

English Language and Composition Practice Synthesis Essay
Reading Time: 30 minutes
Suggested Writing Time: 50 minutes

Directions: The following prompt is based on the accompanying seven sources.

This question requires you to integrate a variety of sources into a coherent, well-written essay. Refer to the sources to support your position; avoid mere paraphrase or summary. Your argument should be central; the sources should support this argument. This is a timed writing today; however, you will be given the opportunity to revise your response and additional time to study/research each source as an out of class assignment. As a result, you will be completing two essays: one during class today and a revision of this same essay later.

Remember to attribute both direct and indirect citations.

Introduction

After the Holocaust became known to the world, the initial reaction of the Jews, like that of other peoples, was to take action, namely the historic action of establishing the State of Israel. Thus, destruction unparalleled in history was contrasted with a creation unparalleled in history. Since its creation, Israel has faced countless threats of obliteration from the War of Independence, The Six Day War, The Yom Kippur War, and countless terror attacks. After the six-day war in 1967, one Jewish soldier recalls “it’s true that people believed that there, we would be exterminated if we lost the war. They were afraid. We got this idea—or inherited it—from the concentration camps. It’s a concrete idea for anyone who has grown up in Israel, even if he personally didn’t experience Hitler’s persecution, but only heard or read about it. Genocide—it’s a feasible notion. There are the means to do it. This is the lesson of the gas chambers.” Because of this lesson, the Jews are very protective of their homeland. The Jewish philosopher Emil L. Fackenheim argues, “The state of Israel after the Holocaust may be viewed as a near necessity...the heart of every authentic response to the Holocaust is a commitment to the autonomy and security of the State of Israel.

Assignment

Read the following sources (including any introductory information) carefully. **Then, in an essay that synthesizes at least three of the sources for support, take a position that defends, challenges, or qualifies the claim that the study of the Holocaust directly coincides with the study of the State of Israel.**

Refer to the sources as Source A, Source B, etc.; titles are included for your convenience.

- Source A (AIPAC)
- Source B (Rancourt)
- Source C (Balfour)
- Source D (Herzl)
- Source E (Genesis/Exodus)
- Source F (Map of Europe)
- Source G (Sachar)

Source A

Ahren, Raphael. "Transcript of Israeli Prime Minister Binyamin Netanyahu's AIPAC Speech." *Latest Articles*. Web. 26 July 2010. <<http://209.157.64.200/focus/news/2477548/posts>>.

The following is the transcript of Israeli Prime Minister Benjamin Netanyahu's AIPAC (American Israel Public Affairs Committee) speech in which he addresses members of the Obama administration, senators, members of congress, ambassadors, and leaders of AIPAC.

Members of the Obama Administration, Senators, Members of Congress, Ambassadors, Leaders of AIPAC, Ladies and Gentlemen, As the world faces monumental challenges, I know that Israel and America will face them together. We stand together because we are fired by the same ideals and inspired by the same dream the dream of achieving security, prosperity and peace. This dream seemed impossible to many Jews a century ago. This month, my father celebrated his one-hundredth birthday. When he was born, the Czars ruled Russia, the British Empire spanned the globe and the Ottomans ruled the Middle East. During his lifetime, all of these empires collapsed, other powers rose and fell, and the Jewish destiny swung from despair to a new hope the rebirth of the Jewish state. For the first time in two thousand years, a sovereign Jewish people could defend themselves against attack. Before that, we were subjected to unremitting savagery: the bloodletting of the Middle Ages, the expulsion of the Jews from England, Spain and Portugal, the wholesale slaughter of the Jews of the Ukraine, the pogroms in Russia, culminating in the greatest evil of all the Holocaust. The founding of Israel did not stop the attacks against the Jews. It merely gave the Jews the power to defend themselves against those attacks. My friends, I want to tell you about the day when I fully understood the depth of this transformation. It was the day I met Shlomit Vilmosh over forty years ago. I served with her son, Haim, in the same elite unit in the army. During a battle in 1969, Haim was killed by a burst of gunfire. At his funeral, I discovered that Haim was born shortly after his mother and father had been freed from the death camps of Europe. Had he been born two years before, this daring young officer would have been tossed into the ovens like a million other Jewish children. Haim's mother Shlomit told me that though she was in great anguish, she was proud. At least, she said, my son fell wearing the uniform of a Jewish soldier defending the Jewish state. Time and again the Israeli army was forced to repel attacks of much larger enemies determined to destroy us. Recognizing that we could not be defeated in battle, Egypt and Jordan, embraced the path of peace. Yet there are those who continue the assault against the Jewish state and who openly call for our destruction. They seek to achieve this goal through terrorism, missile attacks and most recently by seeking to develop atomic weapons. The ingathering of the Jewish people to Israel has not deterred these fanatics. In fact, it has only whetted their appetite. Iran's rulers say Israel is a one bomb country. The head of Hezbollah says: "If all the Jews gather in Israel, it will save us the trouble of going after them worldwide." My friends, These are unpleasant facts, but they are the facts. The greatest threat to any living organism or nation is not to recognize danger in time. Seventy-five years ago, the leading powers in the world put their heads in the sand. Untold millions died in the war that followed. Ultimately, two of history's greatest leaders helped turn the tide. Franklin Delano Roosevelt and Winston Churchill helped save the world. But they were too late to save six million of my own people. The future of the Jewish state can never depend on the goodwill of even the greatest of men. Israel must always reserve the right to defend itself. Today, an unprecedented threat to humanity looms large. A radical Iranian regime armed with nuclear weapons could bring an end to the era of nuclear peace the world has enjoyed for the last 65 years. Such a regime could provide nuclear weapons to terrorists and might even be tempted to use them itself. Our world would never be the same. Iran's brazen bid to develop nuclear weapons is first and foremost a threat to Israel, but it is also a grave threat to the region and to the world. Israel expects the international community to act swiftly and

decisively to thwart this danger. But we will always reserve the right to defend ourselves. We must also defend ourselves against the lies and vilifications. Throughout history, the slanders against the Jewish people always preceded the physical assaults against them and were used to justify them. The Jews were called the well-poisoners of mankind, the fomenters of instability, the source of all evil under the sun. Like the physical assaults, these libelous attacks against the Jewish people did not end with the creation of Israel. For a time after World War Two, overt anti-Semitism was held in check by the shame and shock of the Holocaust. But only for a time. In recent decades the hatred of the Jews has reemerged with increasing force, but with an insidious twist. It is not merely directed at the Jewish people but increasingly at the Jewish state. In its most pernicious form, it argues that if only Israel did not exist, many of the world's problems would go away. My friends, Does this mean that Israel is above criticism? Of course not. Israel, like any democracy, has imperfections but we strive to correct them through open debate and scrutiny. Israel has independent courts, the rule of law, a free press and a vigorous parliamentary debate believe me, its vigorous. I know that members of Congress refer to one another as my distinguished colleague from Wisconsin or the distinguished Senator from California. In Israel, members of Knesset don't speak of their distinguished colleagues from Kiryat Shmona and Beer Sheva. We say well, you don't want to know what we say. In Israel, self-criticism is a way of life, and we accept that criticism is part of the conduct of international affairs. But Israel should be judged by the same standards applied to all nations, and allegations against Israel must be grounded in fact. Here is one allegation that is not. The attempt by many to describe the Jews as foreign colonialists in their own homeland is one of the great lies of modern times. In my office, I have on display a signet ring that was loaned to me by Israel's Department of Antiquities. The ring was found next to the Western wall, but it dates back some 2,800 years ago, two hundred years after King David turned Jerusalem into our capital city. The ring is a seal of a Jewish official, and inscribed on it in Hebrew is his name: Netanyahu. His name was Netanyahu Ben-Yoash. My first name, Benjamin, dates back 1,000 years earlier to Benjamin, the son of Jacob. One of Benjamin's brothers was named Shimon, which also happens to be the first name of my good friend, Shimon Peres, the President of Israel. Nearly 4,000 years ago, Benjamin, Shimon and their ten brothers roamed the hills of Judea. Ladies and Gentlemen, The connection between the Jewish people and the Land of Israel cannot be denied. The connection between the Jewish people and Jerusalem cannot be denied. The Jewish people were building Jerusalem 3,000 year ago and the Jewish people are building Jerusalem today. Jerusalem is not a settlement. It is our capital. In Jerusalem, my government has maintained the policies of all Israeli governments since 1967, including those led by Golda Meir, Menachem Begin and Yitzhak Rabin. Today, nearly a quarter of a million Jews, almost half the city's Jewish population, live in neighborhoods that are just beyond the 1949 armistice lines. All these neighborhoods are within a five-minute drive from the Knesset. They are an integral and inextricable part of modern Jerusalem. Everyone knows that these neighborhoods will be part of Israel in any peace settlement. Therefore, building them in no way precludes the possibility of a two-state solution. Nothing is rarer in the Middle East than tolerance for the beliefs of others. Israeli sovereignty in Jerusalem has ensured that the religious sites of all faiths have been protected. While we cherish our homeland, we also recognize that Palestinians live there as well. We don't want to govern them. We don't want to rule them. We want them as neighbors, living in security, dignity and peace. Yet Israel is unjustly accused of not wanting peace with the Palestinians. Nothing could be further from the truth. My government has consistently shown its commitment to peace in both word and deed. From day one, we called on the Palestinian Authority to begin peace negotiations without delay. I make that same call today. President Abbas, come and negotiate peace. Leaders who truly want peace should be prepared to sit down face-to-face. Of course, the United States can help the parties solve their problems but it cannot solve the problems for the parties. Peace cannot be imposed from the outside. It can only come through direct negotiations in which we develop mutual trust. Last year, I spoke of a vision of peace in which a demilitarized Palestinian state recognizes the Jewish state. Just as the Palestinians expect Israel

to recognize a Palestinian state, we expect the Palestinians to recognize the Jewish state. In the past year, my government has removed hundreds of roadblocks, barriers and checkpoints in the West Bank. As a result, we have helped spur a fantastic economic boom there. Finally, we announced an unprecedented moratorium on new Israeli construction in Judea and Samaria. This is what my government has done for peace. What has the Palestinian Authority done for peace? Well, they have placed preconditions on peace talks, waged a relentless international campaign to undermine Israel's legitimacy, and promoted the notorious Goldstone Report that falsely accuses Israel of war crimes. I want to thank President Obama and the United States Congress for their efforts to thwart this libel. The Palestinian Authority has also continued incitement against Israel. Less than two weeks ago, a public square was named after a terrorist who murdered 38 Israeli civilians, including 13 children. The Palestinian Authority did not prevent it. Ladies and Gentlemen, Peace requires reciprocity. It cannot be a one-way street in which only Israel makes concessions. Israel stands ready to make the compromises necessary for peace. But we expect the Palestinian leaders to compromise as well. But one thing I will never compromise is our security. If you want to understand Israel's security predicament, imagine the entire United States compressed to the size of New Jersey. Next, put on New Jersey's northern border an Iranian terror proxy called Hezbollah which fires 6,000 rockets into that small state. Then imagine that this terror proxy has amassed 60,000 more missiles to fire at you. Now imagine on New Jersey's southern border another Iranian terror proxy called Hamas. It too fires 6,000 rockets into your territory while smuggling ever more lethal weapons into its territory. Do you think you would feel a little bit vulnerable? Do you think you would expect some understanding from the international community when you defend yourselves? A peace agreement with the Palestinians must include effective security arrangements on the ground. Israel must prevent a repeat in the West Bank of what happened when it withdrew from Lebanon and Gaza. Israel's main security problem with Lebanon is not its border with Lebanon. It is Lebanon's porous border with Syria, through which Iran and Syria smuggle tens of thousands of weapons to Hezbollah. Israel's main security problem with Gaza is not its border with Gaza. It is along Gaza's border with Egypt, under which nearly 1,000 tunnels have been dug to smuggle weapons. Experience has shown that only an Israeli presence on the ground can prevent weapons smuggling. This is why a peace agreement with the Palestinians must include an Israeli presence on the eastern border of a future Palestinian state. As peace with the Palestinians proves its durability over time, we can review security arrangements. We are prepared to take risks for peace, but we will not be reckless with the lives of our people and the life of the one and only Jewish state. Ladies and Gentlemen, The people of Israel want a future in which our children no longer experience the horrors of war. We want a future in which Israel realizes its full potential as a global center of technology, anchored in its values and living in peace and security with all its neighbors. I envision an Israel that dedicates its creative and scientific energies to help solve some of the great problems of the day, foremost of which is finding a clean and affordable substitute for gasoline. If we can help find an alternative to gasoline, we will stop transferring hundreds of billions of dollars a year to radical regimes that support terror worldwide. I am confident that in pursuing these goals, we have the enduring friendship of the United States of America, the greatest nation on earth. The American people have always shown their courage, their generosity and their decency. Time and again, America has stood by Israel's side against common enemies. From one President to the next, from one Congress to the next, America's commitment to Israel's security has been unwavering. In the last year, President Obama and the U.S. Congress have given meaning to that commitment by providing Israel with military assistance, by enabling joint military exercises and by working on joint missile defense. So too, Israel has been a staunch and steadfast ally of the United States. As Vice President Biden said, America has no better friend in the community of nations than Israel. For decades, Israel served as a bulwark against Soviet expansionism. Today it is helping America stem the tide of militant Islam. Israel shares with America everything we know about fighting a new kind of enemy. We share intelligence and we cooperate in countless other ways that I am

not at liberty to divulge. This cooperation saves American lives. Our soldiers and your soldiers fight against fanatic enemies that loathe our common values. In the eyes of these fanatics, we are you and you are us. To them, the only difference is that you are big and we are small, you are the Great Satan and we are the Little Satan. This fanaticism's hatred of Western civilization predates Israel's establishment by over one thousand years. Militant Islam does not hate the West because of Israel. It hates Israel because of the West because it sees Israel as an outpost of freedom that prevents them from overrunning the Middle East. When Israel stands against its enemies, it stands against America's enemies. President Harry Truman, the first world leader to recognize Israel, said: "I have faith in Israel and believe that it has a glorious future not just as another sovereign nation, but as an embodiment of the great ideals of our civilization." My Friends, We are gathered here today because we believe in those ideals. And because of those ideals, I am certain that Israel and America will always stand together.

Source B

Rancourt, Dennis G. "On Israel's 'Right to Exist' and on Racism." *The Palestine Chronicle: A Leading Online Newspaper on Palestine, Israel and the Middle East*. Web. 26 July 2010. <http://palestinechronicle.com/view_article_details.php?id=16096>.

The following source comes from an online newspaper relating to Palestine, Israel, and the Middle East. It was written by Denis G. Rancourt and published on June 30, 2010. - Denis G. Rancourt was a tenured and full professor of physics at the University of Ottawa in Canada. He practiced several areas of science which were funded by a national agency and ran an internationally recognized laboratory. He published over 100 articles in leading scientific journals. He developed popular activism courses and was an outspoken critic of the university administration and a defender of student and Palestinian rights. He was fired for his dissidence in 2009 by a president who is a staunch supporter of Israeli policy. This article was contributed to PalestineChronicle.com.

Surely the Israeli government would agree that the right of a nation state to exist is a question of international law. Under international law, no other country has ever demanded or been granted that another nation state be forced to officially recognize the claimant nation's "right to exist", under the threat of military reprisal no less. But since this is an original and unresolved question of international law and since Israel has forcefully put it on the table, it is relevant to examine whether Israel is following established principles of international law, such as the Geneva Conventions for example, or foreign country assassinations and kidnappings, or international waters commando attacks of civilian ships, etc. These specific questions of international law are not complicated. The laws and international treaties are written in clear language, and Israel's actions are also clear. Global civil society (Amnesty International, Human Rights Watch, Red Cross, etc.) and all independent international law experts that I have heard or read are unanimous in the answer. Indeed, the absurd "right to exist" posturing of Israel deserves to be ridiculed. Did Nazi Germany have a "right to exist"? Germany exists today and its criminal behaviour of the past has been stopped. It has no nuclear weapons and its security arises from its respect for international law and for its neighbours. Its internal security arises from respecting human rights. I wish the same for Israel. The right of return is a human right. No country has the right to extort a statement of "right to exist" from any other country. Every country has a right to its opinions and official positions about the legal and historic legitimacies of other states. What matters are actions and crimes and these matters in proportion to their magnitudes – the numbers matter, not the rhetoric. No country has a recognized God-given or otherwise right to exist, only responsibilities under international law and moral responsibilities. Persons have absolute rights not to be forcibly displaced, occupied, collectively punished by arbitrary sanctions, murdered, etc. – this includes Palestinians and Israelis, all persons. States are criminal states to the extent and to the degree that they violate persons' rights – the numbers matter. To compare home-built rocket attacks on desert land to military onslaughts on cities and national infrastructures is a grotesque charade to justify mass murder and collective punishment. The numbers matter. The numbers result from a large power asymmetry and this asymmetry (in both power and suffering) is the FIRST reality of the illegal Palestinian occupation. A language that does not start with this reality is one which masks and condones state criminality. Likewise, the religious fanaticism and racism of many Israelis does not matter. What matters are the physical crimes being committed (in the name of "security") that must be stopped. World powers and influential organizations and civil society need to become rhetoric and racism insensitive in order to clearly see and gauge the actual physical crimes and to stop them, as the surest way to security for all (and to reduce cultural racism). Commentators, lobbyists and service intellectuals who emphasize the rhetoric and societal racism of the oppressed work for the oppressor. Let us not have a competition about which side is most racist.

Criminal racism is not rhetoric or vehement emotional reaction or hate – it is killing brown people. Leave opinion racism alone. Stop criminal acts. Focus. The cart needs to be put back behind the horse. Israel needs to be stopped, for the greater safety of the most people – including Israelis. And the US and Canada need to be stopped in their support of Israel state crimes. The Israel lobby needs to be stopped for the same reasons, exposed and stopped, on campuses, in governments, everywhere. Security first!

Source C

Balfour, Arthur J. "The Balfour Declaration." Letter to Lord Rothschild. 2 Nov. 1917. *Israel Ministry of Foreign Affairs*. The State of Israel. Web. 26 July 2010.
<<http://www.mfa.gov.il/MFA/Peace%20Process/Guide%20to%20the%20Peace%20Process/The%20Balfour%20Declaration>>.

The following source is a letter written from Foreign Secretary Arthur James Balfour to Baron Rothschild (Walter Rothschild, 2nd Baron Rothschild), a leader of the British Jewish community, for transmission to the Zionist Federation of Great Britain and Ireland, a Zionist organization. During the First World War, British policy became gradually committed to the idea of establishing a Jewish home in Palestine (Eretz Yisrael). After discussions in the British Cabinet, and consultation with Zionist leaders, the decision was made known in the form of a letter by Arthur James Lord Balfour to Lord Rothschild. The letter represents the first political recognition of Zionist aims by a Great Power.

The Balfour Declaration November 2, 1917

Foreign Office
November 2nd, 1917

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet. "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country." I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,
Arthur James Balfour

Source D

"The Jewish State - Theodore Herzl 1896- The Ideological Foundations of Zionism - Complete Downloadable E-book." *Middle East: MidEastWeb*. Web. 22 July 2010.
<<http://www.mideastweb.org/thejewishstate.htm>>.

The following excerpt is taken from Theodor Herzl's The Jewish State. In this introduction excerpt, Herzl gives background on the state of Jewish life in varying countries and argues the need for a homeland to be established for Jews. By having this homeland established, the world would profit by the Jews' work and contributions to trade and commerce.

It is astonishing how little insight into the science of economics many of the men who move in the midst of active life possess. Hence it is that even Jews faithfully repeat the cry of the Anti-Semites: "We depend for sustenance on the nations who are our hosts, and if we had no hosts to support us we should die of starvation." This is a point that shows how unjust accusations may weaken our self-knowledge. But what are the true grounds for this statement concerning the nations that act as "hosts"? Where it is not based on limited physiocratic views it is founded on the childish error that commodities pass from hand to hand in continuous rotation. We need not wake from long slumber, like Rip van Winkle, to realize that the world is considerably altered by the production of new commodities. The technical progress made during this wonderful era enables even a man of most limited intelligence to note with his short-sighted eyes the appearance of new commodities all around him. The spirit of enterprise has created them. Labor without enterprise is the stationary labor of ancient days; and typical of it is the work of the husbandman, who stands now just where his progenitors stood a thousand years ago. All our material welfare has been brought about by men of enterprise. I feel almost ashamed of writing down so trite a remark. Even if we were a nation of entrepreneurs--such as absurdly exaggerated accounts make us out to be--we should not require another nation to live on. We do not depend on the circulation of old commodities, because we produce new ones. The world possesses slaves of extraordinary capacity for work, whose appearance has been fatal to the production of handmade goods: these slaves are the machines. It is true that workmen are required to set machinery in motion; but for this we have men in plenty, in super-abundance. Only those who are ignorant of the conditions of Jews in many countries of Eastern Europe would venture to assert that Jews are either unfit or unwilling to perform manual labor. But I do not wish to take up the cudgels for the Jews in this pamphlet. It would be useless. Everything rational and everything sentimental that can possibly be said in their defense has been said already. If one's hearers are incapable of comprehending them; one is a preacher in a desert. And if one's hearers are broad and high-minded enough to have grasped them already, then the sermon is superfluous. I believe in the ascent of man to higher and yet higher grades of civilization; but I consider this ascent to be desperately slow. Were we to wait till average humanity 'had become as charitably inclined as was Lessing when he wrote "Nathan the Wise," we should wait beyond our day, beyond the days of our children, of our grandchildren, and of our great-grandchildren. But the world's spirit comes to our aid in another way. This century has given the world a wonderful renaissance by means of its technical achievements; but at the same time its miraculous improvements have not been employed in the service of humanity. Distance has ceased to be an obstacle, yet we complain of insufficient space. Our great steamships carry us swiftly and surely over hitherto unvisited seas. Our railways carry us safely into a mountain-world hitherto tremblingly scaled on foot. Events occurring in countries undiscovered when Europe confined the Jews in Ghettos are known to us in the course of an hour. Hence the misery of the Jews is an anachronism -- not because there was a period of enlightenment one hundred years ago, for that enlightenment reached in reality only the choicest spirits. I believe that electric light was not invented for the purpose of illuminating the drawing-rooms of

a few snobs, but rather for the purpose of throwing light on some of the dark problems of humanity. One of these problems, and not the least of them, is the Jewish question. In solving it we are working not only for ourselves, but also for many other over-burdened and oppressed beings. The Jewish question still exists. It would be foolish to deny it. It is a remnant of the Middle Ages, which civilized nations do not: even yet seem able to shake off, try as they will. They certainly showed a generous desire to do so when they emancipated us. The Jewish question exists wherever Jews live in perceptible numbers. Where it does not exist, it is carried by Jews in the course of their migrations. We naturally move to those places where we are not persecuted, and there our presence produces persecution. This is the case in every country, and will remain so, even in those highly civilized--for instance, France--until the Jewish question finds a solution on a political basis. The unfortunate Jews are now carrying the seeds of Anti-Semitism into England; they have already introduced it into America. I believe that I understand Anti-Semitism, which is really a highly complex movement. I consider it from a Jewish standpoint, yet without fear or hatred. I believe that I can see what elements there are in it of vulgar sport, of common trade jealousy, of inherited prejudice, of religious intolerance, and also of pretended self-defense. I think the Jewish question is no more a social than a religious one, notwithstanding that it sometimes takes these and other forms. It is a national question, which can only be solved by making it a political world-question to be discussed and settled by the civilized nations of the world in council. We are a people--one people. We have honestly endeavored everywhere to merge ourselves in the social life of surrounding communities and to preserve the faith of our fathers. We are not permitted to do so. In vain are we loyal patriots, our loyalty in some places running to extremes; in vain do we make the same sacrifices of life and property as our fellow-citizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers. and often by those whose ancestors were not yet domiciled in the land where Jews had already had experience of suffering. The majority may decide which are the strangers; for this, as indeed every point which arises in the relations between nations, is a question of might. I do not here surrender any portion of our prescriptive right, when I make this statement merely in my own name as an individual. In the world as it now is and for an indefinite period will probably remain, might precedes right. It is useless, therefore, for us to be loyal patriots, as were the Huguenots who were forced to emigrate. If we could only be left in peace. . . . But I think we shall not be left in peace. Oppression and persecution cannot exterminate us. No nation on earth has survived such struggles and sufferings as we have gone through. Jew-baiting has merely stripped off our weaklings; the strong among us were invariably true to their race when persecution broke out against them. This attitude was most clearly apparent in the period immediately following the emancipation of the Jews. Those Jews who were advanced intellectually and materially entirely lost the feeling of belonging to their race. Wherever our political well-being has lasted for any length of time, we have assimilated with our surroundings. I think this is not discreditable. Hence, the statesman who would wish to see a Jewish strain in his nation would have to provide for the duration of our political well-being; and even a Bismarck could not do that. For old prejudices against us still lie deep in the hearts of the people. He who would have proofs of this need only listen to the people where they speak with frankness and simplicity: proverb and fairy-tale are both Anti-Semitic. A nation is everywhere a great child, which can certainly be educated; but its education would, even in most favorable circumstances, occupy such a vast amount of time that we could, as already mentioned, remove our own difficulties by other means long before the process was accomplished. Assimilation, by which I understood not only external conformity in dress, habits, customs, and language, but also identity of feeling and manner--assimilation of Jews could be effected only by intermarriage. But the need for mixed marriages would have to be felt by the majority; their mere recognition by law would certainly not suffice. The Hungarian Liberals, who have just given legal sanction to mixed marriages, have made a remarkable mistake which one of the earliest cases clearly illustrates; a baptized Jew married a Jewess. At the same time the

struggle to obtain the present form of marriage accentuated distinctions between Jews and Christians, thus hindering rather than aiding the fusion of races. Those who really wished to see the Jews disappear through intermixture with other nations, can only hope to see it come about in one way. The Jews must previously acquire economic power sufficiently great to overcome the old social prejudice against them. The aristocracy may serve as an example of this, for in its ranks occur the proportionately largest numbers of mixed marriages. Jewish families which regild the old nobility with money become gradually absorbed. But what form would this phenomenon assume in the middle classes, where (the Jews being a bourgeois people) the Jewish question is mainly concentrated? A previous acquisition of power could be synonymous with that economic supremacy which Jews are already erroneously declared to possess. And if the power they now possess creates rage and indignation among the Anti-Semites, what outbreaks would such an increase of power create? Hence the first step towards absorption will never be taken, because this step would involve the subjection of the majority to a hitherto scorned minority, possessing neither military nor administrative power of its own. I think, therefore, that the absorption of Jews by means of their prosperity is unlikely to occur. In countries which now are Anti-Semitic my view will be approved. In others, where Jews now feel comfortable, it will probably be violently disputed by them. My happier coreligionists will not believe me till Jew-baiting teaches them the truth; for the longer Anti-Semitism lies in abeyance the more fiercely will it break out. The infiltration of immigrating Jews, attracted to a land by apparent security, and the ascent in the social scale of native Jews, combine powerfully to bring about a revolution. Nothing is plainer than this rational conclusion. Because I have drawn this conclusion with complete indifference to everything but the quest of truth, I shall probably be contradicted and opposed by Jews who are in easy circumstances. Insofar as private interests alone are held by their anxious or timid possessors to be in danger, they can safely be ignored, for the concerns of the poor and oppressed are of greater importance than theirs. But I wish from the outset to prevent any misconception from arising, particularly the mistaken notion that my project, if realized, would in the least degree injure property now held by Jews. I shall therefore explain everything connected with rights of property very fully. Whereas, if my plan never becomes anything more than a piece of literature, things will merely remain as they are. It might more reasonably be objected that I am giving a handle to anti-Semitism when I say we are a people--one people; that I am hindering the assimilation of Jews where it is about to be consummated, and endangering it where it is an accomplished fact, insofar as it is possible for a solitary writer to hinder, or endanger anything. This objection will be especially brought forward in France. It will probably also be made in other countries, but I shall answer only the French Jews beforehand, because these afford the most striking example of my point. However much I may worship personality-powerful individual personality in statesmen, inventors, artists, philosophers, or leaders, as well as the collective personality of a historic group of human beings, which we call a nation--however much I may worship personality, I do not regret its disappearance. Whoever can, will, and must perish, let him perish. But the distinctive nationality of Jews neither can, will, nor must be destroyed. It cannot be destroyed, because external enemies consolidate it. It will not be destroyed; this is shown during two thousand years of appalling suffering. It must not be destroyed, and that, as a descendant of numberless Jews who refused to despair, I am trying once more to prove in this pamphlet. Whole branches of Judaism may wither and fall, but the trunk will remain. Hence, if all or any of the French Jews protest against this scheme on account of their own "assimilation," my answer is simple: The whole thing does not concern them at all. They are Jewish Frenchmen, well and good! This is a private affair for the Jews alone. The movement towards the organization of the State I am proposing would, of course, harm Jewish Frenchmen no more than it would harm the "assimilated" of other countries. It would, on the contrary, be distinctly to their advantage. For they would no longer be disturbed in their "chromatic function," as Darwin puts it, but would be able to assimilate in peace, because the present Anti-Semitism would have been stopped forever. They would certainly be credited with being assimilated to the very depths of their souls, if they

stayed where they were after the new Jewish State, with its superior institutions, had become a reality. The "assimilated" would profit even more than Christian citizens by the departure of faithful Jews; for they would be rid of the disquieting, incalculable, and unavoidable rivalry of a Jewish proletariat, driven by poverty and political pressure from place to place, from land to land. This floating proletariat would become stationary. Many Christian citizens--whom we call Anti-Semites -n now offer determined resistance to the immigration of foreign Jews. Jewish citizens cannot do this, although it affects them far more directly; for on them they feel first of all the keen competition of individuals carrying on similar branches of industry, who, in addition, either introduce Anti-Semitism where it does not exist, or intensify it where it does. The "assimilated" give expression to this secret grievance in "philanthropic" undertakings. They organize emigration societies for wandering Jews. There is a reverse to the picture which would be comic, if it did not deal with human beings. For some of these charitable institutions are created not for, but against, persecuted Jews; they are created to dispatch these poor creatures just as fast and far as possible. And thus, many an apparent friend of the Jews turns out, on careful inspection, to be nothing more than an Anti-Semite of Jewish origin, disguised as a philanthropist. But the attempts at colonization made even by really benevolent men, interesting attempts though they were, have so far been unsuccessful. I do not think that this or that man took up the matter merely as an amusement, that they engaged in the emigration of poor Jews as one indulges in the racing of horses. The matter was too grave and tragic for such treatment. These attempts were interesting, in that they represented on a small scale the practical fore-runners of the idea of a Jewish State. They were even useful, for out of their mistakes may be gathered experience for carrying the idea out successfully on a larger scale. They have, of course, done harm also. The transportation of Anti-Semitism to new districts, which is the inevitable consequence of such artificial infiltration, seems to me to be the least of these evils. Far worse is the circumstance that unsatisfactory results tend to cast doubts on intelligent men. What is impractical or impossible to simple argument will remove this doubt from the minds of intelligent men. What is unpractical or impossible to accomplish on a small scale, need not necessarily be so on a larger one. A small enterprise may result in loss under the same conditions which would make a large one pay. A rivulet cannot even be navigated by boats, the river into which it flows carries stately iron vessels. No human being is wealthy or powerful enough to transplant a nation from one habitation to another. An idea alone can achieve that and this idea of a State may have the requisite power to do so. The Jews have dreamt this kingly dream all through the long nights of their history. "Next year in Jerusalem" is our old phrase. It is now a question of showing that the dream can be converted into a living reality. For this, many old, outgrown, confused and limited notions must first be entirely erased from the minds of men. Dull brains might, for instance, imagine that this exodus would be from civilized regions into the desert. That is not the case. It will be carried out in the midst of civilization. We shall not revert to a lower stage, we shall rise to a higher one. We shall not dwell in mud huts; we shall build new more beautiful and more modern houses, and possess them in safety. We shall not lose our acquired possessions we shall realize them. We shall surrender our well earned rights only for better ones. We shall not sacrifice our beloved customs; we shall find them again. We shall nor leave our old home before the new one is prepared for us Those only will depart who are sure thereby to improve their position; those who are now desperate will go first after them the poor; next the prosperous, and, last of all the wealthy. Those who go in advance will raise themselves to a higher grade, equal to those whose representatives will shortly follow. Thus the exodus will be at the same time an ascent of the class. The departure of the Jews will involve no economic disturbances, no crises, no persecutions; in fact, the countries they abandon will revive to a new period of prosperity. There will be an inner migration of Christian citizens into the positions evacuated by Jews. The outgoing current will be gradual, without any disturbance, and its initial movement will put an end to Anti-Semitism. The Jews will leave as honored friends, and if some of them return, they will receive the same favorable welcome and treatment at the hands of civilized nations as is accorded to all foreign visitors. Their exodus will have no resemblance to a flight,

for it will be a well-regulated movement under control of public opinion. The movement will not only be inaugurated with absolute conformity to law, but it cannot even be carried out without the friendly cooperation of interested Governments, who would derive considerable benefits from it. Security for the integrity of the idea and the vigor of its execution will be found in the creation of a body corporate, or corporation. This corporation will be called "The Society of Jews." In addition to it there will be a Jewish company, an economically productive body. An individual who attempted even to undertake this huge task alone would be either an impostor or a madman. The personal character of the members of the corporation will guarantee its integrity, and the adequate capital of the Company will prove its stability. These prefatory remarks are merely intended as a hasty reply to the mass of objections which the very words "Jewish State" are certain to arouse. Henceforth we shall proceed more slowly to meet further objections and to explain in detail what has been as yet only indicated; and we shall try in the interests of this pamphlet to avoid making it a dull exposition. Short aphoristic chapters will therefore best answer the purpose. If I wish to substitute a new building for an old one, I must demolish before I construct. I shall therefore keep to this natural sequence. In the first and general part I shall explain my ideas, remove all prejudices, determine essential political and economic conditions, and develop the plan. In the special part, which is divided into three principal sections, I shall describe its execution. These three sections are: The Jewish Company, Local Groups, and the Society of Jews. The Society is to be created first, the Company last; but in this exposition the reverse order is preferable, because it is the financial soundness of the enterprise which will chiefly be called into question, and doubts on this score must be removed first. In the conclusion, I shall try to meet every further objection that could possibly be made. My Jewish readers will, I hope, follow me patiently to the end. Some will naturally make their objections in an order of succession other than that chosen for their refutation. But whoever finds his doubts dispelled should give allegiance to the cause. Although I speak of reason, I am fully aware that reason alone will not suffice. Old prisoners do not willingly leave their cells.

Source E

Exodus. The Interlinear Bible. Vol. 1. New York City: Sovereign Grace, 2009. Print.

The following excerpts are taken from the book of Genesis and the book of Exodus from the Torah or Old Testament of the Bible. In them, Jews argue that God promised them and their descendants a nation in the land of Canaan, what is now modern day Israel.

Genesis 12:1-5

¹ The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you.

² "I will make you into a great nation
and I will bless you;
I will make your name great,
and you will be a blessing.

³ I will bless those who bless you,
and whoever curses you I will curse;
and all peoples on earth
will be blessed through you."

⁴ So Abram left, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he set out from Haran. ⁵ He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Haran, and they set out for the land of Canaan, and they arrived there.

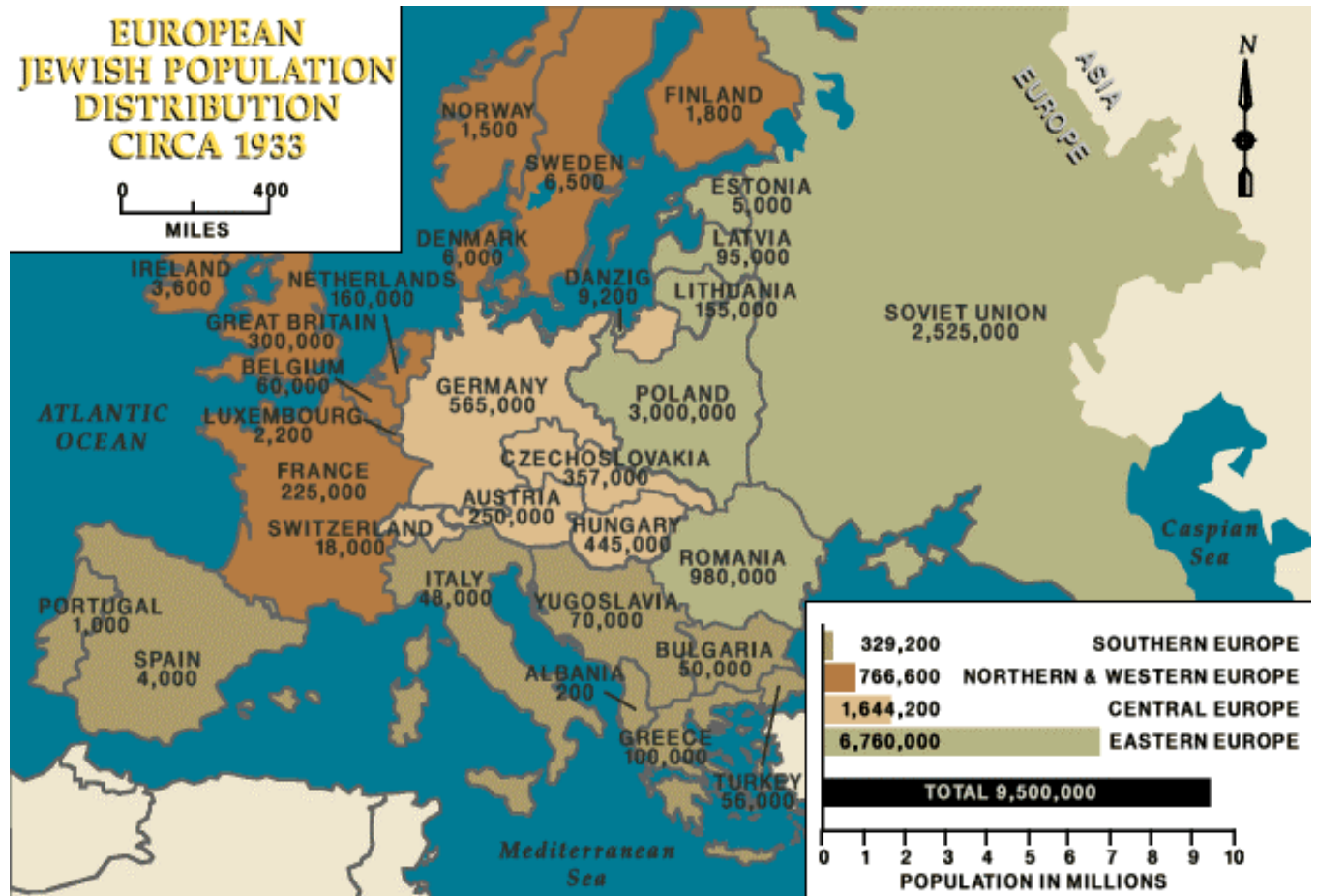
Scripture: Exodus 6:2-13

2 And God said to Moses, "I am the LORD. 3 I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the LORD I did not make myself known to them. 4 I also established my covenant with them, to give them the land of Canaan, the land in which they dwelt as sojourners. 5 Moreover I have heard the groaning of the people of Israel whom the Egyptians hold in bondage and I have remembered my covenant. 6 Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great acts of judgment, 7 and I will take you for my people, and I will be your God; and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians. 8 And I will bring you into the land which I swore to give to Abraham, to Isaac, and to Jacob; I will give it to you for a possession. I am the LORD.'" 9 Moses spoke thus to the people of Israel; but they did not listen to Moses, because of their broken spirit and their cruel bondage. 10 And the LORD said to Moses, 11 "Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land." 12 But Moses said to the LORD, "Behold, the people of Israel have not listened to me; how then shall Pharaoh listen to me, who am a man of uncircumcised lips?" 13 But the LORD spoke to Moses and Aaron, and gave them a charge to the people of Israel and to Pharaoh king of Egypt to bring the people of Israel out of the land of Egypt.

Source F

"European Jewish Population Distribution circa 1933." Map. *United States Holocaust Memorial Museum*. United States Holocaust Memorial Museum. Web. 28 July 2010. <<http://www.ushmm.org/lcmedia/viewer/wlc/map.php?RefId=EUR77040>>.

This map is taken from the website of the United States Holocaust Memorial Museum in Washington D.C. It shows the Jewish population around the year 1933



Source G

Sachar, Howard Morley. *A History of Israel: from the Rise of Zionism to Our Time*. Third Edition, Revised and Expanded. New York: Knopf, 2007. (p. 5, 53) Print.

The following excerpt comes from Sachar's book. Sachar's topics include the rise of Jewish nationalism, Theodor Herzl and the rise of political Zionism, Zionism after Herzl, the Balfour Declaration, the seeds of Arab-Jewish confrontation, Palestine in World War II, postwar Palestine, the war of independence, the growth of the Israeli republic, Israel's search for peace and security, economic and social growth, the Six-Day War, the Yom Kippur War, the Likud era, peace with Egypt, and Israel's involvement in Lebanon. Sachar concludes with chapters focusing on what he calls a tormented road to peace and an appraisal at half century. In the passage below, he responds to the identity of the Jewish people with the Land of Israel, including Theodor Herzl's response to the "threat of cheap labor" of east Europeans to the British Parliament Royal Commission in 1902.

Among the most cherished features of the Russian Jewish cultural heritage, surely, was the memory of the ancestral homeland, the lost and lamented Zion that was enshrined in the ceremony and folklore of virtually every believing Jew. Rabbinic and midrashic literature, the prayer book, medieval literary treatises, all displayed a uniform preoccupation with the Holy Land. Poets, philosophers, mystics, liturgists in Spain, North Africa, and Europe traditionally vied with one another in expressing the yearning of the People of Israel and for the ravished cradle of its nationhood. In the West, to be sure, the memory of Zion unquestionably was fading by the nineteenth century, was even being exorcised by reformers and secularists. But for Russian Jews, distraught and quarantined under the tsars, clinging fast to their accumulated sacred literature, the Holy Land was no mere featureless idyll, to be embellished in lullabies and fireside tales. The recollection of its loss was a visceral wound. On the ninth day of the Hebrew month of Av, commemorating the destruction of Solomon's Temple, east European Jews fasted and mourned as though they had been witnesses and victims of that ancient catastrophe. Three times a day they prayed for the restoration of Jerusalem. Their appeals for timely rains and harvests were phrased in terms evocative not of ice-bound Russia but of the subtropical Holy Land. Jewish festivities and holidays—Passover, Chanukkah, Sukkot, Shavuot—all evoked and refined memories of the departed national hearth... IT happened, then, in early 1902, that the British Parliament appointed a Royal Commission to study the "threat of cheap labor" posed by the influx of Russian Jews into London's East End. At this point Leopold Greenberg, a London journalist and well-known British Zionist, sensed an opportunity to provide Herzl with an important forum. He arranged for the Commission to offer Herzl and invitation to testify as a "Jewish expert." Herzl thereafter appeared before the parliamentary body on July 7 to describe the wretched conditions of east European Jewry and to express hope that Britain would continue to offer asylum for fugitives. He added, however: "If you find that they are not wanted here, then some place must be found to which they can migrate without raising the problems that confront them here. These problems will not arise if a home be found for them which will be legally recognized as Jewish."