## Infusing Modern Israel into Passover Education

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**Center For Israel Education** 



#### Passover in Postmodernism



Born Ewa Alberstein in Poland, her name was <a href="Hebraized">Hebraized</a> to Chava when she moved to Israel with her family in 1950. In 1964, when she was seventeen, Alberstein was invited to appear at the Hammam Nightclub in Jaffa. She sang four songs, accompanied by herself on guitar and her brother Alex on the clarinet. The program was broadcast live on the radio. After a guest appearance on Moadon Hazemer, recorded on Kibbutz Beit Alfa, she signed a recording contract with CBS. Early in her career, she appeared at the Amami Cinema in Haifa's Neve Sha'anan neighborhood. Alberstein was drafted into the <a href="Israel Defense Forces">Israel Defense Forces</a> in 1965 and became one of many Israeli artists to rise to stardom by entertaining the troops. She has released more than 60 albums. She has won the Kinor David Prize, the Itzik Manger Prize, and the Lifetime Achievement Music Award, and holds honorary doctorates from TA University, the Weizmann Institute of Science of Israel and Brandeis University.

Chad Gadya (1989)

Then came the Angel of Death and killed the slaughterer
that had slaughtered the ox
that had drunk the water
that had quenched the fire
that burned the stick
that beat the dog that bit the cat
that ate the kid that father had brought

Our father bought for two zuzim one kid, one kid

Why are you singing "Had Gadya"?

Spring has not come yet, passover isn't here what has changed for you? what has changed?

I myself have changed this year

And on all nights, on all nights

I have asked only four questions

Tonight I have another question:

How long will the cycle of horror last?
Hunter and hunted, beater and beaten
When will this madness stop?
And what has changed for you. what has changed?
I myself have changed this year
I used to be a sheep and a calm kid
Today I am a leopard and a predator wolf
I've been a dove and I've been a deer
Today I don't know who I am

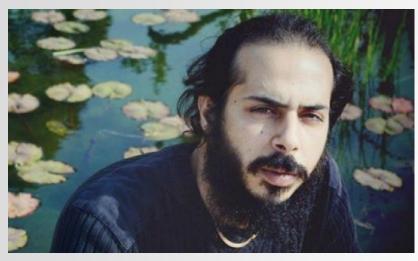
Our father bought for two zuzim one kid, one kid

Our father bought a kid for two zuzim

And we're starting again from the beginning.....

<a href="https://lyricstranslate.com/en/chad-gadya-lyrics.html">https://lyricstranslate.com/en/chad-gadya-lyrics.html</a>

#### Passover in Postmodernism



Roy Hasan

Roy Hasan was born in Hadera in 1983, a Mizrachi, lower-class development town. He was a cook during his military service and in civilian life afterwards. His work was not intended from the outset as a rebellion against the elitist Ashkenazi, left wing political and literary establishment, but recognized as such by the media, such as the cultural supplements of newspapers like Ha'aretz. Hasan himself has said on blogs and in interviews that he writes for his father and his neighbors, not for poetry lovers or academia. He says his inspiration comes from New York hiphop like the Wu Tan Clan, jazz and the films of Jarmusch and Pasolini, as well as the Israeli Mizrachi singer Ofer Levi. He received the Bernstein Prize for young writers for 'The Dogs That Barked In Our Childhood Were Muzzled' (2014). He says he has learned from American hip-hop to impose on his texts the 'jagged beats and fragments of audio from records from the 50s to the 90s and sounds from the environment where they and I grew up'.

We Never Left Egypt
(To my sons and my daughters)

We never left Egypt
We were slaves
And we've stayed slaves
With no bread
Not because we had to hurry
But because there is no cash
To spend in the corner shop

Pharaoh
Is still alive and rules us
Him, his eunuch and his trusted three
In the counting house

The slavery is modern
The hunger the same hunger

You said there won't be another

Flood
(Frankly, I don't get why
If it's all the same to you, consider that
Again) so at least
You'd shake the earth
You'd split the sea

An old woman on a bench
Under your heaven, the work of your fingers: a moon
A guy looking for a meal
Like a cat on the rubbish heap

Dust and dung And no revival

We never left Egypt
And I don't intend to lie
To my sons and my daughters

# What does it mean to be truly free today?

- Take a look at
   <a href="https://www.cnn.com/interactiv">https://www.cnn.com/interactiv</a>
   <a href="e-e/2018/specials/freedom-project/">e/2018/specials/freedom-project/</a>
- Have students reflect on a particular time in Israel's history. What would an Israeli submit at that time as their aspiration for freedom? Why does historical context matter?

What would an American Jewish student record and submit for Jewish freedom today? To what extent would Israel be a part of their story?

Consider Collective Memory – what key moments in Jewish history are a celebration of national accomplishments and national freedom?

https://www.youtube.com/watch?v=0xUGknkk-Yc



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