falash Mura have been allowed to emigrate through the efforts of humanitarian groups. In 1995, Prime Minister Ariel Sharon pledged to bring all remaining Falash Mura to Israel but this mass immigration plan never came to pass.

In November 2005, Ethiopian and Israeli government officials pledged to double the rate of Ethiopian immigration to Israel through a program called Operation Yona, with the goal of resettling the entire Falash Mura community by the end 2007. 1,186 Falash Mura received permission to emigrate and another 4000 were ultimately accepted. However, another 4000 were refused because they did not meet the criteria of the Israeli government.

The last official airlift of Ethiopian Jews landed in Israel on August 5, 2008. The Israeli government believes that they have now brought the entire community to Israel

(approximately 120,000), but many activists maintain that there are still more Falash Mura who remain in Ethiopia.

The reaction of the Beta Israel towards the Falash Mura in Israel is mixed. While some want to be reunited with their relatives from this group, others resent them for receiving the same benefits as those who maintained their Jewish identity even through periods of intense persecution.

(Source: <http://www.jewishvirtuallibrary.org/jsource/Judaism/ejhist.html>)

Classroom Activity:

Students taking the Grade 12 course Canada: History, Identity and Culture can compare the immigration policies of Canada to those of Israel vis a vis Ethiopians and refugees from other African countries. How have African immigrants helped to shape the identity of each country?

Students studying Canadian Politics and Citizenship can explore the way Israeli lobby groups such as the Israeli Association for Ethiopian Jews compare with Canadian interest groups such as the Assembly of First Nations in terms of being able to influence government policies.

Students studying Grade 12 Canadian and International Law can research the Israeli government's response to the Beta Israel and Falash Mura as a means of exploring the interrelation of law, morality and religion as well as analysing how society uses laws to protect its values.

Statistics Regarding the Status of Ethiopians in Israel Today

Education:

- Only 1/3 of Ethiopian students in elementary and middle school receive grades at or above the national average.
- Approximately 40% of Ethiopian students in Grades 1-9 cannot read or write at their grade level.
- 6.2% of Ethiopian students aged 14-17 drop out of school, as compared to 3.5% in the general population.
- More than 3% of Ethiopian students are in special education.
- Only 32% of Ethiopian students (compared to 50% in the general population) are eligible to sit the matriculation exams for higher education each year.
- Over the past four years, there has been no substantial increase in the numbers of Ethiopian students in higher education. The number remains at approximately 1000 on average yearly.
- There is a significantly higher rate of crime and at-risk behaviour among Ethiopian youth.

(Source: http://www.iaej.org.il/pages/our_projects.htm)

Employment:

- 47% of Ethiopian adults, ages 25-54 do not participate in the Israeli labour market in any form, as opposed to 24% of other Israelis in the same age group.
- Only 38% of Ethiopian women ages 25-54 are in the labour market, compared to 68% of other Israeli women in the same age bracket.

- More than 90% of Ethiopian immigrants who are employed, work in low-paying manual labour and minimum wage positions.
 - 62% of Ethiopian families have no income at all.
 - 72% of Ethiopian children live in households below the poverty line.
 - The majority of Ethiopian immigrants with professional degrees and/or higher education degrees are unable to find work in their fields.
- (Source: http://www.iaej.org.il/pages/our_projects.htm)

Related Websites

<http://www.jcrcboston.org/focus/strength/ethiopian-jewry/background-who-are-the.html><http://www.jcrcboston.org/focus/strength/ethiopian-jewry/background-who-are-the.html>

<http://www.jewishvirtuallibrary.org/jsource/Judaism/ejhist.html>

<http://haruth.com/jw/JewsEthiopia.html>

http://www.iaej.org.il/pages/our_projects.htm

<http://www.nacoej.org/index.html>

<http://www.ssej.org/index.html>

Ways Into the Text

Genre

One of the ways in which teachers can introduce this film is through a discussion of genre. *Zrubavel* adopts the language and conventions of a traditional melodrama. Teachers can introduce this term in the classroom and have their students look up the definition, providing examples of other popular melodramas.

The term melodrama stems from the Greek word *melos* (music) since music is a device that melodramas use to enhance the emotional nature of their plots. In general, melodramas are known for the following characteristics:

- Plots that emphasise human emotion, strained family relations and tragedies.
- Plots often deal with impossible love
- Characters often have to deal with problems like drug abuse or alcoholism.
- Characters often undergo a process of redemption or attain a new level of self-knowledge

(Source: <http://www.filmsite.org/melodramafilms.html>)

Genre Conventions	<i>Zrubavel</i>	Other Melodrama
Types of characters (Well rounded? Stereotypes?)		
Storylines		
Themes		
Plot complications/obstacles to true love		
Wardrobe/Costumes		
Locations		
Music		

Discussion Questions:

1. In what ways does *Zrubavel* adhere to the conventions of a melodrama?
2. In what ways does *Zrubavel* differ from the conventions of a melodrama?
3. Do you think that the themes raised in this film are best suited to the melodrama genre? Why/why not?
4. What other genres might the director have considered to tell his story?

Ethiopian Jewry: Customs and Traditions

Zrubavel offers students of World Religions to explore the beliefs and practises of the Ethiopian Jews. Like other Jews around the world, the Beta Israel follow the laws of Moses. However, as a result of centuries of geographic isolation from other Jewish communities they have developed a set of unique customs and traditions.

Teachers could divide the class into three groups and have each group research the differences and similarities between the religious practices of the following groups:

1. Ashkenazi Jews (Jews of Eastern European descent)
2. Sephardic Jews (Jews of Spanish and Portuguese descent)
3. Ethiopian Jews

Students can use the chart below to record their answers:

	Ashkenazi Jews	Sephardic Jews	Ethiopian Jews
Prayers/Synagogue			
Sabbath			
Kashrut (laws of keeping kosher)			
Wedding traditions			

For a detailed description of Ethiopian religious practices, students can visit the following website:

http://www.nacoej.org/curriculum_resources_materials.html

Characters

Traditionally, characters in melodramas tend to fall into broad stereotypes rather than complex figures. Students should explore each of the main characters in *Zrubavel* and decide whether or not they feel that he/she is well developed as an individual or a stereotype. What categories of stereotypes appear in the film? (e.g. the school principal fits the stereotype of the patronising, racist authority figure) Students should answer the questions below as a means of focussing their exploration of the following characters:

Getai

Mulu (Getai's wife and Gili's mother)

Gili

Almaz

Issachar ("Spike Lee's" religious father)

1. List 5 adjectives that best describe each character.
2. Does he/she do anything surprising during the course of the film? If so, list specific examples.
3. Does he/she change throughout the course of the film or gain a degree of self-knowledge? If so, how?

Themes

Zrubavel explores a number of themes, any one of which can be used as a springboard to classroom discussion. Below is a brief list of some of the major themes with accompanying questions.

Racism

Many Ethiopians immigrated to Israel under the Law of Return that grants any person of Jewish ancestry living in the Diaspora the right to Israeli citizenship when they arrive in the country. However, rather than embracing these new immigrants as fellow Jews who had suffered terrible persecution, many Israelis discriminated against them because they were black. Where the Beta Israel had faced religious persecution in Ethiopia, they were now faced with racial persecution in Israel. Confronted with the unfamiliar, some Israelis viewed the Beta Israel as an exotic breed of unspoiled, ancient Jews from the "wilds" of Africa (i.e. the "noble savage" Jewish-style), while others tried to place them on a continuum with other darker-skinned, Sephardic Jewish groups. All of the characters in *Zrubavel* experience racial discrimination on some level and an exploration of this issue is central to a student's understanding of the film.

1. List at least three examples where white people in the film discriminate against the main characters.
2. How does each character respond to the discrimination they face? How do their responses differ?

3. Which character do you think has the most constructive approach to battling racism? Provide clear reasons for your choice.
4. What are the education and employment prospects of the main characters?
5. How does Gili's attitude towards mainstream Israeli society differ from that of his father? Why does he not share his father's views?
6. Who are the popular culture heroes that the younger characters look up to? Why do you think they identify with African American stars rather than with Israeli celebrities?
7. Does the film offer a measure of hope for the futures of the younger characters? Provide evidence to support your opinion.

Clash Between First and Second-Generation Immigrants

While the conflict between Gili and Almaz and their parents is particular to an Ethiopian-Israeli setting, the clash of values between first and second-generation immigrants to a country is a familiar one, especially in a country like Canada where much of the population originates from other countries. Teachers could divide their students into pairs and have each one pick a specific immigrant group in Canada (e.g. Indian Canadians, Chinese Canadians, etc) and research how the values of their Canadian-born children differ from their parents. What do they think is unique about the experiences of second-generation Ethiopian Israelis? What issues do they share with second-generation immigrants of other countries?

1. What are the values that Getai holds dear?
2. What do Gili and Almaz value?
3. What values do all three of them share?
4. What is the central conflict between Yitzhak ("Spike Lee") and his father?
5. Do you think that the parents and children depicted in the film come to any kind of understanding and compromise at the end of the film? Why/why not? Provide evidence to support your response.

Status of Women

Getai and Mulu come from a patriarchal society where women defer to the decisions of their husbands and brothers. Getai expects that his wife and daughters will submit to his authority, even with regard to choosing the right spouse for his daughter. Although Mulu appears to be submissive, her experience of living in a modern, urban environment enables her to express her thoughts and, as the film progresses, we see her gradually challenging Getai's authority and asserting her own opinions. Almaz's older sister, Hana, allows her father to mediate between herself and her husband after Issachar hits her and she surrenders to Getai's insistence that she accept Issachar's apology. Almaz, on the other hand, defies her father from the outset by dating a distant relative and refusing to have an abortion when she becomes pregnant.

1. How does Mulu change from the beginning of the film to the end? Provide specific examples from the film.
2. What gives Mulu the strength to finally stand up to Getai? How does he react to her defiance?
3. How do Getai's ambitions for Gili differ from his ambitions for Almaz and her sister?

4. What is Gili's attitude towards his sister Almaz? What evidence is there to suggest that he feels that, as a male, he has authority over her and the decisions she makes?
5. Do you think that Almaz's marriage to Tupac will be any different than the marriage between Mulu and Getai? Provide evidence to support your answer.

General Discussion Questions

1. The movie begins with "Spike Lee" introducing us to the members of his family. Why do you think that the director chooses a member of the youngest generation of the family to tell us the family history? Similarly, why do you think that the director chooses "Spike Lee" to be the one to convince his grandfather to leave the cemetery at the end of the film?
2. What role does music play in the film? How do the songs and dances that Almaz and the Black Diamonds perform contribute to our understanding of the issues raised in the film?
3. Getai tells Gili that he "can be whatever [he] wants" if he studies and works hard. Do you think this is true? Why/why not? Provide evidence from the film to support your opinion.
4. Why is Getai opposed to his son being part of the Black Diamonds? Are his concerns justified? Why/why not?
5. Why do you think that Yitzhak's father embraced religion even though the rest of his family was secular?
6. Why do you think that the younger generation depicted in the film identify more with American Blacks than they do with Black Ethiopians or Israelis?
7. As Yitzhak is about to leave his father's home, Getai tells him not to cry because "some people will want that." At the end of the film, Yitzhak says the very same thing to Getai to encourage him to move on with his life after Gili's death. Who do you think that Getai and Yitzhak are referring to as "some people"? Why would they want to see Getai and Yitzhak break down?
8. Why do you think that Getai finally decides to show up at Almaz's wedding after having disowned her?
9. Do you think that the truth about Gili's death will ever be uncovered? Why/why not?
10. After Gili is killed, Getai blames himself, saying that if he had looked after him, "none of this would have happened". Do you agree with this? Why/why not? What other factors contributed to his death?
11. Do you think that the future of the Zrubavel family looks more promising at the end of the film than at the beginning? Why/why not? Provide evidence from the film to support your opinion.

APPENDIX

Curriculum Strands for the film *Zrubavel*

English: ENG3C/U & ENG4C/U - OVERALL EXPECTATIONS FOR MEDIA STUDIES

- 1. Understanding Media Texts:** demonstrate an understanding of a variety of media texts;
- 2. Understanding Media Forms, Conventions, and Techniques:** Identify some media forms and explain how the conventions and techniques associated with them are used to create meaning.
- 3. Creating Media Texts:** Create a variety of media texts for different purposes and audiences, using appropriate forms, conventions, and techniques.
- 4. Reflecting on Skills and Strategies:** Reflect on and identify their strengths as media interpreters and creators, areas for improvement, and the strategies they found most helpful in understanding and creating media texts.

Individuals and Families in a Diverse Society (HHS4M): Overall Expectations

Self and Others:

Demonstrate an understanding of the role of intimate relationships in the lives of individuals and families, considering the difference for males and females.

Personal and Social Responsibilities:

Describe the various roles of individuals in society and the potential for conflict between individual and family roles.

Explain the factors that influence decisions relating to childbearing (e.g. whether or not to have them).

Analyze the division of responsibility for childrearing and socialization.

Diversity, Interdependence and Global Connections:

Describe the diversity in personal and family roles of individuals in various cultures and historical periods.

Analyze male and female roles in various societies and historical periods.

Analyze the roles of children in the family and society in various cultures, taking into account participation in education or labour.

Identify cultural, historical and religious variations in parental roles.

Social Challenges and Social Structures

Demonstrate an understanding of the effect of various aspects of social systems on individual development (e.g., educational opportunities, economic factors).

Identify the role of various social institutions (e.g., family, religion) with respect to intimate relationships (e.g., rights and obligations of spouses).

Challenge and Change in Society (HSB4M): Overall Expectations

Social Change: Demonstrate and understanding of how social change is influenced by poverty and affluence (e.g., consequences of unequal access to higher education).

Social Trends: Demonstrate an understanding of the relationship between fecundity and culture (e.g., age of marriage, average number of children per family). Explain the psychological impact of choice whether or not to have children. Demonstrate an understanding of the influence that anthropological, psychological and sociological factors have on youth culture (e.g., in terms of music and gender identity).

Social Challenges: Explain the differences between prejudice and discrimination and assess the impact of both on self worth.

Canadian Politics and Citizenship (CPC30): Overall Expectations

Citizenship, Democracy and Participation: Evaluate Canada's multicultural policy in terms of its ability to promote both greater pluralism and participation and social and political affairs (students can compare Canada's multicultural policy with Israel's).

Power Influence and the Resolution of Differences: Describe how various pressure and interest groups act to influence government policies.

Canada: History, Identity and Culture (CHI4U): Overall Expectations

Communities: Local, National and Global: Describe significant immigration waves and how they helped shape Canadian identity and culture.

Citizenship and Heritage: Explain how citizenship rights have been denied to certain groups in Canada at various times (compare with Israel's citizenship policies towards Ethiopian Jews).

Canadian and International Law (CLN4U): Overall Expectations:

Heritage: Explain the interrelation of law, morality and religion. Analyse contemporary events and issues that demonstrate a possible conflict between law and social values.

Rights and Freedoms: Identify historical and contemporary barriers to equal enjoyment of human rights faced by individual groups in Canada and analyse their effects (compare with Israel).

World Religions: Beliefs, Issues and Religious Traditions (HRT3M): Overall Expectations:

Religious Beliefs: Identify major influences in the development of various religions. Categorise the practices and rituals of various religions. Identify the origin and significance of various practices, rituals, symbols and festivals. Demonstrate an understanding of the role of sign and symbol in various religions.

Social Structures: Review the political, economic, sociological or geographic impact of religion on at least one culture. Describe the relationship of religion and the state and its historical transformation in specific cultures.

Religion and the Human Experience: Analyse attitudes, biases and prejudices held by adherents of various religions. Demonstrate an understanding of differences among traditional religions.

World Religions: Beliefs and Daily Life (HRF30): Overall Expectations:

Exploring Religious Beliefs: Compare and contrast the rituals and practices of various religions.

Critically examine the roles assigned to women by different religious traditions.

Exploring Festivals, Celebrations, and Memorialisations: Identify and describe the observances associated with major festivals and celebrations of various religions.

Exploring Milestones of Life: Identify the main stages of individual human development as perceived in various cultures and religious traditions (e.g., marriage and death).

Online Resources (All websites cited are from March, 2009)

Jewish Community Relations Council of Greater Boston

<http://www.jcrcboston.org/focus/strength/ethiopian-jewry/background-who-are-the.html>

Jewish Virtual Library

<http://www.jewishvirtuallibrary.org/jsource/Judaism/ejhist.html>

Israel Association for Ethiopian Jews

http://www.iaej.org.il/pages/our_projects.htm

Jewish Ethiopia

<http://haruth.com/jw/JewsEthiopia.html>

North American Conference on Ethiopian Jewry

<http://www.nacoej.org/index.html>

Struggle to Save Ethiopian Jewry

<http://www.ssej.org/index.html>

Filmsite

<http://www.filmsite.org/melodramafilms.html>