

AGUDAT ISRAEL:

A worldwide association of *haredi* (strictly orthodox) Jews, founded in Kattowitz, in 1912. *Agudat Israel* regarded the Torah and Jewish tradition as the basis for the eternal existence of the Jewish people. The initiative to found the organization came from the *Freie Vereinigung fuer die Interessen des orthodoxen Judentums* (Free Union for the Affairs of Orthodox Jewry), which for years had attempted to unify Orthodox Jewry and for a united front against the penetration of secular ideas into Jewish life. *Agudat Israel* was highly successful in the educational and social realms and became the political entity representing Orthodox Jewry vis-à-vis the authorities. Until World War II, *Agudat Israel* was opposed to Zionism, but the changes in the situation of the Jewish people- mainly due to World War II and the Holocaust- caused it to modify its path. Today it is a *haredi* political party in Israel.

BEIT YA'AKOV:

Haredi (strictly orthodox) girls' school founded in Poland in 1917, which developed into an educational network with schools all over the world. Until *Beit Ya'akov* was established, girls from *haredi* homes either studied at home or attended general Polish schools. As the secularization process intensified and the demand for general education increased, it became clearer that an educational establishment suitable for the support of the leaders of *Agudat Israel*; within a few years it became a widespread educational network with a teachers' college (established 1922) and over fifty schools.

BETAR:

Hebrew acronym for *Berit Yosef Trumpeldor* (Joseph Trumpeldor Alliance), a youth movement founded in Riga in 1923 by Aharon Propes. Conceived as a small-scale local organization, during its early years *Betar*'s ideological platform was somewhat vague, concerned chiefly with reviving the idea of the Jewish legions that had operated during World War I. After a few years, *Betar* developed a more concise ideology, becoming the official youth movement of Vladimir Jabotinsky's Union of Zionist Revisionists, which itself only came into being in 1925. *Betar* was confined mainly to Eastern Europe, with branches in Latvia, Lithuania, Romania, and other countries, first and foremost Poland, which, in 1928, succeeded Latvia as host to the organization's headquarters. From Poland, *Betar* spread to other countries and opened its first branches in Palestine.

BUND:

Shortened for of *Algemeyner Yidisher Arbeter Bund in Lite, Poyln un Rusland* (in Yiddish) General Jewish Worker's Union in Lithuania, Poland and Russia. A secular socialist Jewish national movement founded in Vilnius in the late nineteenth century. On the eve of World War II it was the largest Jewish political party in Poland. The *Bund* devoted most of its time to economic struggle and to ensuring the rights of Jewish laborers, as well as working energetically to protect Jews from pogroms and organizing political strikes against anti-Semitic policies, the *Bund* was a secular movement that struggled against the Jewish religion. It also vigorously opposed Zionism, as well as the Hebrew language and its culture, calling for Yiddish to be the national language of the Jewish people in Eastern Europe. The *Bund* aspired to secure equal rights for Jews in a democratic socialist state in which the Jewish people could enjoy education, and culture, and was known for its

determined fight against antisemitism in Poland in the late 1930s. During the war, the *Bund* was one of the mainstays of Jewish underground activity.

CHEDER:

(Heb. *cheder*; lit. “room”), the most widely accepted and widespread elementary educational framework among East European Jewry since the Middle Ages. Study in a cheder was considered an integral part of the process of raising and socializing a Jewish child, including the inculcation of Jewish religious and cultural values through imparting basic knowledge of the canonical sources (Torah, Mishnah, Talmud) and of the liturgy. Pupils spent the entire day in cheder, beginning with morning prayers, followed by study of various subjects, and ending with evening prayers. (In certain areas it was customary to give pupils a midday break of one or two hours.) Both boys and girls studied in many cheders, either together or separately. There were no criteria for acceptance to cheder, and no consideration was given to disparities in the intellectual and cognitive abilities of the students.

TSUKUNFT:

Founded in 1913, Yugnt-Bund Tsukunft (the Future) was the main Bundist youth organization in interwar Poland.

DROR:

The name of two different youth organizations, disconnected geographically, but related to each other ideologically and politically. The term *dror* means “freedom.” The Zionist Socialist Federation “Dror” originated in Kiev, where a group of Jewish youth began to evolve into an organization on the eve of World War I. While trying to preserve its unified organizational structure in a new environment, Dror actually followed two paths: a group led by David Lifshits acted as a political party, one that failed in every aspect of its endeavors. Dror’s other focus was on education, and the arena of its efforts in this facet was the He-Ḥaluts organization. The Polish He-Ḥaluts was an administrative institution that organized immigration of Jewish youth to Palestine. It had neither a particular ideology nor educational or preparatory institutions in Poland. Dror’s members, led by Aharon Berdichevski, held national and regional posts and cast He-Ḥaluts according to their vision, implementing an educational system with a clear-cut outlook.

FRAYHAYT:

The youth organization Frayhayt (Freedom) was founded in the summer of 1926; it had an eclectic socialist Zionist ideology that focused primarily on political and professional activities in the Jewish communities and on the socialist education of its members. It differed from other Zionist youth movements in its social composition: 85 percent of its members were working youth. For this reason, perhaps, Frayhayt supported the Yiddish school system. Although Frayhayt viewed itself as a movement of adolescents, the pressure of younger age groups compelled it to change its structure and to build an educational stratum of scouts. Internal ideological developments, along with severe unemployment, shifted the focus of Frayhayt’s activities to preparing its members for the pioneering kibbutzim. At the second conference of the movement in May 1931, it declared itself an integral part of He-Ḥaluts, with the goal of preparing its members to join the kibbutzim of Ha-Kibuts ha-Me’uhad.

HA-POEL:

The Jewish Socialist Zionist Workers Sports Federation. Ha-Po'el ("the Worker") sports clubs were established at a conference in Tel Aviv on 15 May 1926, under the aegis of the Histadrut labor union. The Ha-Po'el federation considered itself part of the organized socialist workers' movement and, by 1927, had joined the Socialist Workers Sports International (SWSI). The federation soon set up Ha-Po'el organizations in Eastern Europe.

HA-SHOMER HA-TS'AIR:

Zionist socialist youth movement. Ha-Shomer ha-Tsa'ir (The Young Guard) educated and trained its members for immigration to a kibbutz in Palestine. The movement originated in Galicia—at that time a province of the Austro-Hungarian Empire—a result of the merger of Tse'ire Agudat Tsiyon, which was involved in the teaching of Hebrew, Judaism, and Jewish history, with Ha-Shomer, an amalgamation of scouting organizations that considered the distinct Palestine Ha-Shomer organization a worthy model to emulate. In 1916, at a meeting of Galician refugees from World War I in Vienna, the two groups officially united to form Ha-Shomer ha-Tsa'ir.

HE-HALUTS:

Zionist pioneering movement. Local pioneering groups had been founded from the earliest days of Zionist settlement activity during the First and Second Aliyahs (1882–1903; 1904–1914). However, larger regional and national frameworks appeared only from 1917 onward, the year of the Balfour Declaration, the Russian Revolution, and the emergence of newly established states in Eastern Europe. The founders of He-Haluts believed that no political or propaganda accomplishment would benefit Zionism in the long run unless it were complemented by deeds of personal fulfillment, which became a primary objective in the organization's overall ideology. In other words, to actually implement the principles of He-Haluts, the individual was expected both to identify with the Histadrut (Labor Federation) and to live on a cooperative kibbutz in Palestine.

YESHIVA:

The yeshiva in Eastern Europe in the early modern period trained young men to study formative texts and traditions, especially the Babylonian Talmud, the commentaries on it, and the legal decisions that depended on it. By the nineteenth century, the term yeshiva describes a traditional East European Jewish locale for full-time advanced study of Talmud by youths and young men.

MACCABI:

Zionist gymnastics and sports organization. The establishment at the end of the nineteenth century of a national Jewish gymnastic society in Europe can be explained as a reaction to mounting nationalism across the continent, with concomitant exclusion of minorities and heightened antisemitism. The Maccabi federation of Poland was the strongest pillar of the World Union. In the 1930s, its membership included 30,000 Jewish athletes in 250 clubs. The Polish model demonstrated perfectly the Zionist orientation of the Maccabi movement and the competitive sporting dimension of "muscular Jewry." Ideologically and financially, Maccabi societies in Poland encouraged emigration and the promotion of the Jewish community in Palestine. Maccabi athletes competed in Polish national championships in all of the classic

disciplines. Jewish athletes set records in boxing, wrestling, and weightlifting—disciplines that held particular symbolic value for developing “muscular Jewry,” and contradicted the stereotype, once deplored by Nordau, of Jews as weaklings.

MIZRAHI:

Orthodox Zionist movement whose name was derived from the words “the Land of Israel for the People of Israel according to the Torah of Israel.” The movement advocated the realization of the Zionist vision and incorporated some of its modern and revolutionary characteristics.

PO'ALE TSIYON:

In the early twentieth century, the Labor Zionist Po'ale Tsiyon (Workers of Zion) organization evolved from various groups in Eastern Europe. Seeking to base Zionism on the Jewish proletariat, the Po'ale Tsiyon rejected territorialism, Bundism, and assimilationist Marxism as solutions to the Jewish Question. Straddling the boundaries of revolutionary socialism and Jewish nationalism, the movement then experienced a large number of splits and disagreements over such issues as Palestine versus the Diaspora, Hebrew versus Yiddish, cooperation with non-proletarian Zionists, support for the USSR, and others.

TALMUD-TORA:

Orphans, or children of poor families who were unable to pay the normal tuition fees, studied in a Talmud Torah, and most communities had a Talmud Torah society that was responsible for raising funds to run this institution, to hire teachers, and even to test the students.

TARBUT:

A network of secular Zionist educational institutions that functioned in Poland in the interwar period; the language of instruction was Hebrew. The network operated kindergartens, elementary schools, high schools, teachers' seminaries, and agricultural schools. Additionally, it provided pedagogical courses, evening classes for adults, and lending libraries; and published pedagogical journals, educational textbooks, and children's journals.

YOUTH MOVEMENTS:

Jewish youth movements in Eastern Europe, particularly in the interwar period, achieved extraordinary strength, numbers, and influence as a result of a number of interrelated contemporaneous factors, in addition to the particularly pressured conditions under which, for example, all of Polish Jewry lived. The Jewish youth movements in interwar Poland may be placed into four main categories based on ideology. The first included Zionists of various stripes. A second category consisted of cultural autonomists and holders of similar outlooks, a third group was made of Communists; and a fourth of assimilationists, some of whose leaders believed that Jews should obtain full civil rights in Poland without forfeiting identity and ethnic solidarity.

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