

From: Sarah Levin

Sent: Thursday, August 15, 2019 2:04 PM

To: Ethnic Studies

Subject: Middle Eastern and North African Communal Response to Proposed Ethnic Studies Model Curriculum

To the IQC and State Board of Education:

I am writing on behalf of eleven Mizrahi and Sephardic Jewish communal organizations and synagogues located throughout the State of California. Attached you will find a completed public input template in addition to a joint communal response letter to the proposed Ethnic Studies Model Curriculum, which can also be viewed by [clicking here](#). In addition, I am sharing a lesson plan from a JIMENA curriculum that focuses on the heritage and history of Middle Eastern and North African Jews.

Like California's Department of Education, our communities believe that a strong state requires excellent educational opportunities that include culturally meaningful, inclusive content. As a sub-ethnic group indigenous to the Middle East and North Africa, we offer our feedback in good-faith that the model curriculum can easily be revised to positively impact ALL students, educators and schools throughout our state of California. We would be delighted to provide a list of California-based Middle East scholars and educators who we believe can help create an inclusive Middle Eastern American Studies Course.

Thank you,
Sarah

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Sarah Levin
Executive Director

JIMENA: Jews Indigenous to the Middle East and North Africa

Public Input Template–2020 Ethnic Studies Model Curriculum May 2019 Draft

(Download and use to provide specific recommendations)

Include the chapter of the model curriculum, the page number, and line number(s) to ensure that the California Department of Education and Instructional Quality Commission can reference the content of the document when reviewing your comments. Please email this document as a Word document to ethnicstudies@cde.ca.gov. You may contact Kenneth McDonald, Education Programs Consultant, at kmcdonal@cde.ca.gov with any questions regarding this template or the public input process.

Public Input Template–2020 Ethnic Studies Model Curriculum

Page 2 of 7

Chapter of Model Curriculum	Your Name and Affiliation	Comment (include page and line numbers where applicable)
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Public Input Template–2020 Ethnic Studies Model Curriculum

Page 3 of 7

<p>Chapter two and glossary of terms in proposed Ethnic Studies Model Curriculum</p>	<p>30 Years After, Los Angeles Baba Sale Congregation, Los Angeles Bar Yohai Sephardic Minyan, Sunnyvale Congregation Magen David, Beverly Hills Iranian American Jewish Federation, Los Angeles JIMENA: Jews Indigenous to the Middle East and North Africa, San Francisco Kahal Joseph Congregation, Los Angeles The Karaite Jews of America, Daly City Magain David Sephardim Congregation, San Francisco Sephardic Education Center, Los Angeles Sephardic Temple Tifereth Israel, Los Angeles</p>	<p>o the Instructional Quality Commission of the California Board of Education:</p> <p>We, the undersigned Sephardic and Mizrahi Jewish organizations and synagogues in communities throughout California commend Governor Brown for signing AB 2016, requiring the State Board of Education to adopt an Ethnic Studies Model Curriculum. Like California’s Department of Education, we too believe that a strong state requires excellent educational opportunities that include culturally meaningful, inclusive content that promotes civic responsibility, self-empowerment, cultural competency, and critical thinking. As a sub-ethnic group indigenous to the Middle East and North Africa, these values are core to our community and we are pleased to see them so well-articulated in the Ethnic Studies Curriculum Guidelines. We offer our feedback to the Advisory Committee in good-faith that the model curriculum can be improved to positively impact students, educators and schools throughout our state of California.</p> <p>We would like to open our review by providing context on who we are as a community. To begin, Mizrahi Jews are an indigenous group from the Middle East, whose ancestors lived continuously in the region for over 2,500 years. Sephardic Jewish communities from Spain integrated into North African and Middle Eastern Jewish communities as a result of the Spanish Inquisition and today there is much overlap between Mizrahi and Sephardic Jews. In the mid to late 20th century, state-sanctioned antisemitism, frequently taken under the banner of anti-Zionism, led to the ethnic cleansing and displacement of close to one million Mizrahi and Sephardic Jews from countries throughout the Middle East and North Africa. 650,000 of these Jews fled to Israel as stateless refugees and the remainder scattered to countries around the world, including the USA. Today, Mizrahi and Sephardic Jews comprise over half of Israel’s Jewish population.</p> <p>Sephardic and Mizrahi Jews are a racially diverse ethnic sub-group that is both proudly Jewish and proudly Middle Eastern. This intersection provides us with a</p>
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Public Input Template–2020 Ethnic Studies Model Curriculum

Page 4 of 7

	<p>unique vantage point and we share our concerns about the proposed Ethnic Studies Model Curriculum, bringing our full identities and experiences to the conversation.</p> <p>We would like to frame our comments by quoting directly from the statutory guidelines in the curriculum. The very first requirement states that, “<i>The model curriculum shall be written as a guide to allow school districts to adapt their courses to reflect the pupil demographics in their communities.</i>” We estimate that the state of California is home to some 236,000 Jews of Middle Eastern and North African descent. Our families arrived in California as Arabic, Farsi, Judeo-Spanish, Turkish, and Hebrew speaking refugees and immigrants from Morocco, Algeria, Tunisia, Libya, Egypt, Turkey, Yemen, Syria, Lebanon, Israel, Iraq and Iran. Notably, the Iranian Jewish community in Los Angeles comprises an estimated 60,000 individuals, making them one of the largest Middle Eastern diasporic communities in the United States. Despite our community’s numbers, we have been completely erased from the Ethnic Studies Model Curriculum, most notably from the Arab American Studies Course outline. There is no possible way that the Arab American Studies Course curriculum, as it is currently written, can adequately reflect Mizrahi demographics, needs and interests in the state of California.</p> <p>The Arab American Studies Course Outline within the curriculum is deeply problematic. It is highly politicized and not built on foundational scholarship necessary for the quality education our students deserve. It lacks cultural competency, nuance and sensitivity to student demographics. While the Middle East and North Africa is one of the most ethnically and religiously diverse regions in the world, within the model curriculum the term “Arab” is never defined leaving educators and readers to easily conflate “Arabs,” “Muslims,” and “Middle Easterners.” Minority groups and experiences from the Middle East and North Africa are totally erased from the curriculum portraying Arabs as a homogenous, Muslim group.</p>
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Public Input Template–2020 Ethnic Studies Model Curriculum

Page 5 of 7

		<p>The Arab American Studies Course violates a number of the Ethnic Studies Curriculum Guidelines. It is not <i>written in a language that is inclusive and supportive of multiple users</i> as it excludes and erases the experiences, perspectives, and voices of diverse Middle Eastern communities – including Mizrahi Jews indigenous to the region. If the curriculum is to be consistent with an intersectional frame that is <i>supportive of multiple users</i>, then it must identify the histories, perspectives, voices and oppression of diverse Middle Eastern communities – including those that diverge from dominant Middle Eastern narratives.</p> <p>The Arab Studies Course erasure of Jewish and minority Middle Eastern perspectives perpetuates a legacy of oppression and cultural genocide of non-Muslim Middle Eastern groups who fled persecution to find sanctuary in the United States. It will fail <i>in promoting self and collective empowerment</i> of Coptic students, Bahai Students, Mizrahi Jewish students, Assyrian students, Iranian students, Kurdish students, Yazidi students and non-Muslim Middle Eastern students who together constitute a sizeable Middle Eastern demographic in California yet are entirely erased in the curriculum.</p> <p>The course presents only one Middle Eastern experience – that of Arab Muslims. By only exploring the experience of the dominant ethnic – religious group from the Middle East, the course will fail to <i>promote rigorous analysis of history, systems of oppression, and the status quo in an effort to generate discussions on futurity, and imagine new possibilities</i>. The inclusion of diverse Middle Eastern experiences and perspectives is essential for a full and rich understanding of Middle Eastern American identity, and it necessary in avoiding an essentialist understanding of “Arabness.” It is also essential in understanding current events in the Middle East such as the Syrian Civil War, and the ongoing oppression and cleansing of Coptic Christians, Assyrians and Yezidis from the region.</p> <p>Furthermore, as an integral part of the larger Jewish community, we are writing to express our deepest concerns that the Model Curriculum excludes any reference to</p>
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Public Input Template–2020 Ethnic Studies Model Curriculum

Page 6 of 7

	<p>antisemitism and its current manifestations. As 2018 FBI statistics have noted, hate crimes against Jews have risen by 37% accounting for over half of religious-based hate crimes in the United States. It is at this time that the American Jewish community, particularly students and young adults, are in need of consideration, allyship, and support.</p> <p>At a time of increased vulnerability for American Jews, it is essential that the State of California do its best to protect the unique needs and sensitivities towards American Jewish students. This includes exercising extreme caution in public discourse and teaching of the Israeli Palestinian conflict. The over-emphasis of the Israeli Palestinian conflict and the definition of the Boycott, Divestment and Sanctions (BDS) in the Model Curriculum are both framed entirely from the vantage of proponents of BDS and fail to adhere to curriculum guidelines that require content to be taught in a manner that is “<i>balanced</i>“, “<i>inclusive</i>“, and reflective of “<i>different perspectives</i>“. While Jews are an indigenous ethnic group to modern day Israel, our voices are omitted in all curricular references to the Israeli Palestinian conflict. This is deeply troublesome.</p> <p>The one-sided framing of the Israeli Palestinian conflict in the Model Curriculum creates a scenario where it’s not unlikely that Jewish students may be stereotyped, accused of dual-loyalty, harassed and forced to face social litmus tests. The Israeli-Arab conflict is an incredibly complex and fraught subject. We are concerned that teachers will not be prepared or able to teach and facilitate conversations on an incredibly complex conflict, and that the curricular guidelines encourage simplistic, one-sided approaches that fail to reflect the full panoply of experiences, perspectives, and interests essential to any critical discussion of the region.</p> <p>As a large Middle Eastern community in the State of California we recommend that the Arab American Studies Course be overhauled and re-written with the involvement and oversight of a representative committee of diverse Middle Eastern</p>
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Public Input Template–2020 Ethnic Studies Model Curriculum

Page 7 of 7

Chapter of Model Curriculum	Your Name and Affiliation	Comment (include page and line numbers where applicable)
		communities residing in California. We very much want to see Middle Eastern American Studies integrated into the Model Curriculum and would be delighted to work together with a diverse team of Middle Eastern curriculum writers, scholars, educators and organizations to ensure that we are providing our students with the highest quality educational material on Middle Eastern American identity. We simultaneously believe it is critical to remove the unbalanced definition of BDS from the glossary of terms and to include a working definition for antisemitism.

California Department of Education, June 2019



Gina Bublil-Waldman
Chairwoman

Sarah Levin
Executive Director

JIMENA
459 Fulton Street.
#207
San Francisco, CA
94102
Tel: (415) 626-5062
www.jimena.org
info@jimena.org

August 15, 2019

Ms. Samin Chao
Chair, Instructional Quality Commission
California Department of Education
1430 N Street
Sacramento, CA 95814

To Chairman Chao and Members of the Instructional Quality Commission:

We, the undersigned Sephardic and Mizrahi Jewish organizations and synagogues in communities throughout California commend Governor Brown for signing AB 2016, requiring the State Board of Education to adopt an Ethnic Studies Model Curriculum. Like California's Department of Education, we too believe that a strong state requires excellent educational opportunities that include culturally meaningful, inclusive content that promotes civic responsibility, self-empowerment, cultural competency, and critical thinking. As a sub-ethnic group indigenous to the Middle East and North Africa, these values are core to our community and we are pleased to see them so well-articulated in the Ethnic Studies Curriculum Guidelines. We offer our feedback to the Advisory Committee in good-faith that the model curriculum can be improved to positively impact students, educators and schools throughout our state of California.

We would like to open our review by providing context on who we are as a community. To begin, Mizrahi Jews are an indigenous group from the Middle East, whose ancestors lived continuously in the region for over 2,500 years. Sephardic Jewish communities from Spain integrated into North African and Middle Eastern Jewish communities as a result of the Spanish Inquisition and today there is much overlap between Mizrahi and Sephardic Jews. In the mid to late 20th century, state-sanctioned antisemitism, frequently taken under the banner of anti-Zionism, led to the ethnic cleansing and displacement of close to one million Mizrahi and Sephardic Jews from countries throughout the Middle East and North Africa. 650,000 of these Jews fled to Israel as stateless refugees and the remainder scattered to countries around the world, including the USA. Today, Mizrahi and Sephardic Jews comprise over half of Israel's Jewish population.

Sephardic and Mizrahi Jews are a racially diverse ethnic sub-group that is both proudly Jewish and proudly Middle Eastern. This intersection provides us with a unique vantage point and we share our concerns about the proposed Ethnic Studies Model Curriculum, bringing our full identities and experiences to the conversation.

We would like to frame our comments by quoting directly from the statutory guidelines in the curriculum. The very first requirement states that, “*The model curriculum shall be written as a guide to allow school districts to adapt their courses to reflect the pupil demographics in their communities.*” We estimate that the state of California is home to some 236,000 Jews of Middle Eastern and North African descent. Our families arrived in California as Arabic, Farsi, Judeo-Spanish, Turkish, and Hebrew speaking refugees and immigrants from Morocco, Algeria, Tunisia, Libya, Egypt, Turkey, Yemen, Syria, Lebanon, Israel, Iraq and Iran. Notably, the Iranian Jewish community in Los Angeles comprises an estimated 60,000 individuals, making them one of the largest Middle Eastern diasporic communities in the United States. Despite our community’s numbers, we have been completely erased from the Ethnic Studies Model Curriculum, most notably from the Arab American Studies Course outline. There is no possible way that the Arab American Studies Course curriculum, as it is currently written, can adequately reflect Mizrahi demographics, needs and interests in the state of California.

The Arab American Studies Course Outline within the curriculum is deeply problematic. It is highly politicized and not built on foundational scholarship necessary for the quality education our students deserve. It lacks cultural competency, nuance and sensitivity to student demographics. While the Middle East and North Africa is one of the most ethnically and religiously diverse regions in the world, within the model curriculum the term “Arab” is never defined leaving educators and readers to easily conflate “Arabs,” “Muslims,” and “Middle Easterners.” Minority groups and experiences from the Middle East and North Africa are totally erased from the curriculum portraying Arabs as a homogenous, Muslim group.

The Arab American Studies Course violates a number of the Ethnic Studies Curriculum Guidelines. It is not *written in a language that is inclusive and supportive of multiple users* as it excludes and erases the experiences, perspectives, and voices of diverse Middle Eastern communities – including Mizrahi Jews indigenous to the region. If the curriculum is to be consistent with an intersectional frame that is *supportive of multiple users*, then it must identify the histories, perspectives, voices and oppression of diverse Middle Eastern communities – including those that diverge from dominant Middle Eastern narratives.

The Arab Studies Course erasure of Jewish and minority Middle Eastern perspectives perpetuates a legacy of oppression and cultural genocide of non-Muslim Middle Eastern groups who fled persecution to find sanctuary in the United States. It will fail *in promoting self and collective empowerment* of Coptic students, Bahai Students, Mizrahi Jewish students, Assyrian students, Iranian students, Kurdish students, Yazidi students and non-Muslim Middle Eastern students who together constitute a sizeable Middle Eastern demographic in California yet are entirely erased in the curriculum.

The course presents only one Middle Eastern experience – that of Arab Muslims. By only exploring the experience of the dominant ethnic – religious group from the Middle East, the course will fail to *promote rigorous analysis of history, systems of oppression, and the status quo in an effort to generate discussions on futurity, and imagine new possibilities*. The inclusion of diverse Middle Eastern experiences and

perspectives is essential for a full and rich understanding of Middle Eastern American identity, and it necessary in avoiding an essentialist understanding of “Arabness.” It is also essential in understanding current events in the Middle East such as the Syrian Civil War, and the ongoing oppression and cleansing of Coptic Christians, Assyrians and Yezidis from the region.

Furthermore, as an integral part of the larger Jewish community, we are writing to express our deepest concerns that the Model Curriculum excludes any reference to antisemitism and its current manifestations. As 2018 FBI statistics have noted, hate crimes against Jews have risen by 37% accounting for over half of religious-based hate crimes in the United States. It is at this time that the American Jewish community, particularly students and young adults, are in need of consideration, allyship, and support.

At a time of increased vulnerability for American Jews, it is essential that the State of California do its best to protect the unique needs and sensitivities towards American Jewish students. This includes exercising extreme caution in public discourse and teaching of the Israeli Palestinian conflict. The over-emphasis of the Israeli Palestinian conflict and the definition of the Boycott, Divestment and Sanctions (BDS) in the Model Curriculum are both framed entirely from the vantage of proponents of BDS and fail to adhere to curriculum guidelines that require content to be taught in a manner that is “*balanced*“, “*inclusive*“, and reflective of “*different perspectives*“. While Jews are an indigenous ethnic group to modern day Israel, our voices are omitted in all curricular references to the Israeli Palestinian conflict. This is deeply troublesome.

The one-sided framing of the Israeli Palestinian conflict in the Model Curriculum creates a scenario where it’s not unlikely that Jewish students may be stereotyped, accused of dual-loyalty, harassed and forced to face social litmus tests. The Israeli-Arab conflict is an incredibly complex and fraught subject. We are concerned that teachers will not be prepared or able to teach and facilitate conversations on an incredibly complex conflict, and that the curricular guidelines encourage simplistic, one-sided approaches that fail to reflect the full panoply of experiences, perspectives, and interests essential to any critical discussion of the region.

As a large Middle Eastern community in the State of California we recommend that the Arab American Studies Course be overhauled and re-written with the involvement and oversight of a representative committee of diverse Middle Eastern communities residing in California. We very much want to see Middle Eastern American Studies integrated into the Model Curriculum and would be delighted to work together with a diverse team of Middle Eastern curriculum writers, scholars, educators and organizations to ensure that we are providing our students with the highest quality educational material on Middle Eastern American identity. We simultaneously believe it is critical to remove the unbalanced definition of BDS from the glossary of terms and to include a working definition for antisemitism.

Thank you for your consideration,

[30 Years After](#), Los Angeles

[Baba Sale Congregation](#), Los Angeles

[Bar Yohai Sephardic Minyan](#), Sunnyvale

[Congregation Magen David](#), Beverly Hills

[Iranian American Jewish Federation](#), Los Angeles

[JIMENA: Jews Indigenous to the Middle East and North Africa](#), San Francisco

[Kahal Joseph Congregation](#), Los Angeles

[The Karaite Jews of America](#), Daly City

[Magain David Sephardim Congregation](#), San Francisco

[Sephardic Education Center](#), Los Angeles

[Sephardic Temple Tifereth Israel](#), Los Angeles

Lesson 1: Around the Middle Eastern Jewish World

Aim

For over 2,500 years Jewish communities throughout North Africa, the Middle East, and the Gulf Region thrived — as witnessed by literature, archaeology and art documenting their existence. The vibrant cultural and spiritual traditions of Sephardic and Mizrahi Jewry helped lay the foundation of Jewish life worldwide¹. The aim of this lesson is to provide students with a geographic snapshot of World Jewry, past and present. They will learn that Sephardic and Middle Eastern Jews migrated to these lands for various reasons and have influenced and been influenced by the culture and politics within these countries.

Objectives

- Students will examine a map of the world and locate world Jewry today.
- Students will explore and label world Jewry in the Middle East and North Africa.
- Students will ‘travel’ through 4 countries in the Middle East and North Africa to understand how *Sephardi* and *Mizrachi* Jews came to exist as groups and will learn cultural and ethnic indicators of these groups.

Materials

- PowerPoint presentation (optional)
- **Appendix A - “Travel Packet”** providing information about 4 Middle Eastern countries (set up prior to learning session). Included is a map, information about the Jews in the region, photos of objects, people, etc. to display in the classroom.
- **Appendix B- Travel Questionnaire** (which will include a map and questionnaire)
- **Appendix C- Tradition Cards**
- Colored pencils or markers

Procedures

Introduction: (30 minutes)

1. Write the Main Questions on the board:
 - a. "Who are *Sephardi* and *Mizrahi* Jews?"
 - b. "Where do they come from and what are their traditions?"
2. **PPT SLIDE #2** - Show this slide and discuss the lesson aim and main questions with the students. "Today we are going to learn about where Jews live(d) around the world."
3. **PPT SLIDE #3** - (A map of the world). Show this slide and ask the students: Where do Jews live in the world today? Have students look at the map of the world and name countries they know. Ask students to go to the board and point to the places where they think Jews live.
4. **PPT SLIDE #4**: This slide illustrates a map of the places with the highest Jewish populations around the world since 2011. Discuss with the students where most Jews live today. On the board, the facilitator will write 3 words: **Ashkenaz**, **Sepharad** and **Mizrach**. Explain that these three words describe regions: Europe, Spain, Middle East/North Africa.
 - a. As the students call out different countries, the facilitator can categorize them. For example, if they mention places in Eastern and Central Europe, they can go under **Ashkenaz**, if they mention Spain, they can go under **Sepharad**, if they mention Iraq or Iran they go under **Mizrach**. If they mention Morocco, Tunisia, Algeria, the facilitator can say: Is this **Mizrach**? Are these countries east or west of the Land of Israel? For older students this can be a way of introducing the politicized meaning of the term *Mizrachi* and how inaccurate it really is as a word to describe Jews in Arab and Muslim lands.
5. **PPT SLIDE #5**: (Map of the Middle East and North Africa) Today we are going to learn about the Jews in the Middle East and North Africa. Ask the students to identify Middle Eastern countries on the map. Ask: Do you know if any Jews lived in these regions? How do you know?
 - a. Keep this map projected on the board for the class activity.

Body of Lesson:

Exploring Jewish Communities in the Middle East and North Africa

6. As PPT Slide #5 is displayed, tell the students that today they will have an opportunity to “travel” to four Middle Eastern countries and learn about Jewish life in these places.

Inform the students that there are four “Travel Packets” displayed around the room. (Appendix A/Travel Packets should be prepared and set up prior to the lesson). Today we are going to “visit” four of these countries and learn about important people and traditions from these places.

7. Students will use their questionnaire to gather information about each community. At the end of the activity the class will share their findings with one another.
8. Divide the students into groups of four and have them move from station to station. Students complete the questionnaire as they “travel to various countries”.

Conclusion:

Discussion

1. After the “Travel” Activity, students will come back together as a group to review the things that they learned together. Direct the students to the Main Questions posed in the beginning of the session: *Who are Sephardi and Mizrahi Jews? Where do they come from and what are their traditions?*
 - A. Discussion Questions:
 - 1) What community interested you most?
 - 2) What surprised you?
 - 3) Tell us one new tradition you learned about today.
 - 4) Share an interesting historical event.
 - 5) What else would you like to know about Jews indigenous to the Middle East and North Africa?
2. To end the session, instruct students to write/share one question they have about one of the communities they learned about today. After we read the

question in the group, go up to the map in the front of the room and pin your question up on the board.

Extension Activity #1: Communities Today

While this lesson introduced students to how Jews found themselves in the Middle East, the following extension activity provides an opportunity for students to “visit” Jews in Morocco today. Watch the following PBS NewsHour video clip (8 minutes) about Moroccan Jewry today:



Jewish community shrinks in Morocco



Discussion Questions after viewing the video:

- A. What new thing did you learn about the Moroccan Jewish community from this short video?
- B. What are the strengths of today's Moroccan Jewish community?

Extension Activity #2: Experts on Jews in the Middle East

Do you want to expand this lesson and learn about other countries?

Four countries were selected for the Travel packets. Assign other Middle Eastern countries to students using Tradition Cards in Appendix C. Students can create their version of “Travel Packets”, set up as stations around the room and teach other students about the country they’ve learned about.

You can find more information about the countries in the packets as well as other countries by clicking **Country Profiles** link [here](#) from the JIMENA Website. Information can be found for Algeria, Egypt, Iran, Iraq, Libya, Lebanon, Morocco, Syria, Tunisia, Turkey and Yemen. Be sure to check out the link at the bottom of each page linking you

to even more information about the country including maps, personal stories, culture and current events.

Resources and External Links:

1. **Sephardic, Ashkenazic, Mizrahi and Ethiopian Jews: The Jewish world is more ethnically and racially diverse than many people realize**
From <<https://www.myjewishlearning.com/article/sep-hardic-ashkenazic-mizrahi-jews-jewish-ethnic-diversity/>>
2. **I'm a Mizrahi Jew. Do I Count as a Person of Color?**
From: <https://forward.com/opinion/318667/im-a-mizrahi-jew-do-i-count-as-a-person-of-color/>
3. **Ancient Jewish History: Jews of the Middle East and North Africa**
From <<http://www.jewishvirtuallibrary.org/jews-of-the-middle-east>>
4. **Mizrahi Jews in Israel: Jews from Arab lands are gaining more and more influence in Israeli society.**
From <<https://www.myjewishlearning.com/article/mizrahim-in-israel/>>
5. **A Global Perspective on Sephardic and Mizrahi Jewry An Introductory Essay**
From <<https://nyupress.org/webchapters/0814797059/chapt1.pdf>>
6. **Turkish Jewry**
From <http://www.turkyahudileri.com/index.php/en/>
7. **Turkey Virtual Jewish History Tour**
From <<http://www.jewishvirtuallibrary.org/turkey-virtual-jewish-history-tour>>
8. **Jews of Iran: A Modern History**
From <<https://www.myjewishlearning.com/article/jews-of-iran-a-modern-history/>>
9. **Jews in Islamic Countries: Yemen**
From <<http://www.jewishvirtuallibrary.org/jews-of-yemen>>
10. **First-ever Photos of Yemen's Jews Stunned the Jewish World**
From <<https://www.haaretz.com/israel-news/MAGAZINE-first-ever-photos-of-yemen-s-jews-stunned-the-jewish-world-1.5465693>>
11. **Jewish Encyclopedia: YEMEN:**
From <<http://www.jewishencyclopedia.com/articles/15077-yemen>>
12. **Jews in Islamic Countries: Syria**
From <<http://www.jewishvirtuallibrary.org/jews-of-syria>>
13. **The Jews of Syria: A Lost Civilization**
From <<http://www.aish.com/jw/s/The-Jews-of-Syria-A-Lost-Civilization.html>>
14. **The Jews of Aleppo**
From <<https://www.jewishgen.org/sephardic/aleppojews.htm>>
15. **The Jews of Libya**
From <http://www.orphalom.org.il/files/Jews%20of%20Libya.pdf>
16. **In Israel, Iraqi Jews Reflect on Baghdad Heritage**
From <https://www.nytimes.com/2016/04/28/world/middleeast/in-israel-iraqi-jews-reflect-onbaghdad-heritage.html>
17. **The Lebanese Jewish Community: Emigration and Diasporic Relations**
From <<http://www.mei.edu/content/lebanese-jewish-community-emigration-and-diasporic-relations>>
18. **IN PICTURES: Tunisia's Ancient Jewish Community**

From <<https://www.haaretz.com/jewish/the-jews-of-djerba-1.5426614>>