

Periphery

Educator Activities, Prompts and Materials

Public Schools: Grade 9 & 10

Integrated Arts, Media Arts, Visual Arts,
English, Dance

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About Periphery

Periphery is a photographic and film exhibition created in partnership by No Silence on Race (NSOR) and the Ontario Jewish Archives (OJA). *Periphery* is a short film about ethnic diversity in the Jewish community in Toronto, Canada. Sharing narratives from individuals of multiracial and multiethnic backgrounds, *Periphery* creates space to look, listen, and learn from participants as they share their experiences and explore ideas of representation, intersectionality, ethnicity, race, and sexuality. *Periphery* invites us to appreciate the richness of Jewish identity and cultural expression while illustrating the feeling of grappling to belong. The film and portraits draw our attention inwards and invites us to examine how we foster and support a broader and richer view of the Jewish community.

The *Periphery Curriculum* is an extension of *Periphery*, drawing on the photographs, interviews, and film to create, workshop, and disseminate curriculum guides for grades 8-12 within the Jewish Day School system and the local public school system (TDSB, PDSB, YRDSB), as well as content suitable for distribution within the general Jewish and non-Jewish populations across Canada and the United States. Through learning about Jewish communities in Canada, students will explore their own identities and engage in dialogue about the complexities of identity and belonging while deconstructing stereotypical tropes associated with Jewish people.

No Silence on Race is a non-profit dedicated to building Jewish communities by and for Jews of Colour in Canada through arts, culture, education and advocacy. Connect with us at www.nosilenceonrace.ca

The Ontario Jewish Archives (OJA) is the largest repository of Jewish life in Canada. Through exhibitions, programs, research assistance, and walking tours, the OJA tells the stories of Ontario's Jewish community. You can find us online at www.ontariojewisharchives.org

Facing History and Ourselves uses lessons of history to challenge teachers and their students to stand up to bigotry and hate. Our unique approach integrates civics, equity, and social-emotional learning with core academic content to help middle and high school educators lead and engage students in rigorous explorations of diverse topics including identity, prejudice, racism, history, legacy, and current events.

Facing History is pleased to be a partner on this project and act as consultants on the development of this curriculum.

About This Guide

This guide provides material to prepare students to watch clips from *Periphery, the Extended Series* as well as materials to explore key themes in greater depth after watching the video. Through learning about Jewish communities in Canada, students will explore their own identities and engage in dialogue about the complexities of identity and belonging while deconstructing stereotypical tropes associated with Jewish people.

In addition to the lessons found in this package, we have also included a teacher's guide entitled *Into to Judaism*, the worksheets required for the pre/post screening activities, and a glossary of terms to equip both teachers and students with the correct language to engage in dialogue and learn about the Jewish community. These can be found at the end of this package as appendices.

Ontario High School Curriculum Connections

**In addition to these connections, our pedagogy is rooted from a culturally responsive lens. Our focus is to utilize students' understanding of their identities as a foundation for critical understanding to learn about diversity, race, ethnicity and identity to facilitate responsible citizenship. These resources reflect the critical analysis process outlined in the Ontario curriculum. (See: [The Critical Analysis Process](#))*

These lessons are tied to the following strands of the Ontario high school curriculum:

Integrated Arts (Grade 9 & 10)

B3.1 Describe how creating, presenting, and analyzing a variety of art works has affected their personal values and their awareness of the values of their community and culture and those of other cultures

B3.2 Demonstrate an understanding of how exploring the arts has affected their perception and understanding of Canadian identity

Media Arts (Grade 10)

B.1.1 Identify and describe their initial responses to media art works using various strategies and modes of communication

B1.2 Identify and describe, on the basis of exploration, the aesthetic and technical features of a contemporary media art work, and describe how the artist has combined these features to create a unified work

B1.3 Use the critical analysis process to assess the effectiveness of media art works in communicating a message or expressing an emotion, and describe how their assessment of the works has evolved throughout the critical analysis process

B2.3 Identify and describe ways in which media art works can influence community or societal values

B2.5 Describe how the process of critically analysing media art works has affected their understanding of the values of other cultures and communities

Visual Arts (Grade 9 & 10)

B.2.3 Identify and describe ways in which creating and/or analysing art works has affected their personal identity and values (e.g., with reference to their self-concept, their awareness of stereotypes, their approach to fashion, their attitudes towards objects associated with particular cultural groups, their ability to express their emotions)

English (Grade 9 & 10)

1.8 Oral communication (grade 9) Identify the perspectives and/or biases evident in simple oral texts and some teacher-selected complex texts and comment on any questions they may raise about beliefs, values, and identity

(Grade 10) Identify and analyse the perspectives and/or biases evident in texts, including increasingly complex texts, and comment on any questions they may raise about beliefs, values, identity, and power

Dance (Grade 9 & 10)

C2.2 Identify and describe ways in which choreographers and performers use or have used dance to address social and environmental issues (e.g., identify issues raised in Danny Grossman's 1981 work *Endangered Species* and discuss their relevance to society today; describe how Isabel Croxatto's *Revolution of the Butterflies* highlights the urgent need to protect and restore the environment)

Learning Aims

At the end of these lessons, students will:

1. Have a greater awareness and understanding about who Jewish people are and the ethnic diversity within Jewish communities

2. Possess a stronger framework for understanding the complexities of intersectional identity, using their identities as a foundation
3. Understand the difference between individual and group identity with a focus on belonging and recognition
4. Understand their role in creating inclusive classrooms and spaces in society

Topics this lesson explores: Identity, ethnicity, belonging, recognition, acceptance, dance, spoken word, antisemitism, social justice and civic engagement

Framing Activities (It is strongly suggested to engage with at least one)

1. Make space for a productive and respectful conversation through [contracting](#) with your students. (20 minutes)
2. Consider reading [Unknown Poem by Beth Strano](#) with your students and asking them which line(s) resonate with them as a starting point for them to generate ideas on what they need in the classroom space. (6 minutes)
3. Take the opportunity to frame the lesson on Periphery by reading the poem [What Do We Do with a Difference? By James Berry](#) and working with your classroom to define *diversity* and *intradiversity*. The key is to ensure students understand diversity as multifaceted. Consider your approach to this exercise and whether you want to provide the definition to the class or engage your students in defining it collectively. Use the corresponding handout. (15 minutes; this activity can be revisited at the end of the session)

Screening Prompts & Activities

If you are teaching this unit in an online format, consider engaging the online room by encouraging students to post comments in the chat (jamboard, mentimeter) about words or phrases that come up in the segment that they are curious about. It may be advisable to establish parameters around the kinds of comments that are appropriate when learning about cultures outside of our own. The intention of this exercise is to get students actively engaging with media content.

Depending on how much time you have to teach this lesson, select a topic(s) you would like to explore in greater depth and have students watch specific clips and engage with the connected prompts. Each set indicates how long the video and prompt will require.

Topic One: Hyphenated Identities

Video: Hyphenated Identities, *Asha, Devyani and Nobu* (7:41 min.)

Curriculum Topics: Integrated Arts, English, Media Arts



<https://vimeo.com/702981459/70d30d877a>

Pre-Screening Option 1 (strongly suggested): Intro to Judaism (15 minutes)

Before screening *Periphery*, discuss the students' understanding of Judaism and Jewish people in Canada and globally. *Refer to Intro to Judaism for content to guide this discussion.*

Teacher Prompts:

- What is Judaism? A faith? A culture? An ethnicity? A peoplehood?
- What do you already know about Judaism and Jewish people? Which of these are stereotypes, myths and assumptions?
- Where do Jewish people live?

Pre-Screening Option 2: Community Building (20 minutes)

What is your story? If someone were to interview you and ask you about your upbringing and culture, what would you say?

Pair students off and have them interview each other (practicing active listening).

Consider the following instructions for interviews:

1. Put students into groups of 3.
2. Person #1- Answer the question 'What is your story?'. They have 3 minutes to speak; describe it, tell a story, speak in a stream-of-consciousness. The key is to talk nonstop.
3. While Person #1 is speaking, Person #2 & #3 will take point-form notes, collect important words/phrases, draw images that reflect the speaking. The key is to write non-stop. If students struggle with writing/note taking, they can draw images or use the Voice Typing Tool on Google Documents to transcribe.
4. After 3 minutes, Person #2 and #3 give their sheets to Person #1. This will become Person #1's inspiration, if they need it, for their artwork.
5. Repeat this process for Person #2 and Person #3. (10 minutes)

Create an artistic representation of "your story" (i.e. draw the cover to a book about your life, write a poem/song, etc.) (10 minutes)

Pre-Screening Activity Option 3: Belonging (10 minutes)

This exercise can be completed both before and after screening *Hyphenated Identities*

Belonging is something we all grapple with over the course of our lives. We seek a sense of belonging across racial identity, cultural, gender, language, orientation and many other identity factors. Consider whether this activity should be done privately in a journal or collectively as a class on paper, a board, or Google Jamboard if you are facilitating online:

- I feel like I belong when...
- I don't feel like I belong when..

Revisit this question after screening the film. How did their responses to these prompts change as they heard from the interviewees in *Periphery*? How did it expand their thinking of belonging and the importance of belonging?

Post-Screening Discussion (25 minutes)

Teacher Prompts:

- What assumptions did you have about Jewish people before watching clips of *Periphery* that have changed after watching the film?
- What role can you play in the classroom and beyond to ensure all of your classmates feel included and appreciated?

- In the film, Asha says: *“There are times where you feel like an imposter because you don’t embody what people expect you to look like or be like...they are instantly going to question or disregard your identity a lot of the time.”*
- What does it mean to feel like an imposter? Have you ever felt that way?
- Why might Asha’s hyphenated identities contribute to her feeling like an imposter?

Topic Two: Dance & Imagery on the Periphery

Video: Dance & Imagery on the periphery, *Fabio & Maxine* (5:34 min.)

Curriculum Topics: Dance, Media Arts, Integrated Arts, Visual Arts, English



<https://vimeo.com/703053101/d1abfc8dff>

Pre-Screening Activity: Working Definition (20 minutes)

What does Periphery mean? Before watching clips from *Periphery*, develop a working definition of this word, which you will revisit after viewing the film. (5 minutes)

After watching the film, how does your definition of *Periphery* change?

As a class, brainstorm a new definition collectively that encompasses as many students' POV. (15 minutes)

Post-Screening Discussion (15 minutes)

Teacher Prompts:

- Take a moment to write a few initial thoughts about this video. What feelings, words and questions did it elicit for you?
- After watching this clip, choose 2 moments that use dance, movement or animation to express an idea. Describe the moment you chose and the significance of it.

- What is your interpretation of Maxine’s statement: “all of the nutrients that the tree is absorbing, isn’t paying attention to where this borderline is. So, you have things from all around from these different places nourishing this one tree and that makes it very difficult to say that it belongs to one thing, it belongs to another, it’s of one place or of another, and I think the same can be said about any living thing.”
- From your interpretation, what is the significance of the use of trees and nature throughout the segment?
- What images are used to convey the periphery and why do you think these choices were made?

Topic Three: Unpacking the Periphery

Video: Unpacking the Periphery, *Akilah* (5:04 min.)

Curriculum Topics: English, Media Arts, Integrated Arts, Visual Arts



<https://vimeo.com/703061943/e438d5458a>

Pre-Screening Activity: Working Definition (5-10 minutes)

What does Periphery mean? Before watching clips from Periphery, write your own definition of this word which you will revisit after viewing the film.

Post-Screening Discussion (15-20 minutes)

Teacher Prompts:

- After watching the film, how does your definition of Periphery change?
- What themes and issues are Akilah exploring in her spoken word?

Topic Four: Immigrating to Canada

Video: Immigrating to Canada, *Fabio* (5:04 min.)

Curriculum Topics: Dance, English, Media Arts, Integrated Arts, Visual Arts



<https://vimeo.com/702993535/92789090e3>

Post Screening Discussion (15 minutes)

In the film, Fabio talks about experiencing a lot of fear in Brazil as a child and in his youth. Fabio says he was: *Afraid of people, afraid to enter stores, ask for services, afraid to walk in the streets.* Fabio further states that this put him in a place of *constant self-protection.*

Teacher Prompts:

- Fabio talks about the fear he experienced throughout his life in Brazil. What kind of fear(s) do you hear Fabio referring to? How might they impact the way he makes choices and interacts with the world? How do Fabio's words resonate with you and/or challenge you?
- Take a look at Fabio and his partner Andre's portrait. What do you see when you look at their portrait? What message are they presenting?
- What is one question you would ask Fabio about his life if you had the opportunity?

Culminating Activities

Moving Beyond the Classroom: Social Justice in our everyday life

Culminating Prompts & Discussion (20-25 minutes)

- Now that you've watched a few videos from Periphery, The Extended Series, how do we bring the lessons of each video into our everyday life? How does what you've watched connect to, extend, or challenge your understanding of Jewish identity? Of Jewish diversity?
- The motto connected to the Toronto coat of arms is 'Diversity our Strength', how do these videos help us understand the importance of embracing diversity in our society?
- Re-write your definition of diversity and intra-diversity after viewing the video clips. How have your definitions changed?
- What role can you play in your communities (classrooms, community groups) to ensure all of your peers feel included and accepted?



Periphery

THE ONTARIO JEWISH ARCHIVES and NO SILENCE ON RACE Present PERIPHERY a film by SARA YACOBI-HARRIS,
Cinematography by MARCUS ARMSTRONG, Edited by MARCUS ARMSTRONG, Music by NOAH SHUFUTINKSY (WESTSIDE
GRAVY),RENA BRANSON, MARNI LOFFMAN and KEVIN SPORT, Animation by VERONICA ROGERS, Still photography by LIAT AHARONI

Intro to Judaism

Resilience and Power on the Margins:
Culturally responsive curriculum to
combat antisemitism and racism through
the lens of Jews of Colour in Canada

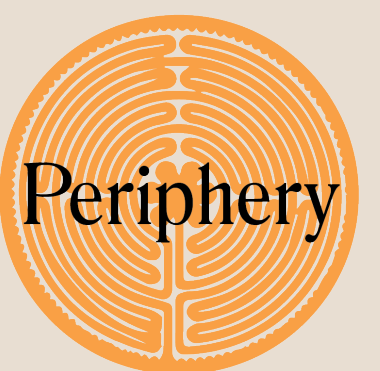




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Periphery

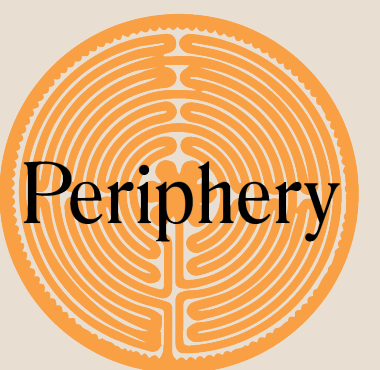
Intro to Judaism

Jewish Diversity: Race, Ethnicity, Whiteness

Jewish History in Ontario

Antisemitism in Canada

Additional Resources



Purpose of this Deck

The WHAT

This presentation is designed for teachers to introduce students to Judaism, diversity within the Jewish community, Jewish history in Canada, and antisemitism in Canada.

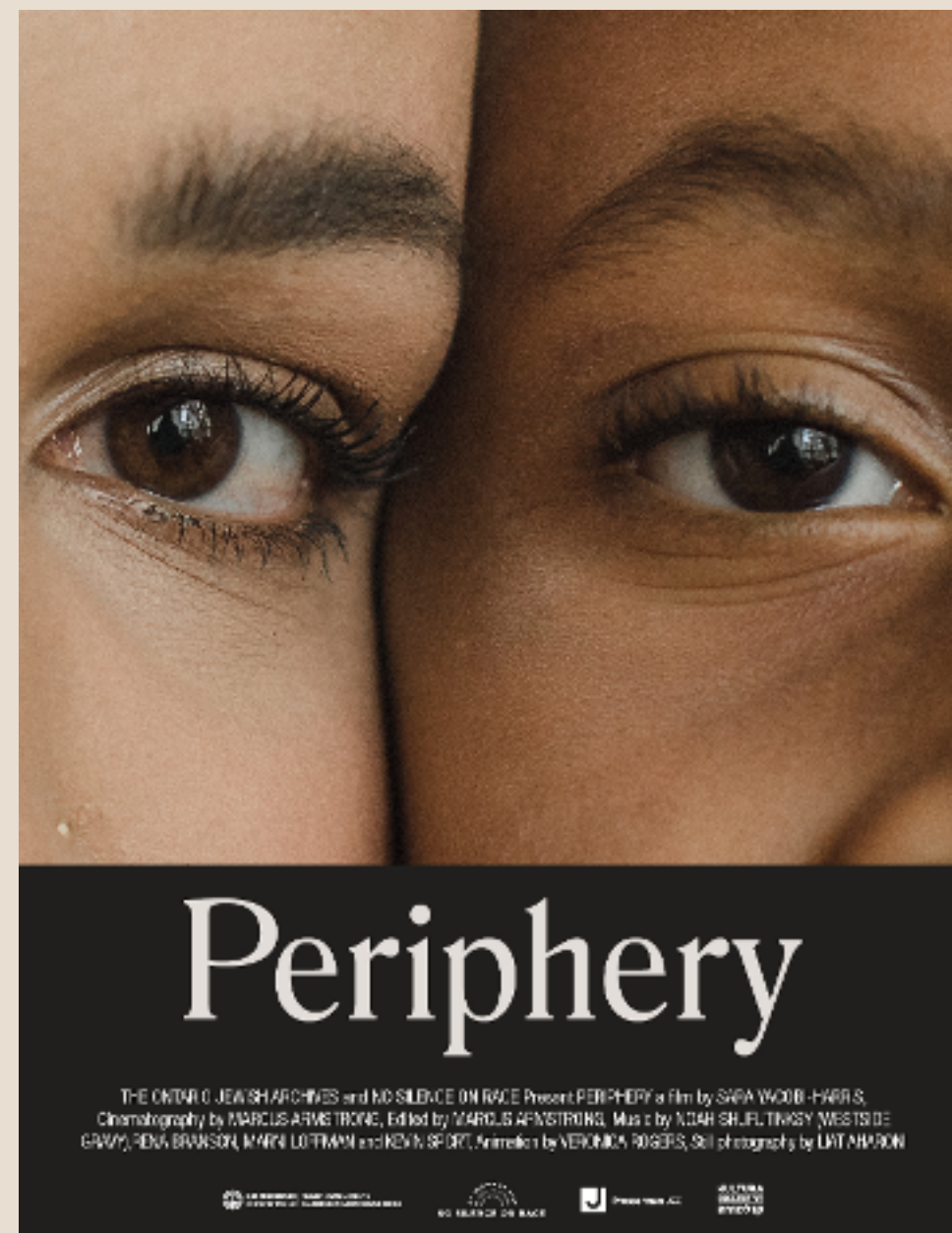
This presentation is NOT all encompassing. We provide an overview of complex and nuanced concepts as a foundation for further learning

The HOW

Create a space to dispel myths. Consider creating space for students to anonymously ask questions about Judaism to use as a basis for beginning or furthering conversation

Consider bringing in a guest facilitator to assist with answering questions about Judaism

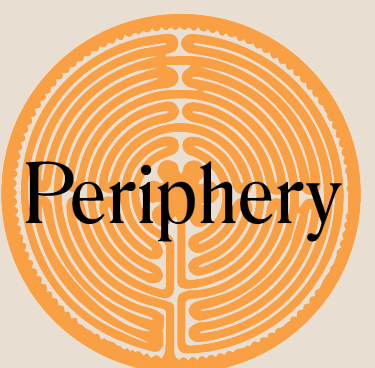




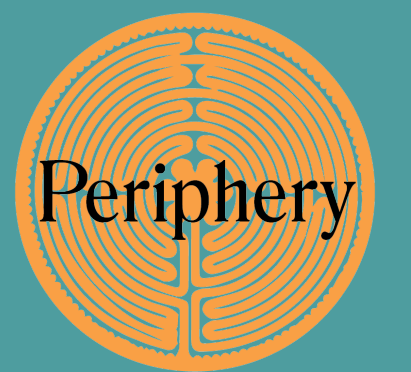
Periphery is a short film and portrait series is about ethnic diversity in the Jewish community in Canada. Through dance, poetry, and personal narratives, 10 Jews of Black/African, Korean, Iraqi, Indian, and South American ancestry challenge perceptions of who is a Jew.



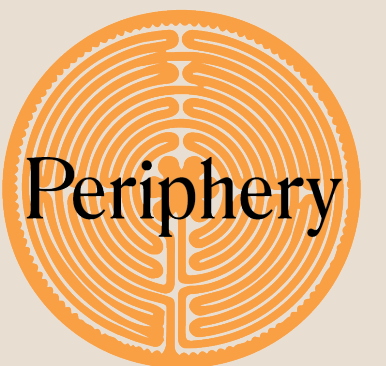
Periphery, The Extended Series includes 9 videos with associated curriculum lessons. The content supports students and viewers delve into participants' stories and explore topics such as intersectional identity, Jewish identity, race, antisemitism, multiculturalism in Canada and social justice.



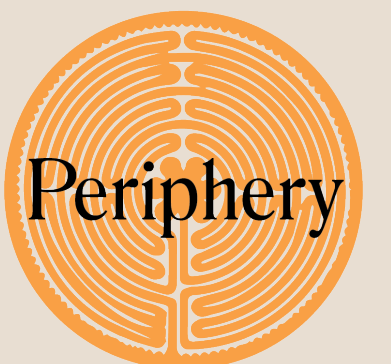
Why are we talking about Jewish Diversity?



Antisemitism is perpetuated through myths and stereotypes. A lack of understanding of who Jewish people actually are perpetuates false narratives. Talking about diversity can change this.



Appreciating intersectionality within Judaism builds relationships across communities. It brings us closer together.



Intro to Judaism

Everyone's personal experience and relationship to their Jewish identity and to G-d and Torah and to the Jewish community is their own.

- Maxine (Periphery Participant)



Judaism: The Religion

Judaism is the **oldest** of the major **monotheistic religions** (Judaism, Christianity, and Islam).

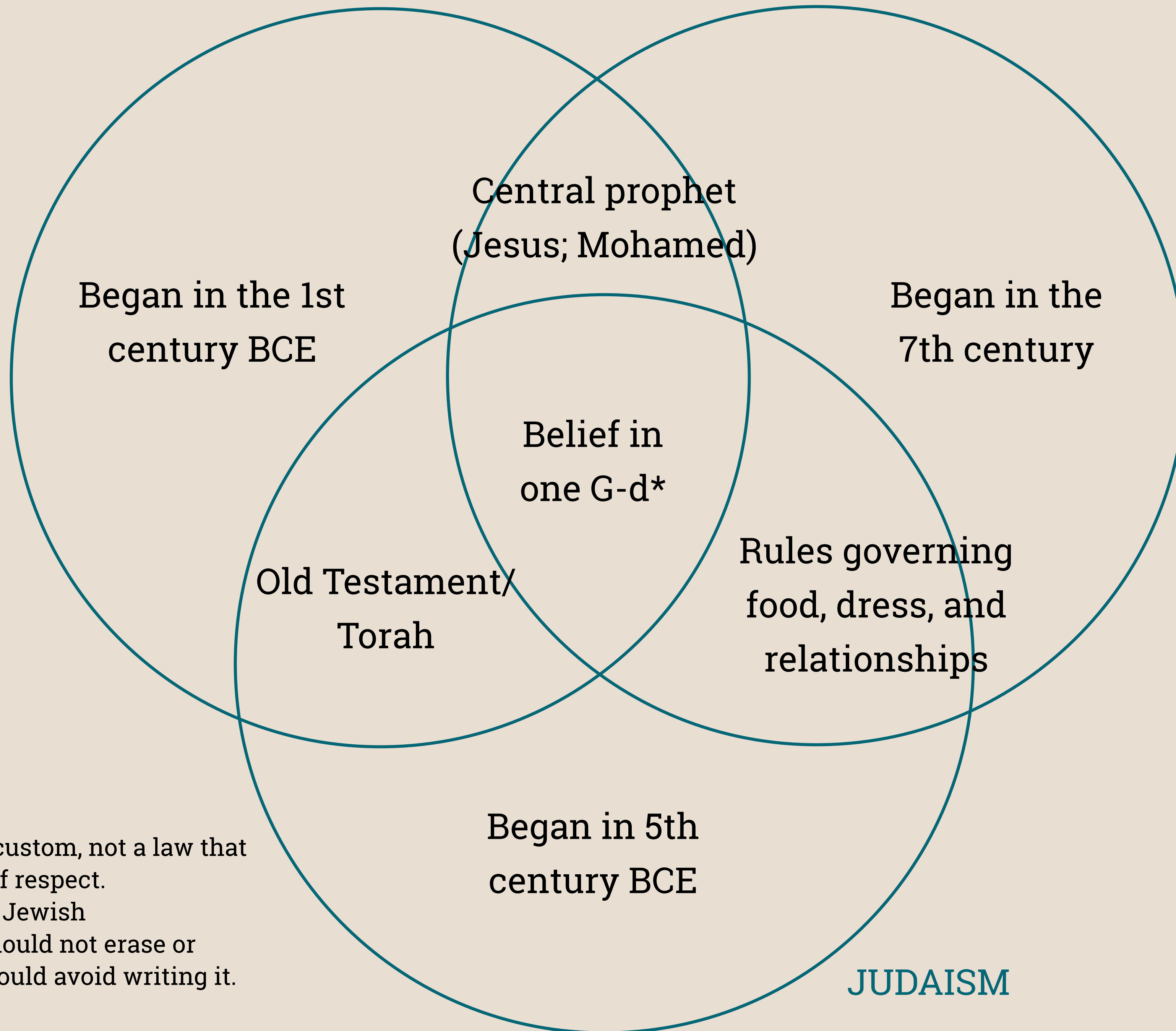
Judaism is considered an **ethno-religion**: Jewish people as an ethnic group are linked by a religious tradition.

There are about **14-15 million** Jews worldwide.

They are less than **0.2%** of the global population; Christians are roughly 30% and Muslims are 24%.



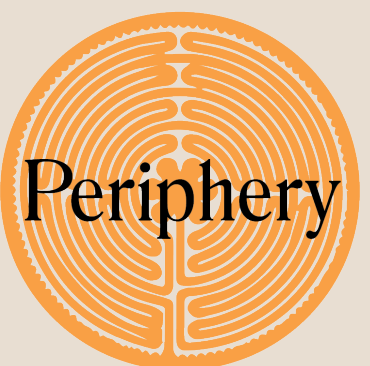
CHRISTIANITY



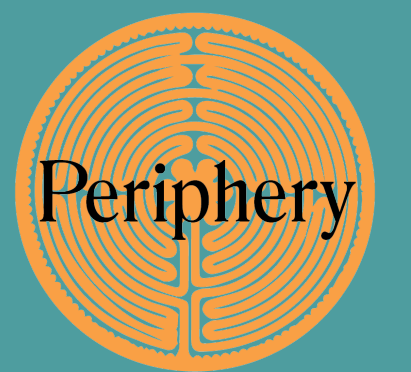
ISLAM

JUDAISM

*G-d denotes "God". It is a custom, not a law that some believe to be a sign of respect. According to the medieval Jewish commentator, Rashi, we should not erase or destroy G-d's name and should avoid writing it.



These are few Jewish religious practices...





Shabbat

Shabbat (pronounced "SHAH-baht") is the Jewish day of rest. It takes place every week from Friday at sundown till Saturday sundown.

Jews often gather together with their families and communities on this day and celebrate the end of the week. They bless candles, wine, and bread before enjoying a meal together.

Synagogue

A Jewish house of worship is called a "Synagogue". They differ based on denomination and geography.

Jewish services are led by a "Rabbi" who reads from the Old Testament, which is called the "Torah".

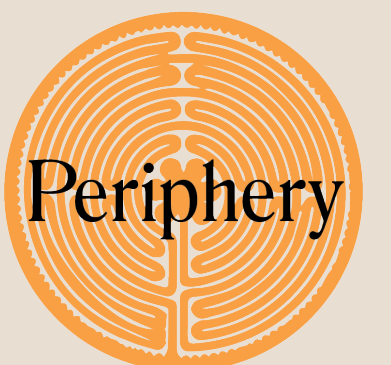




Yom Kippur

Yom Kippur ("Yo-m Kee-pour") also called the Day of Atonement is the most important holiday in the Jewish calendar. On this day, Jews seek forgiveness from G-d and from the people in their lives they have transgressed.

Jews typically fast from sundown till sundown and attend services at the synagogue where the shofar (seen left) is blown to signal the end of the fast.

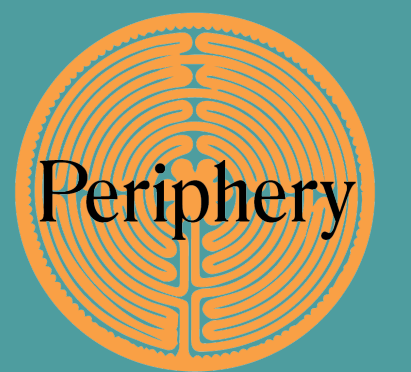


Discussing and interpreting Jewish religious texts and customs are part of the tradition...



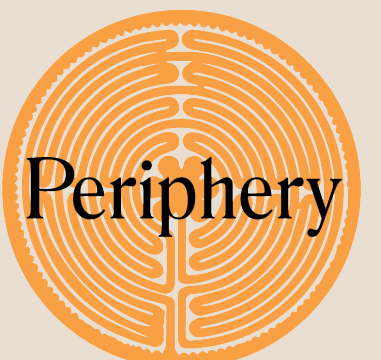
Fiddler on the Roof shows it best. [Click here to watch this scene.](#)

...this has lead to several denominations of Judaism



Jewish Denominations

<p style="text-align: center;">ORTHODOX</p> <p>Strict adherence to traditional understanding of Jewish law.</p> <p>MODERN ORTHODOX: Synthesis of Jewish law with secular world.</p> <p>CHASSIDIC AND HAREDI: Follows interpretation of Jewish Law of a particular line of rabbis. Often live in communities and adhere to strict dress (e.g. men wear black suits and black hats)</p>	<p style="text-align: center;">CONSERVATIVE</p> <p>Committed to Jewish law, but also to adapting it for modern circumstances.</p> <p>Believes that multiple opinions on matters of law can be accurate.</p>	<p style="text-align: center;">RECONSTRUCTIONIST</p> <p>Liberal tradition that views Judaism as an evolving civilization grounded in peoplehood, where Jews in every period are shaping Judaism.</p>
<p style="text-align: center;">REFORM</p> <p>The largest denomination in North America. A liberal stream that emphasizes ethical traditions and personal choice in matters of Jewish law and ritual observance.</p>	<p style="text-align: center;">HUMANISTIC</p> <p>Belief in creating a meaningful Jewish life free from supernatural authority.</p> <p>Celebration of Jewish culture/identity with adherence to humanistic values.</p>	<p style="text-align: center;">NO DENOMINATION</p> <p>Some Jews don't belong to any of these denominations and may practice Judaism as a culture with little or no religious observance OR they may practice outside of the official denominational bounds.</p>



Some Jews experience their Judaism as:

Religious

Spiritual

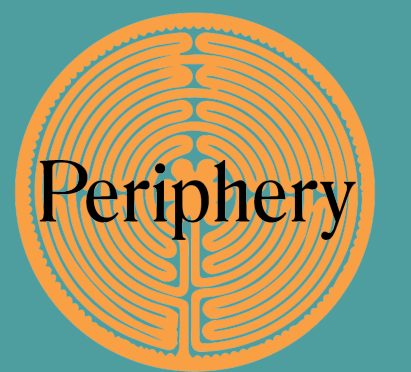
Cultural

Ethnic

Ancestral or Familial and/or invoking a sense of

Peoplehood or

Community.



Judaism is...

Religion

e.g.
Torah
Ritual
Shabbat
Jewish Law
Denominations

Culture

e.g.
Food
Music
Values
Clothing
Literature
Mentality

Ethnicity

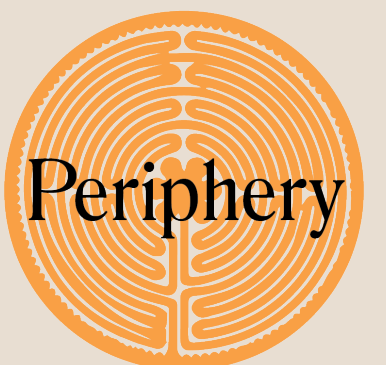
e.g.
Ashkenazi
Bene Israel
Beta Israel
Jewpanese
Mizrahi
Sephardic

Language

e.g.
Hebrew
Aramaic
Amharic
Yiddish
Ladino

Peoplehood

e.g.
Shared responsibility to
take care of fellow Jews,
ensuring each other's
safety and wellbeing.



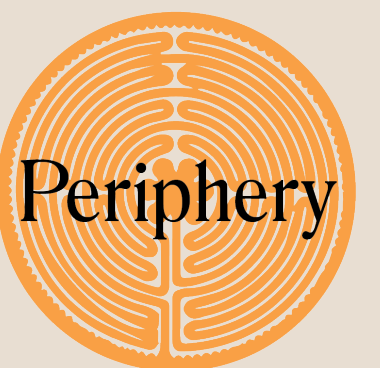
Jewish People, Race, and Whiteness

Let's challenge this idea that there's only one voice speaking for Jews...and dispel this myth that there's only one way to be Jewish.

-Nobu (Periphery Participant)



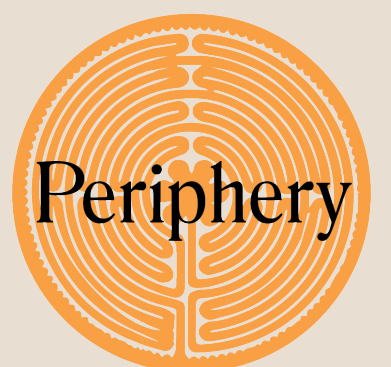
There are multiple perspectives about whether or not Jews identify as white. It's important to understand how identity and antisemitism may impact how a Jewish person considers their own identity in relation to whiteness.



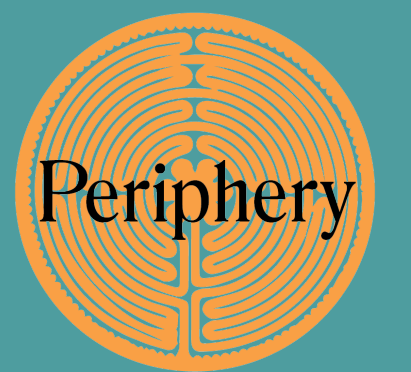
Jewish people are considered an ethnic group. This ethnic group is subdivided by where Jewish people have settled across the globe.

Many Jews benefit from aspects of White passing privilege due to their appearance, however this does not mean that Jewish people do not experience being targeted by hate and antisemitism.

White supremacist groups do not consider Jewish people White (regardless of their skin colour or heritage). In Nazi Germany, for example, Jews were deemed an inferior race, as a way to justify their extermination.



Here's a glance at a few of the ethnic groups that belong to the Jewish People...



Ashkenazi Jews

Ashkenazi Jews settled in Central and Eastern Europe. They make up 80% of Jewish people today.

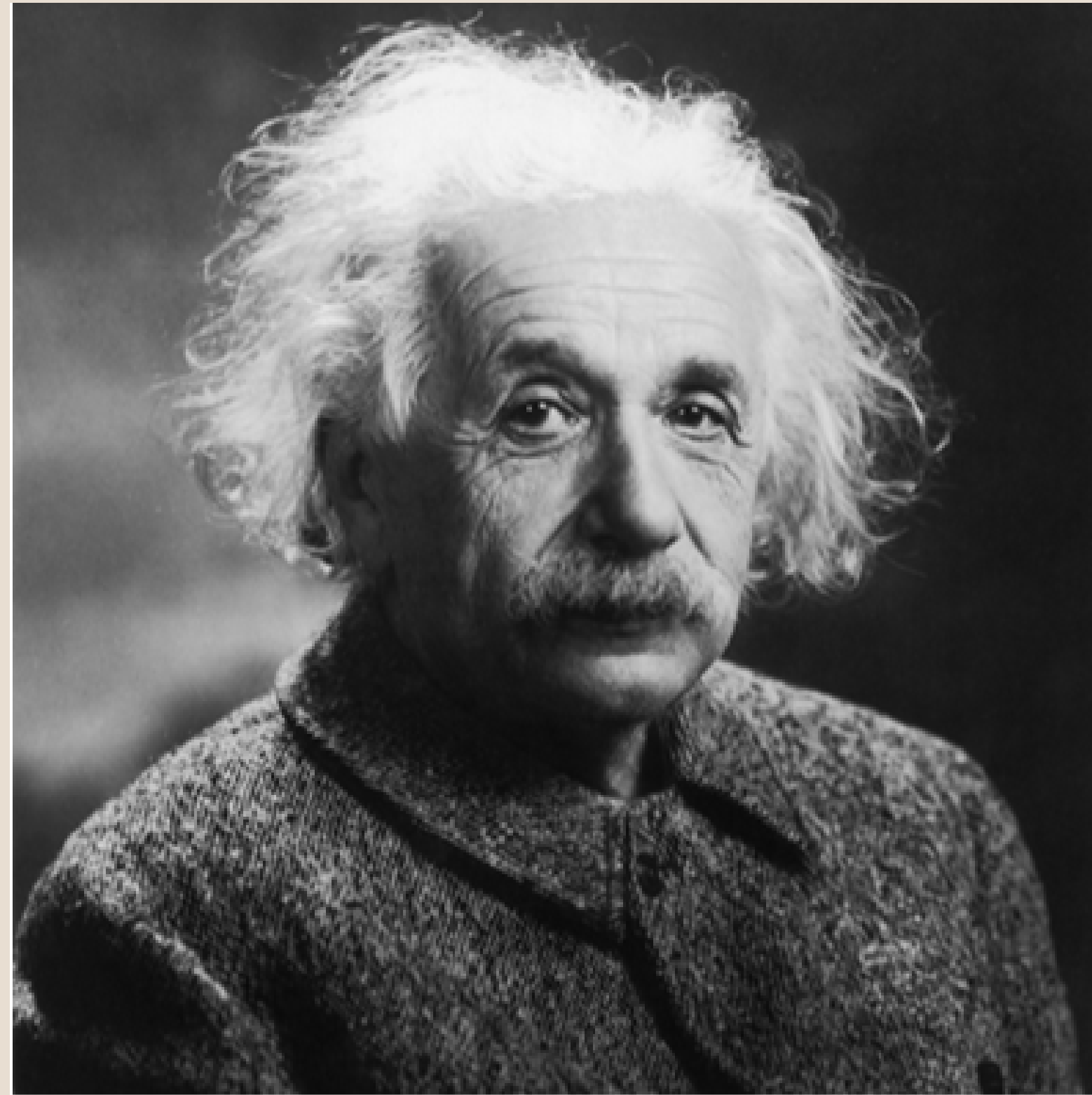
Up until the Holocaust, many of them spoke Yiddish (a language combining a language combining elements of Hebrew, German, and Slavic languages, and written in Hebrew characters).





Scarlett Johansson is of Polish and Russian Jewish Ashkenazi heritage.

Photo: Gage Skidmore via [Wikimedia Commons](#).



Albert Einstein was born into an Ashkenazi family in the German empire.

Photo: MPI/Getty Images, sourced from [biography.com](#)



Chassidic men on street in Borough Park, New York City, 2013. *Photo: Adam Jones via [Wikimedia Commons](#).*

Sephardic Jews

Sephardic Jews are from the Iberian peninsula (Portugal and Spain). During the Spanish Inquisition (1492), facing forced conversion or even death, many Sephardic Jews fled, settling in North Africa, France, the Netherlands, Italy, and the Balkans.

Traditionally, they spoke Ladino, a language containing elements of Hebrew, Portuguese, Arabic, and Balkan languages.





Altaras-Zevulun, a Turkish-Jewish wedding in Istanbul, at the Zülfaris Synagogue, June 3, 1950) *Photo: Nesi Altaras.*



Sephardi Jewish couple from Sarajevo in traditional clothing, ca. 1900. *Photo: public domain via [Wikimedia Commons](#).*

Mizrahi Jews

Mizrahi Jews are Jewish people from North Africa and the Middle East. This includes Modern Iraq (Babylonia), Iran (Persia), Yemen and Syria.

Also included are Bukharian Jews who are from the territory in Central Asia that is today demarcated by the independent states of Uzbekistan and Tajikistan. Bukharian Jews speak a form of Judeo-Farsi and like many Mizrahi communities, their cultural traditions are also informed by neighboring ethnic groups they have historically lived among.





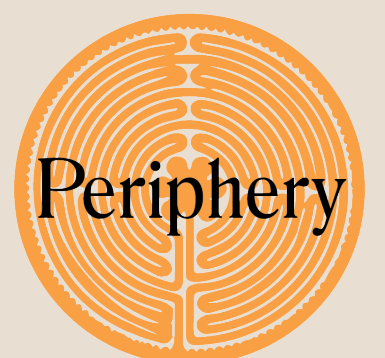
Yemenite Henna Wedding Ceremony (Smadar Tsubari)



Bukharan Jewish dance performed in Jerusalem by members of the Rina Nikova ballet school, 1946. *Photo: Public domain via Wikimedia Commons.*



Daniel Sourani from Periphery, Iraqi-Canadian. Photo by Liat Aharoni. Courtesy of Ontario Jewish Archives.

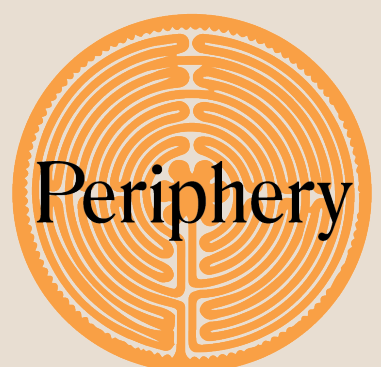


Beta Israel (House of Israel)

Beta Israel is the term used to describe Jewish people of Ethiopian descent. Until the mid 20th century, Ethiopian Jews lived in complete isolation from other Jews around the globe. Early Beta Israel communities were scattered across the country they came back together around the 14th and 15th century.

The Beta Israel have a Bible and a prayer book written in Ge'ez, an ancient Ethiopian language. They have a history of preservation and adherence to Jewish traditions. They celebrate a unique holiday called Sigd that occurs every year 50 days after Yom Kippur (the holiest year in the Jewish calendar).

The majority of Ethiopian Jews now reside in Israel (approx 150,000) with an estimated few thousand still in Ethiopia awaiting migration to Israel





Sarah from Periphery. Ethiopian-Canadian. Photo by Liat Aharoni. Courtesy of Ontario Jewish Archives.

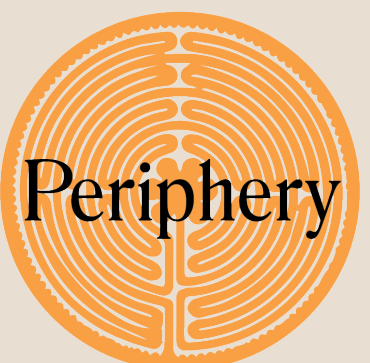


Members of the Israeli Ethiopian community pray during a ceremony marking the Ethiopian Jewish holiday of Sigd, Jerusalem, Nov. 27, 2019. Photo: Reuters / Corinna Kern

Bene Israel (Children of Israel)

Bene Israel is the term used to describe one of the oldest and largest of 3 Indian Jewish populations. The other two are Cochin Jews and the Baghdadi. Over the centuries, the “Bene” Israel (as they spell it in India) lost touch with mainstream Judaism and survived with just oral traditions handed down from one generation to the next. Therefore, they only followed the holidays and rituals that were established prior to the destruction of the First Temple.

Congregation BINA in Toronto was founded to serve the needs of the Indian Jewish community upon their arrival in Toronto in the 1960s.





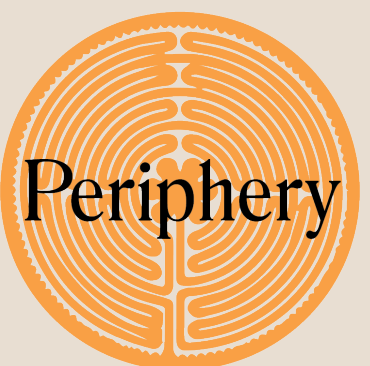
Lishai Peele, author. Lishai is of mixed Askenazi-Bene Israel & Israeli heritage. Photo: Lishai Peele.



Esther David, Author & Artist. Photo: Dinesh Shukla



Ariella Daniels, Periphery. Photo by Liat Aharoni. Courtesy of Ontario Jewish Archives.



Periphery

Mountain Jews (Kavkazi Jews)

Mountain Jews, also known as Kavkazi Jews, are of eastern and northern caucasus region including Azerbaijan, Chechnya, Dagestan, Karachay-Cherkessia, Kabardino-Balkaria. They are one of the oldest ethnic groups in the Caucasus and Dagestan.

The Mountain Jewish dialect is known as Jewish Tat. This dialect, which acquired the status of an independent language in Soviet times, was the basis for literacy and a literature in the past.

Prior to the Second World War, the majority of Mountain Jews lived in cities and spoke Russian. For this and other reasons (including the Soviet policy restricting the use of ethnic languages), the Mountain Jews stopped using the Tat language for school instruction and instead used only Russian. The Mountain Jews have preserved very little written history, passing knowledge and teachings orally from generation to generation.



Group of men praying at the Museum of Mountain Jews in Red Settlement near Guba, Azerbaijan. Photo: Azerbaijan Tourism Board.

Georgian Jews

Georgian Jews are believed to have appeared in Georgia at least as early as 2600 years ago, as a result of the exile of Jews following the destruction of the 1st and 2nd Temples in Jerusalem. Georgian Jews have their own dialect called Kivrouti. Georgian Jews lived with relative freedom of worship until the 1930s when increased religious repression ensued in the former USSR.

The Georgian Jews spearheaded the Exodus struggle in the Soviet Union. The community collectively authored the 1969 Letter from 18 Jewish Families of Georgia to the Human Rights Commission of the United Nations to make Aliyah to Israel. With the Exodus of the Georgian Jews during the last decades of the 20th century, most of them now live in Israel.



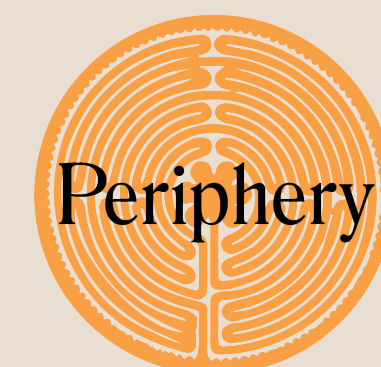


Synagogue in Tbilisi, Georgia, 2007. Photo: David Holt via Wikimedia Commons.



Hannanshvili Family at Pesach Seder in Tbilissi, Georgia, 1924.

Photo: Beit Hatfutsot, Museum of the Jewish People. The Oster Visual Documentation Center. Courtesy of Luba Danielov, Israel



Converting to Judaism

Jewish Converts sometimes called "Jews by Choice", refers to people who are not born into a Jewish family and that convert to Judaism.

This process can look differently for each person who embarks on the journey of conversion and can differ based on the religious sect that a convert is entering into (i.e. Orthodox, Conservative, Reform Judaism, etc.)

Conversion can take place at any age or stage of life.

Conversion is a time-intensive process that can take many months or years to complete. In Jewish tradition, once someone converts, their conversion is not discussed unless they choose to raise it themselves.

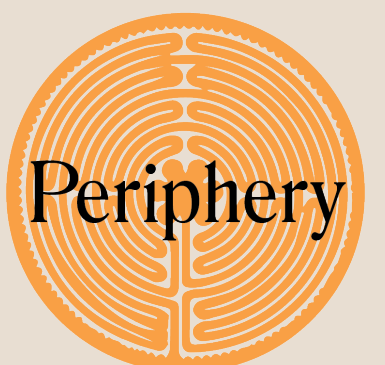


"I am a Jew because I chose to be a Jew . . . Jewish life in Rio was not an easy one. I felt looked at and rejected. Today, as a member of Temple Emanu-El . . . I am welcomed and celebrated."

— Fábio Sena

"I'm attached to a liturgical perspective of the Jewish spirituality, but always in a progressive, diverse and inclusive expression."

— André Sena



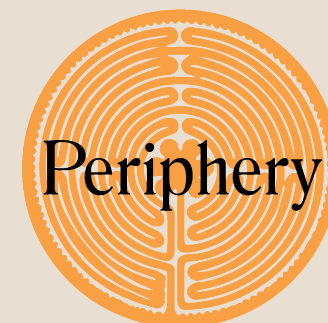
Jews of Colour (JOC) & Multi-Ethnic Jews



Nobu Adilman from Periphery: Ashkenazi Jewish and Japanese

Photo: Liat Aharoni. Courtesy of Ontario Jewish Archives.

The term JOC describes Jewish people with multiple different ethnic heritage including (but not limited to) Indigenous, African American, Chinese American, Ethiopian, Puerto Rican, Arab, Indian, Peruvian, Yemenite, Mizrahi, Sephardi, Ashkenazi, Mixed Heritage, and Jews by choice. (Mckinney-Baldon, (2020)). These individuals could be part of interfaith families, conversion to Judaism, adoption or Jewish parents of differing ethnic heritage. Jewpanese (Japanese/Jewish), Hinju, Jewbu are also names created to combine ethnic groups. It is important to note that JOC is not a widely adopted term, each individual may identify differently depending on their relationship to their distinct identities.



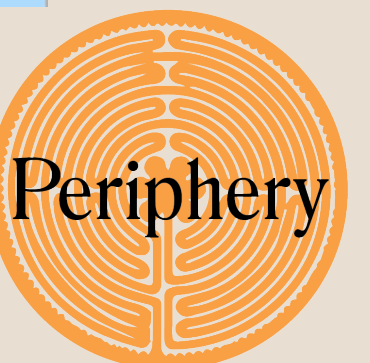
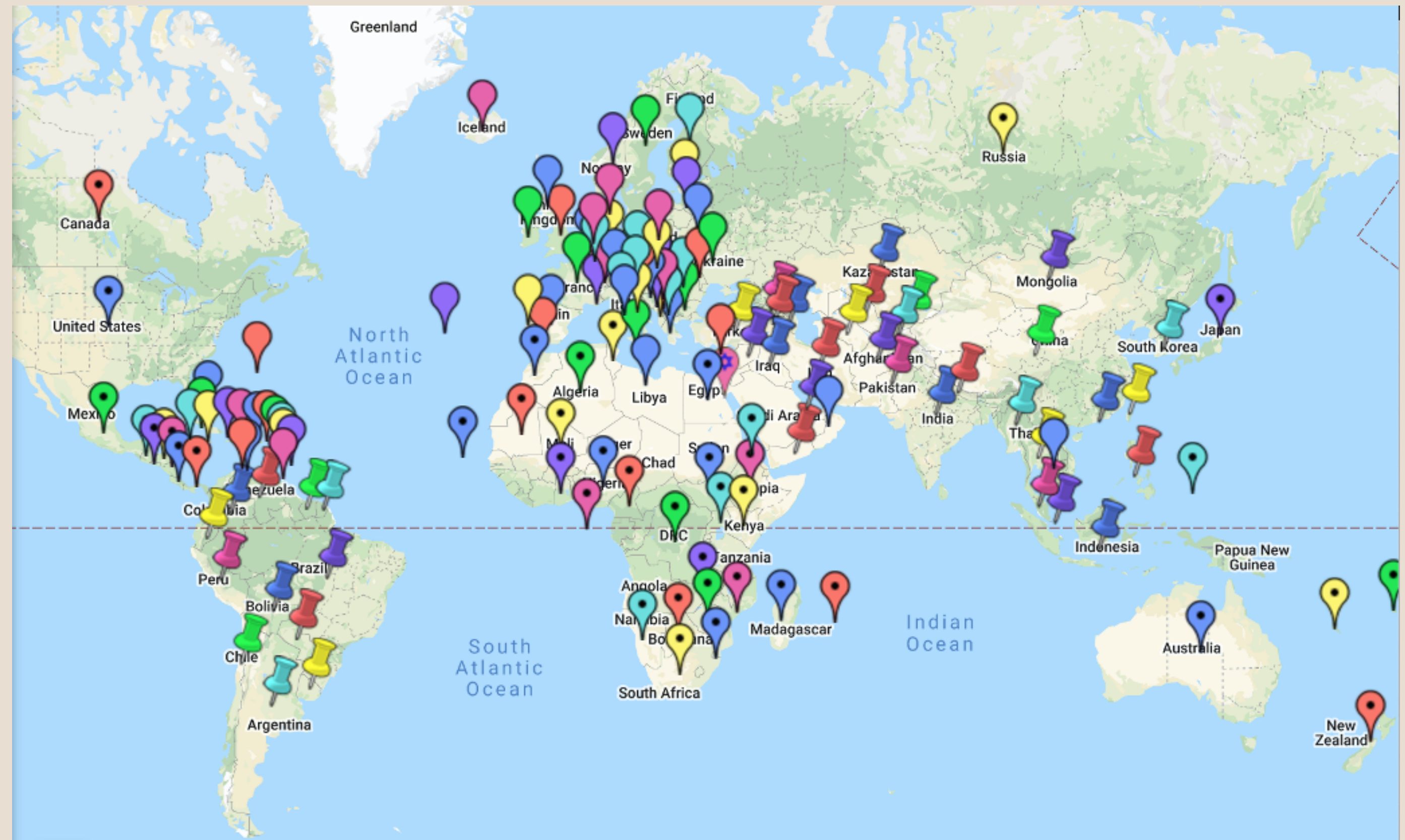
Asha Allen-Silverstein & Sage Pearce from Periphery: Afro-Caribbean & Ashkenazi Jewish
Photo: Liat Aharoni. Courtesy of Ontario Jewish Archives

Virtual Jewish History Tour

Anywhere you see a pin there has been or there currently exists Jewish community or interesting Jewish history to be explored!



[Click here to explore the map](#)



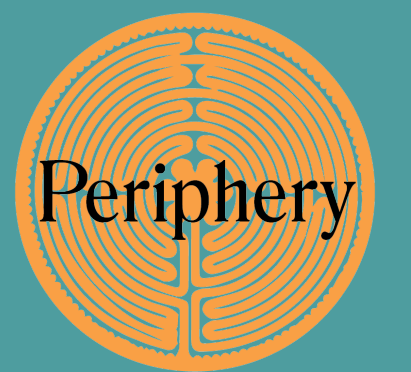
Jewish History in Ontario

People who identify as Jewish come from all different backgrounds; there isn't one "image" and that's what makes being Jewish so unique.

- Sarah (Periphery Participant)



**Today, there are roughly 189,000 Jews in Ontario
and nearly 392,000 Jews in all of Canada.**



PRE WORLD WAR II

1860s

Jewish immigration to Ontario begins. Jews are mostly from Germany, England and the United States. Ontario recorded less than 600 Jews by 1871.

1881

Mass Jewish immigration to Canada from Eastern Europe following the assassination of the Russian Tsar Alexander II. These immigrants were escaping waves of anti-Jewish riots and persecution called the pogroms.

1901 - 1931

Continuation of migration from Eastern Europe. Jewish population in Toronto increases from 3,000 to over 45,000.



Teraulay St., (now Bay Street), Toronto, ca. 1910. Teraulay St. was in the heart of St. John's Ward, the Jewish settlement area of Toronto. Photo: Ontario Jewish Archives.

Areas of Settlement



Trachter's Creamery, Kensington Market, 1925.
Photo: Ontario Jewish Archives.

Toronto

St. John's Ward
Kensington Market
The Junction
The Beaches

Ontario

London, Windsor, Hamilton, Niagara Falls,
Owen Sound, North Bay, Kingston, Belleville,
Sudbury, Kirkland Lake, Thunder Bay, and
more.

WORLD WAR II

1933 - 1945

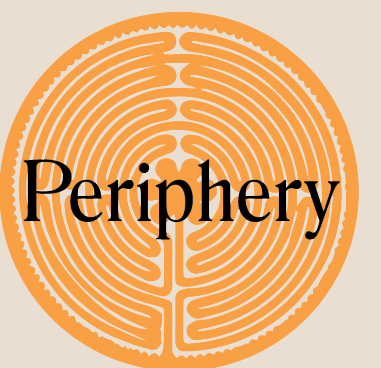
Canada accepted fewer than 5000 Jewish refugees, less than any other Western nation.

In relation to admittance of Jewish refugees to Canada, an immigration official in William Lyon Mackenzie King's government famously uttered the words "none is too many."

Over 17,000 Jewish servicemen and women in Canada enlisted during the Second World War, the most of any ethnic community in Canada. Nearly 500 died in service.

"None is too many"

*- Senior Immigration Official for the
Government of Canada*



WORLD WAR II - 1950s

1947 - 1950

15,000 Jews with sponsors immigrated to Canada.

1950s

Jews in Toronto begin to shed the image of the “inferior” Eastern European Jewish “foreigner” of the early 20th century. Ashkenazi Jews were “becoming” White (albeit White Others), as the Canadian-born, English-speaking children of earlier Jewish immigrants were able to achieve upward social mobility in light of the post-war economic boom.



Jewish immigrants on board the General Sturgis (Halifax, NS), 6 Feb. 1948. Photo: Ontario Jewish Archives

1960s - TODAY

1957 - 1970s

8,053 Jews immigrated from North Africa, including 7,744 Moroccan Jews, 270 Tunisian Jews, and 39 Algerian Jews.

1964 - 1980

First wave of Indian Jewish immigrants arrive in Toronto.

1976 - 1991

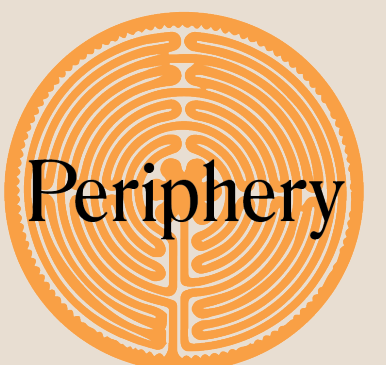
Soweto uprising in South Africa (1976) sparks a large wave of Jewish emigration. 4,100 Jews left South Africa for Canada.

1990s - Today

Jewish immigrant groups have arrived in Canada from Russia and former Soviet Union countries, Israel, Iran and the Middle East, Latin America, and Ethiopia.



For over 40 years, Congregation BINA has been serving Indian Jewish families in the GTA.



Antisemitism in Canada

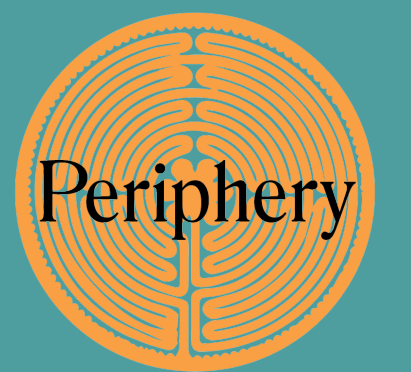
Our parents have uncomfortable conversations with us. One about antisemitism, the hate Jewish people experience

-Ariella (Periphery Participant)



Despite the fact that Jews have integrated into fabric of Canadian society, as an ethnic group they have endured discriminatory practices and hate.

The latter still exists in Canada today.

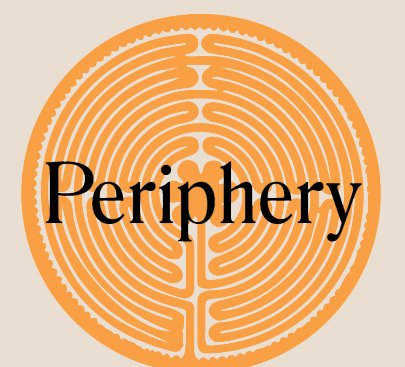


Roots of Antisemitism

For centuries, Jews were persecuted as a minority group whose loyalties were questioned by polytheistic and, later, Christian and Islamic regimes.

Though some ancient societies admired Jewish solidarity, ethics and monotheism, Jews often paid a terrible price for their religious difference and statelessness, as well as for their economic successes, which induced bafflement, envy and outrage among masses of people who felt themselves more deserving*

*Cited from **ADL Antisemitism Uncovered: A Guide to old myths in a new era**



A Minority within a Majority Culture

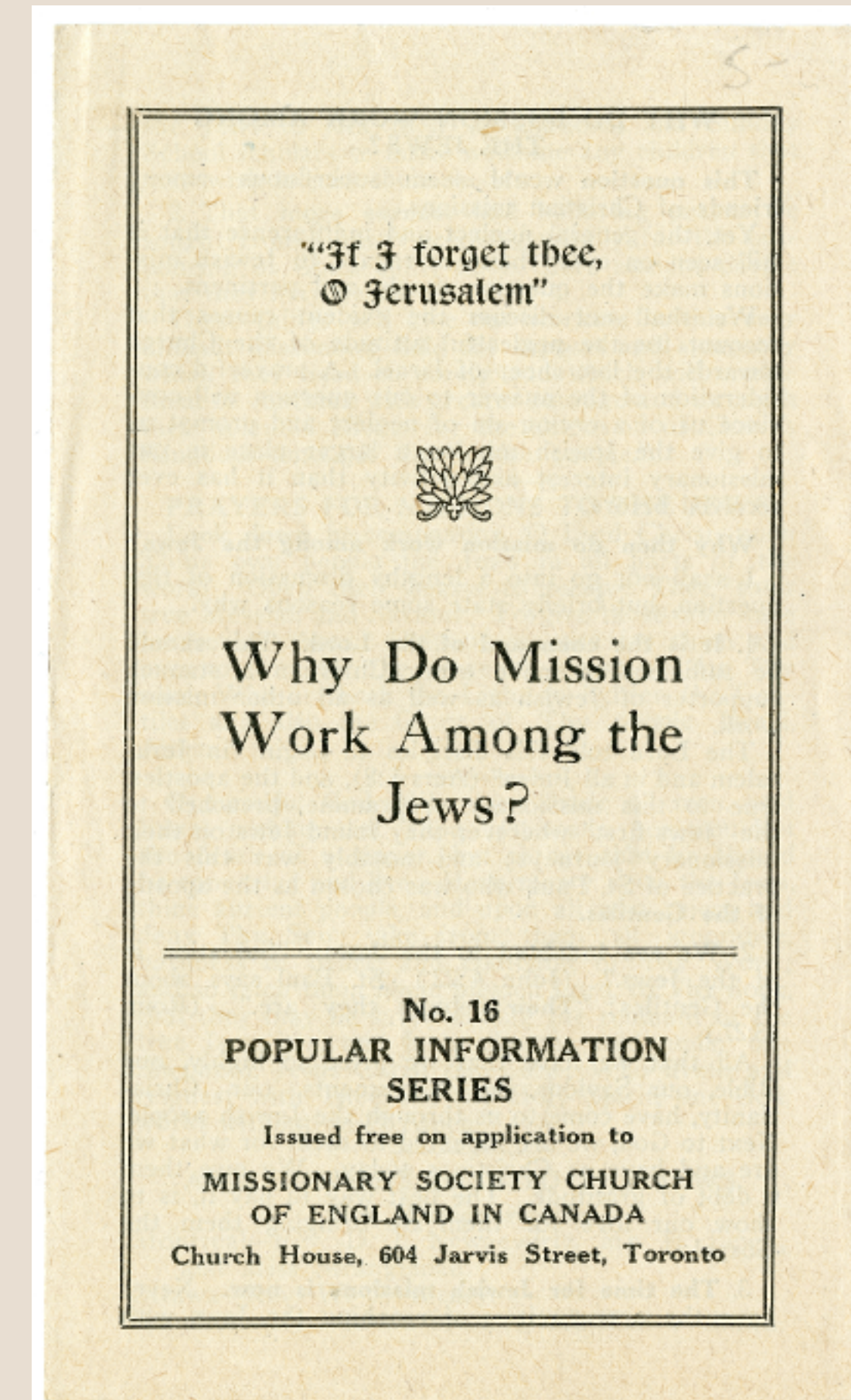
As an emerging minority within a majority culture, in the 19th century and early 20th, Jews suffered from overt discrimination as well as subtler forms of system injustice such as the following:

Christian Missions

Late 19th-early 20th century Christian missions and missionaries actively worked within new Jewish immigrant populations to convert Jews to Christianity.

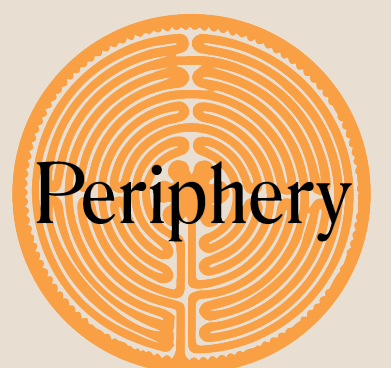
Blue Laws

Sunday “blue laws” forced Jews to work on their Sabbath (Saturday) and prevented them from engaging in work and recreation on Sundays, forcing many in the community to work clandestinely and illegally.



Missionary Society of the Church of England in Canada pamphlet no. 16:

Why Do Mission Work Among the Jews? ca. 1927. Photo: Ontario Jewish Archives.



Antisemitism in Canada 1910-1930: Nazism, Ignorance and Hate

Christie Pits Riot

On August 16, 1933, the Christie Pits Riot took place at Toronto's Willowvale Park (Christie Pits). The riot was the result of rising tensions between the local Swastika Club and members of the Jewish community, who were subjected to antisemitic acts and displays of Nazi symbols in the Beaches area of Toronto.



Excerpts from the Globe newspaper and the Canadian Jewish Chronicle, 1933.

Antisemitism in Canada 1910-1930

Refused Entry

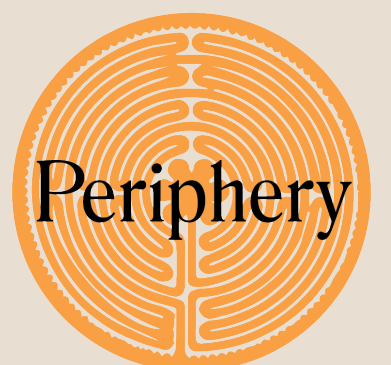
M.S. St. Louis

In 1939, the M.S. St. Louis, a boat carrying Jewish-German passengers to Canada who were fleeing Nazi Germany during the Second World War was denied safe haven in Canada. The boat was forced to return to Europe where 254 refugees were later murdered in the Holocaust.

The global lesson: The M.S. St. Louis represents the dangers of seeing people as others; whose culture and way of life may differ from ours and the systems in place to enable societies to disregard the other and leave them to fend for themselves in a time of war and dire vulnerability



No Jews Wanted" sign, Jackson's Point, Ontario, 1938. Photo: Ontario Jewish Archives.



Antisemitism in Canada: Camps at Home

Jews from Germany & Austria that escaped to Great Britain during the Holocaust were interned as "enemy aliens" after Britain declared war on Germany in 1940. The British courts classified the enemy aliens into 3 groups:

Group A: Those considered a threat to the country's safety

Group B: Those presenting little risk, known as friendly enemy aliens

Group C: Those presenting no risk to national security

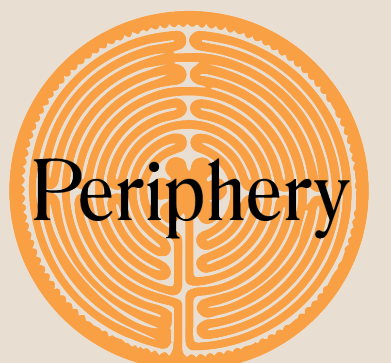
Between 1940 and 1943, more than 2,000 Jewish refugees from groups B & C were sent to internment camps in Canada to live alongside other prisoners of war (POWs). Although most of the prisoners were Jewish refugees fleeing Nazism, Canada still considered them a potential threat and interned them in camps in Quebec, Ontario, and New Brunswick. It was through the efforts of the Canadian Jewish Congress (CJC) that the internees were finally released.



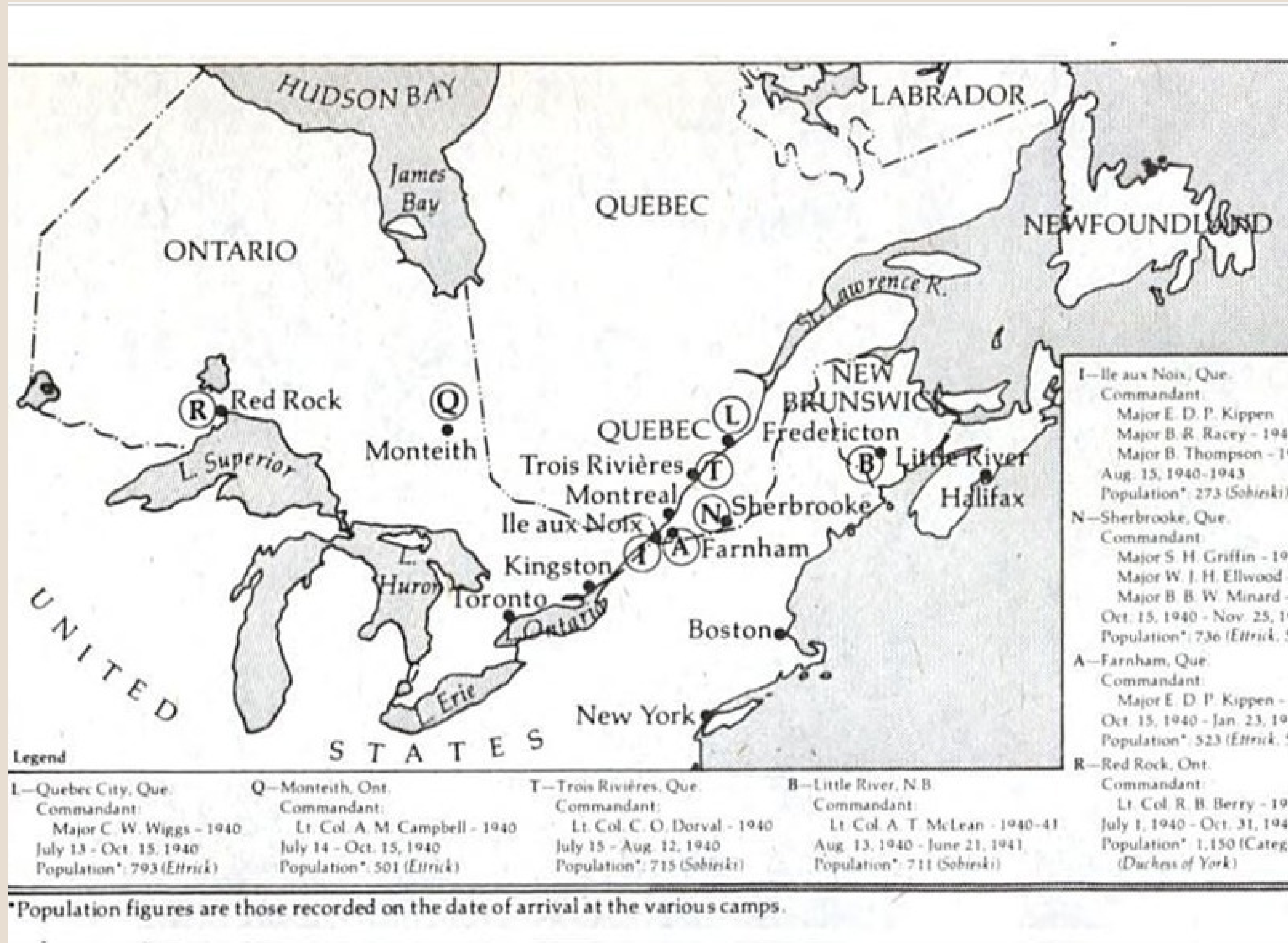
Heinz Cassel was interned in Camp L in Quebec City. He was later moved to Camp N, near Sherbrooke, Quebec. This is his internment photo, ca. 1940.

Photo: Ontario Jewish Archives.

*Cited from <https://museeholocauste.ca/en/resources-training/enemy-aliens-canada/>



Map of the internment camps



Antisemitism in Canada: Neo-Nazis

Allan Gardens Riot

-In late May 1965, William John Beattie, founder and leader of the Canadian Nazi Party (later the Canadian National Socialist Party) held a neo-Nazi rally in Toronto's Allan Gardens. Beattie was known for his antisemitic, Holocaust-denying open-air "sermons" and for targeting leaders within the Jewish community.

In response, nearly five thousand protesters -- many Holocaust survivors -- showed up to protest the rally. The protest turned violent and became known as the Allan Gardens Riot.



William John Beattie at Allan Gardens three years after the riot, 5 May 1968. Photo: Ontario Jewish Archives.

Antisemitism in Canada: The Response

An important outcome of the Allan Gardens riot was the emergence of an organized (although splintered) defense by the Jewish community against neo-Nazi activity as well as community work around the establishment of hate speech laws.

Neo-Nazi activity became increasingly problematic during the 1970s and 1980s, with notorious figures like Ernst Zundel being repeatedly confronted and challenged by the Canadian Jewish Congress and Holocaust survivor groups.

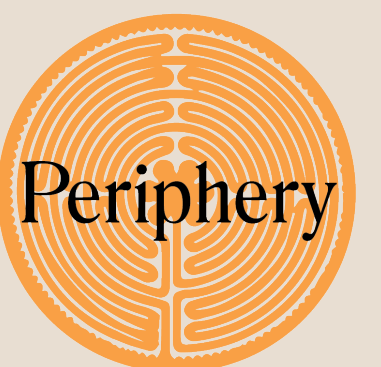


Anti-Zundel rally in front of Old City Hall, 19 Jan. 1984.
Photo: Ontario Jewish Archives

Antisemitism in Canada: 1990-Present

While antisemitism has sometimes escalated to violent or genocidal levels, it more often appears in subtler ways, such as insensitive remarks that are brushed off, or negative stereotypes that go unchallenged.*

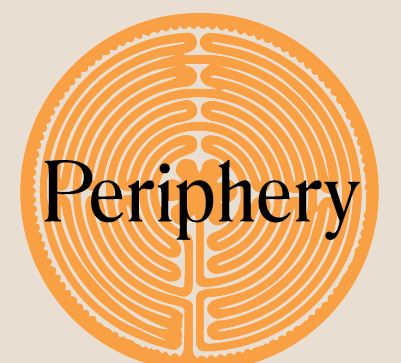
*Cited from **ADL Antisemitism Uncovered: A Guide to old myths in a new era**



Resurgence of Historical Antisemitic Stereotypes



Image from [ADL Antisemitism Uncovered: A Guide to old myths in a new era](#). Courtesy of the Anti Defamation League



Antisemitism in Canada: 1990-Present

Today in Canada we are
witnessing...

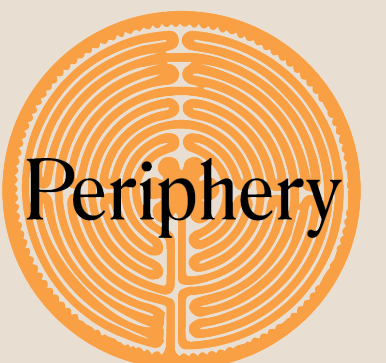
**Resurgence of Antisemitic
Stereotypes**

**Holocaust Denial
& Misinformation**

**Antisemitism Masked
As Criticism of Israel**

Click on the following links to learn more:

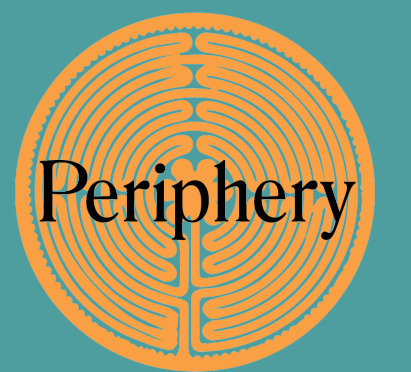
- [Nearly Identical Antisemitic Graffiti Found at 3 Toronto High Schools](#)
- [Community Members Call for End to Racism after Report Highlights Antisemitic Incidents in Winnipeg](#)
- [3 Nazi Salutes in One Month Highlight Antisemitism in TDSB Schools, B'nei Brith says](#)
- [Teens Need Holocaust Education to Counteract Nazi Imagery Online, Experts Say](#)



Final Thoughts:

“Prejudices always reveal more about the people who hold them than they do about those at whom they are directed. You will not learn much useful information about Judaism or Jews by studying antisemitism, but you can learn quite a lot about anti-Semites, their insecurities and their fears.”

- Dr. Doris Bergen, professor at the University of Toronto**



Additional Resources



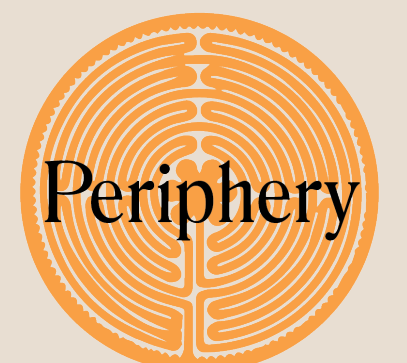
Refer to the following resources to engage with Jewish life, education and culture in more depth

Jewish Life & Culture

1. [Hey Alma](#)
2. [UJA Genesis](#)

Jewish Education & Antisemitism

1. [ADL](#)
2. [Facing History and Ourselves Canada](#)
3. [Friends of Simon Wiesenthal Center for Holocaust Studies](#)
4. [Liberation75](#)
5. [Neuberger Holocaust Education Centre](#)
6. [Ontario Jewish Archives](#)
7. [United States Holocaust Memorial Museum](#)
8. [Learn more about the plan in Ontario to combat Antisemitism \(January 2022\)](#)



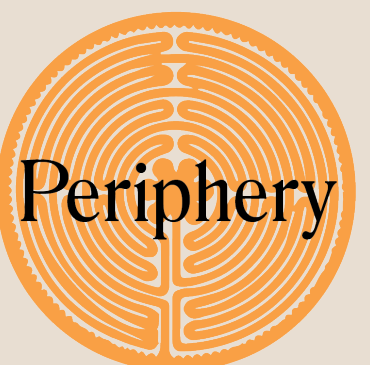
Check out the work of the following Jewish and multi-faith organizations furthering dialogue and action about diversity within the Jewish community and inter-faith advocacy:

Canada

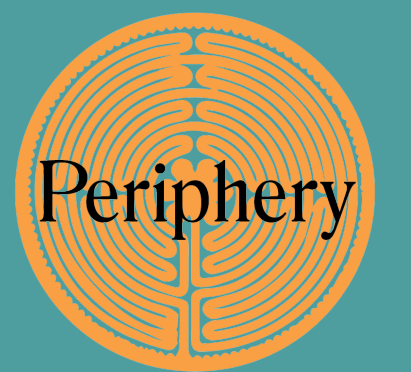
1. JQT: Jewish Queer and Trans non-profit
2. No Silence on Race
3. Jews of Colour Canada

United States

1. Be'Chol Lashon
2. Jews of Colour Initiative
3. Dimensions Educational Consulting
4. Jews of Colour North American Directory



**Jump back into
Periphery to deepen
your knowledge
about the diverse
Jewry around the
world**





Defining Diversity

Directions: When people talk about diversity, what do you think it means? Use these boxes to help you define diversity and intradiversity in pairs or groups.

Diversity

Intradiversity



Jamboard

Directions: What words or phrases catch your attention as you watch this video and why? Use the following box to indicate which video you are watching and your thoughts in the box.

Video Title:

Words and Phrases:

Video Title:

Words and Phrases:

Video Title:

Words and Phrases:



Unpacking the Periphery **By Akilah Allen-Silverstein**

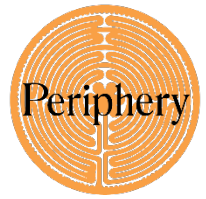
Straddling multiple identities,
Feelings of duplicity,
Oh but you're not really a Jew,
According to who?!
DNA is pretty clear,
But you're more concerned about holding onto to antiquated fears
But each part of me is dear
Why should I have to choose or one part of me lose?
Proudly Black and loving my Caribbean roots,
Borne from dual lines of generational trauma but resilience and courage flow through my veins
Never again will we be slaves
So many parallels and shared struggles,
How do I combine the journeys
How do I weave in both my stories
I was raised in the Caribbean island of St. Kitts and Nevis
I was raised to be proud of skin
Proud of my heritage, my ancestors struggle for freedom and independence
I took pride in the legacy of our rhythm, found throughout our stories and our love of the
drumbeat,
And no one comes closer to seasoning to perfection a pot of food with just the right amount of
heat
Nothing but love for my curls, a perfect combo of tight coils from mom and 70's Jew fro from
dad,
The saga of texture, the politics of good hair,
But on my head it's a crown I proudly wear

Always made to feel shy about claiming I'm a Jew
But touching down in Israel I couldn't help but feel like I'd made it home
The way the sun glistened and shone
A melting pot that's spirit is constantly evolving
More than a religion, the magnetism of a peoplehood
Centuries of oppression, expulsion and genocide, Yet somehow we've managed to survive,
More than that we've thrived No matter what was done to us You can't stop a people who are
brilliant and industrious
Seeing Jewish faces that looked like mine
Yemenite, Ethiopian and Mizrahi, Brown, Black and olive skin
Yet everything I knew about being Jewish had a European spin
I'm proudly Ashkenazi but I couldn't help but fall in love with the notion, the diversity and
richness
I felt seen, I felt valid like I could for once be Jew-ish enough, Why was I always treated like
such an anomaly?



When all along I wasn't that different than the rest of the family...
Post world war 2, post civil rights it felt like our struggles just took a different path,
I get it, it was easier to just be white,
And avoid the wrath,
Jews of all shades became an inconvenient truth, but a Jew just being white is nothing short of
a lie

But we're at a critical moment, a moment of change, a moment of healing, a moment of genuine
embrace, a moment where we can demand no Silence on Race,
Embrace all that we truly are, be stronger for the richness in our histories and narratives,
uplifting the voices of all Jews, especially those of Colour not often heard before, but are eager
and ready to take the floor,
Next year when I celebrate freedom at Passover, it'll be for both sets of my ancestors
No matter the country or community
Speaking out when we see inequality...it's a responsibility
Being more than "not racist"
Cuz a hero was never a passivist
An ally takes a stand, holds your hand as you make a demand, and acknowledges Indigenous
rights to their land, listens to the struggles and doesn't diminish the stories, or hand pick what's
relevant to history,
Then 100s of years later, simply label it as a mystery
It took a perfectly captured murder lasting 8 minutes and 15 seconds for the world to wake up
To see what we been seeing for 400 years,
We shed tears and gritted our teeth while you were surprised and so politely shocked
Somehow this outrage had a tinge of being mocked,
The alternate universe is appalling,
Got the activist in me calling,
But I'm cautiously optimistic, more inclined to work from within the system,
But I'm hoping every ear is truly listening
That we've finally cracked the surface
And maybe a window pane or two
Because nothing will ever change until we can see right through
Injustice against a few is a stain against us all
For each other as allies, I pray we can stand tall
Diminish the fine lines, deepen our understanding,
Listen with compassion
Listen with empathy
Act with courage
Act with reason
Because this is the season
To do better
To act on the Open Letters
To be more than trend setters
But intentional change makers



Glossary

This glossary includes terms that appear throughout the film as well as supplementary terms to support discussion and learning about Jewish life, community, culture and diversity.

Anti-Black Racism: Anti-Black racism is prejudice, attitudes, beliefs, stereotyping and discrimination that is directed at people of African descent and is rooted in their unique history and experience of enslavement and its legacy. Anti-Black racism is deeply entrenched in Canadian institutions, policies and practices, to the extent that anti-Black racism is either functionally normalized or rendered invisible to the larger White society. Anti-Black racism is manifest in the current social, economic, and political marginalization of African Canadians, which includes unequal opportunities, lower socio-economic status, higher unemployment, significant poverty rates and overrepresentation in the criminal justice system. ([Source](#))

Antisemitism (IHRA definition): Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities. See [here](#) for more about behaviours and expressions of antisemitism and tropes.

Ashkenazi: Ashkenazi Jews are Jewish people who settled in Diaspora in Central and Eastern Europe (e.g., Poland, Lithuania, Latvia, Ukraine, Belarus, Russia, Germany, France...). They make up 80% of Jewish people today. Widespread use of the Yiddish language (a language combining elements of Hebrew, German, and Slavic languages, and written in Hebrew characters) until the Holocaust.

Ashkenormativity: The assumption that all Jewish people are of Ashkenazi heritage. Ashkenormativity like Eurocentrism, privileged Ashkenazi culture, resulting in the bias towards and erasure of other ethnic and racial experiences, histories, narratives and cultures within Jewish life. See [here](#) and [here](#) for further examples.

Bene Israel: The Bene Israel community is the world used to define the Indian Jewish population.

Beta Israel (House of Israel): is the term used to describe Jewish people of Ethiopian descent.

Bukharian Jews: are from the territory in Central Asia that is today demarcated by the independent states of Uzbekistan and Tajikistan. The origin of Bukharian Jews can be traced back to the destruction of the Northern Israelite and Judean kingdoms. Exiled Jews left in droves, mostly northern and western, but a smaller number settled in the east, in what was then the Persian Empire. Many of them made the city of Bukhara their home, hence the name “Bukharian” Jews. In the 600s, the Arab conquest of Central Asia began and Islam became the dominant religion of the region. [Source](#)

Converting to Judaism: Those that choose to convert to Judaism go through a process of study, conversation, immersion, culminating in Jewish rituals to bless their conversion process. Depending on the denomination in which you convert there will be differences in what you study and one’s proficiency in Hebrew. Some processes take longer than others. There are a variety of reasons why people might choose to become Jewish. One common reason is through marriage and family but it is not the exclusive reason and should not be assumed as the main reason. Within the laws of Judaism, there is no difference between one who is born Jewish and one who has converted. *Ger*, or converts, are referenced at least two dozen times throughout the Torah, including Vayikra/Leviticus 19:34: “The strangers [widely interpreted as converts] who reside with you shall be to you as your citizens; you shall love each one as yourself, for you were strangers in the land of Egypt: **אני יהוה** am your G-d.”

Cultural Assimilation: There are several different types of cultural assimilation. Predominantly, cultural assimilation is the absorption and adoption of one's surrounding culture in order to survive and thrive. Acts of cultural assimilation can erase the culture linked to one's ethnicity and heritage by birth. Code switching is a common aspect of cultural assimilation.

Cultural Erasure: Occurs when a community abandons their cultural practice and tradition and takes on the cultural practice and customs from the dominant cultural group they are surrounded by

Diaspora: A scattering of a group of people from their original homeland. The term diaspora was originally used to describe the dispersion of Jewish people and the term has since been used to describe other groups of people no longer living in their ancestral homeland.

Diversity: In the context of identity and community, the concept of diversity refers to the recognition of distinct differences among people like ethnicity, culture, faith, age, gender expression, ability, sexual orientation, political values etc. Diversity is an important foundational concept for students to engage with when learning about cultural communities outside of their own. The term can help students bridge the space between

the specific challenge of recognizing diversity within their community and the challenge of recognizing diversity in all communities.

Ethno-Racial Identity: The combination of ethnic and racial characteristics that compose aspects of one's identity. This includes self-identification and ancestry.

Ethnicity: An ethnic group is a social group that shares a common and distinctive culture, religion, language, or the like. Aspects that make up ethnicity include shared languages, religion, national or racial commonalities. [Source.](#)

Race: Race is a social construct. It is a classification system used to define physical and cultural differences between people. The term has been applied to linguistic, religious and ethnic groups but it is important to note that the concept of race bears no significant biological validity. Historically and in the present day, race has been used as a tool to segregate, oppress and marginalize groups of people in societies. [Source.](#)

Ethno-Religion: Judaism is not just a faith based identity. Many Jewish people globally identify as Jewish ethnically or culturally as Jewish but not religiously and others identify with all 3.

Racialization: The process of social construction of race is called racialization which is the process by which societies construct races as real, different and unequal in ways that matter to economic, political and social life. [Source.](#)

Falasha: Falasha is the Amharic word that means foreigner. This term is considered derogatory and should not be used to refer to Ethiopian Jewry.

Georgian Jews: are a community of [Jews](#) who migrated to Georgia during Babylonian [captivity](#) in the 6th century BCE. Judeo-Georgian was a dialect spoken by Georgian Jews. The majority of Georgian Jews now reside in Israel.

Hebrew: Modern Hebrew is the language spoken by Jewish people in Israel and is one of the languages spoken within the Jewish diaspora. Biblical Hebrew is the language used in Jewish scripture including the Talmud and Torah.

Intersectionality: The term coined by Kimberlee Crenshaw is used to understand how multiple forms of inequality intersect and compound, creating obstacles for individuals. The term pushes us to consider the ways that race, gender, socio-economic status and ability intersect in ways that compound inequalities in our society. Intersectionality takes account of peoples overlapping identities to understand the prejudices and discrimination they face. [Source.](#)

Intradiversity: Refers to the diversity that exists within ethnic and cultural groups. In the Jewish community, intra-diversity can refer to (but not limited to) ethnic, cultural, religious observation, sexual orientation, geo-political location, political values, diasporic experiences and ability. Intra-diversity reinforces the idea that there is no monolithic Jewish experience or one way to be Jewish.

Jewish Summer Camp: Jewish summer camps operate across the Jewish diaspora globally serving a wide range of Jewish denominational adherence. In Ontario there are several Jewish summer camps that operate providing Jewish participants an opportunity to nurture their Jewish identity, knowledge and values built through a connection to nature, outdoor activities and camp living.

Jewpanese: A term used by mixed Japanese and Jewish folks to define and combine their mixed ethnicities.

Jews of Colour: The term JOC (Jews of colour) is a term that emerged in the early 2000's in the US, first within feminist academic spaces as a way to denote and differentiate the experiences of Jewish women with a vast range of ethnic heritage and identity including Indigenous, African American, Chinese American, Ethiopian, Puerto Rican, Arab, Indian, Peruvian, Yemenite, Mizrahi, Sephardi, Ashkenazi, Mixed Heritage, and Jews by choice, starting a conversation about race within the Jewish community in America ([Mckinney-Baldon](#), (2020)). In its inception, the term was intended to be used as a tool for early coalition building within the community to strengthen ties between ethnic minorities within a minority community to achieve a number of goals. One of the overarching goals of the creation of this term were a desire to push back against Eurocentrism within the Jewish community, that privileged Ashkenazi Jewish history, in order to create more space for non-Ashkenazi histories, traditions and cultures ([Mckinney-Baldon](#), (2020)). [Source](#)

Mizrahi: Mizrahi Jews are from North Africa and the Middle East. This includes Modern Iraq (Babylonia), Iran (Persia), Yemen and Syria. The word Mizrahi comes from the Hebrew word meaning "Eastern."

Mountain Jews (Kavkazi Jews): Mountain Jews, also known as Kavkazi Jews, are of eastern and northern caucasus region including Azerbaijan, Chechnya, Dagestan, Karachay-Cherkessia, Kabardino-Balkaria. They are one of the oldest ethnic groups in the Caucasia and Dagestan. The Mountain Jewish dialect is known as Jewish Tat. This dialect, which acquired the status of an independent language in Soviet times, was the basis for literacy and a literature in the past. Prior to World War II, the majority of Mountain Jews lived in cities and spoke Russian. For this and other reasons (including the Soviet policy restricting the use of ethnic languages), the Mountain Jews stopped using the Tat language for school instruction and instead used only Russian. The mountain Jews have preserved

very little written history, passing knowledge and teachings orally from generation to generation.

Multi-Ethnic Jews/Bi-racial Jews: This definition could include people with 2 or more ethnicities, Jewish included. These individuals could be a product of interfaith families, conversion to Judaism, adoption or Jewish parents of differing ethnic heritage (Ashkanazi/Bene etc) *Intersectionality* is an important term when exploring multi-ethnic experiences—more information is available in the glossary

Seder: The seder is the traditional meal that occurs during the Jewish holiday of Passover. The meal includes reading of scripture, eating special meals, drinking wine singing and storytelling

Sephardic: Sephardic Jews are from Iberia and the Spanish diaspora including Spain, Portugal, Tunisian, Morocco and Southern France. Sephardic/Sephardim is derived from the Hebrew word Sepharad which means Spain. Sephardic Jews have their own international language: Ladino (Spanish and Hebrew) in the same way that Yiddish was based on German and Hebrew.

Shabbat: Shabbat is the Jewish day of rest and it occurs each week starting at sundown on Friday and lasting until sundown on Saturday. Shabbat is observed in a variety of ways depending on ones denominational observance

Nationhood and/ or **peoplehood** are both terms that are used to support the concept that Jews, irrespective of their religious denomination or racial-ethno background, are all members of a single people belonging to a distinct nation. The concept of Jews as a nation and/or people are not necessarily at odds with one another, but they are different because both terms use different themes from Jewish history to make their claims.

Jewish **nationhood** tends to find reference in Zionism, a political ideology and nationalist movement that advocated for a homeland (i.e. the creation of a nation-state) for the Jewish people. The thinking here supports an ancient concept that Jews are a nation bound by their common history and origin story, not only their religion.

Jewish **peoplehood** tends to find reference in Biblical verbiage (i.e. *Klal Yisrael*) that describes the Jews as a people and is often used to invoke our shared responsibility to take care of fellow Jews, ensuring each other's safety and wellbeing. Jewish peoplehood also communicates a shared ethnic and/ or civilization origin that has laid the foundation for Jewish community building for over a millennia.

Racial (Passing): Passing is a term that has been used within discourse in America, Canada parts of Europe, to describe the lived reality of multiracial people who identify and belong

to multiple racial categorization including European, Black/African, Asian, South-East Asian, Indigenous) but are simultaneously able to pass (be perceived by others) as white. The term has its origins in the US throughout slavery and the enforcement of Jim Crow laws.

Yiddish: Yiddish used to be the common language spoken among Ashkenazic Jews. Yiddish is a combination of German and Hebrew.