

LECTURES, SHIURIM, WORKSHOPS, FILMS

Miriam Benchetrit

Capacity-Building for Small NGOs: Shnorring, Tzedakah or Resource Development?

Have you ever been faced with the task of raising money for your organization and felt awkward, overwhelmed, or helpless? In this workshop we will talk about the basics of community fundraising. We will start by examining the biggest hurdles we often set ourselves when faced with the task of raising funds. We will also look at some principles and steps we can take to plan our fundraising efforts and discuss some of the funding sources that may be just around the corner.

Tamarah Benima

“Rabbi on Wheels”: Working With Small Communities

“As rabbi, I am constantly on the move in order to care for people, from the northernmost point of the Netherlands to Belgium. Without a car, a phone and Skype, this kind of work would be impossible, given the fact that Jews in our day and age (and their non-Jewish partners) are scattered far and wide. The demands are great, the rewards are great, and there are challenges.”

Hava Bugajer

WIZO - Women's International Zionist Organisation

WIZO was founded in 1920 in the United Kingdom by Rebekka Sief (Marks) in order to support the growing Jewish society in Eretz Israel (Palestine) by providing vocational training for women and day care centers for toddlers. Present-day WIZO is the major private partner of the State of Israel in social and educational services and is organized in 52 national relief federations around the world. WIZO has consultative status at the UN, NGO representation in New York, Vienna, and Geneva, and is a member of UNICEF. The ECWF (European Council of WIZO Federations) is active in advocacy for Israel and against racism, anti-Semitism, and discrimination in Europe. It holds NGO membership at the Council of Europe and at the European Women's Lobby.

Katarzyna Czerwonogora

The Jewish Community in Poland after 1989 From a Gender Perspective

The revival of the Jewish community in Poland after 1989 has been a widely discussed phenomenon. It has not, however, been analyzed from a gender perspective. As a sociologist, a member of the Jewish community, and a feminist, I have been particularly concerned with this gap and aims to contribute to filling it with this presentation. I will share some results of the interviews I conducted with women who belong to the Jewish community and whom I asked about their experiences in building their Jewish identity, negotiating women's roles, and contributing to the process of creating Jewish life in post-communist Poland. Analysis of these interviews revealed examples of instrumentalization of women as members of the community and gave a critical perspective to a phenomenon that has been generally positively perceived in recent years. They also exposed a potential for emancipation that women find in being involved in Jewish community. I would like to share these results and discuss them in the wider context of life in diaspora.

Jill Damti Feingold

Amnon and Jill

A camera crew from Israeli Channel 2 followed Amnon and me for 4 years into our personal and professional life in Israel, also accompanying us and our children to a Deaf Festival in the States. It is not a PR film and does not always show us at our best. The film shows Amnon's Yemenite family,

the hardships of growing up as a deaf child in an institution, and our relationship, bringing the viewer into our worlds through the eye of the camera.

From the editing room, they could have created at least 70 different films. The final product is the Director's choice. I will discuss our creativity and our contributions from my point of view, sharing a dialogue with the audience. I plan to teach the audience – "Eli Eli" in sign language.

Lara Dämmig

On the History of Bet Debora

In the spring of 1999, when we – Elisa Klapheck, Rachel Monika Herweg and I – announced the first Bet Debora conference of European female rabbis, cantors, rabbinical scholars and other interested Jews in Berlin, we drew speakers and participants from 16 countries in East and West Europe, the former Soviet Union, Israel and the USA. Back then, we were surprised to find that Jewish feminists were active across Europe. And we were also surprised to see that they were prepared to come to Germany, of all places, the country where the Holocaust was planned. We did not stop with one conference: The tradition continued with events in Berlin, Budapest and Sofia. Today, Bet Debora is a European-wide network for Jewish feminist women, fighting for the reorganization of Jewish life on the basis of gender equality and promoting exchange between activist Jewish women from communities, universities, and projects.

Rabbi Judith Edelman-Green

Rimon Community for Adults with Special Needs

Do Jewish women leaders take on government ministries such as Welfare and Social Security in order to do Tikkun Olam? Are female fund raisers and activists faced with a "stained-glass" ceiling? While putting on tefillin every morning, I ask myself, "why am I doing this?" If I bind my arm, it must be to ACTION. How can I really "raise up the fallen, open up my hand to those who need it, and help the bent hold themselves up straight?"

This is why I took on a creating a nearly impossible social action project from scratch. I am creating a home for adults with special needs, working for them to be accepted, wanted and INCLUDED members of society, with dignity and respect. We are hoping to influence our Municipality of Kfar Sava and in fact greater Israeli society to be more inclusive. We want to turn the tables and have these young adults visit the sick, reach out to the elderly, feed the poor. While we are doing that, women with disabilities are equal prayer leaders and counted in every way as the face of Judaism.

We are working to create a warm home, work with meaning, to deal with the issue of social isolation and to offer a Jewish way of life for adults with special needs in Israel. We will welcome Arabs as well as Jews.

Ellahé Engel-Yamini

Raising children, esp. during puberty, in a situation of migration – a Jewish perspective

While the German majority demands that Turkish and Arab immigrants integrate and assimilate, German politicians never tire of emphasizing how delighted they are that there is Jewish life in Germany again. At the same time, the Jewish community is given another message: take, for example, the circumcision debate, etc. What do these double binds mean for migrant parents, most of them of Eastern European origin? How can Jewish parents accomplish this complex balancing act? How Jewish, how German and how Russian should their children's upbringing be? What help do parents need? What help is available? How can Jewish organizations help parents?

Karen Frostig

Jewish Activism in Vienna

Orte der Erinnerung/The Vienna Project is a new ephemeral memorial to be situated on the streets of Vienna and along the canal. Presented as a participatory expression of remembrance, the memorial will be the first public memorial in Europe to name multiple groups of victims and dissidents of National Socialism on record, within a given country, murdered between 1938 and 1945. "Jewish Activism in Austria" delivers a current report regarding this new initiative unfolding over six months time, starting on October 24, 2013.

Dalia Golda

The life of a modern Jewish mom

Nowadays we are constantly fighting to define our priorities – most of the time we are juggling more than one hat. So the question is: Who are we? Are we just women? Does the Jewish component define our life? Or does being in touch with everything modern dictate our everyday actions? But don't worry :) Together we will find clues in our past with which we will create our own bright future!

Eveline Goodman-Thau

From rights to roles to rules of participation—Jewish women, between sovereignty and solidarity

Like women around the world, Jewish women are fighting today not so much for their "rights" or "roles" alone; rather, they are striving to be equal partners and to help determine – or actually to determine for themselves – the rules of participation in the important decision-making processes in their respective religions: Ultimately, it's about the establishment of new paradigms and practices in all areas of life. We may observe that women today are more likely to initiate and promote revolutionary processes in democratic societies, and not just in traditional contexts: Women strive for a *sovereignty* that is inseparable from *solidarity*. As it was in the very beginning, the contribution of women today is at the center of attention. In our discussions we will examine these considerations on three levels: religious, social and cultural. We will use practical examples from these three areas to help us in our quest.

Elena Gubenko

Jewish life in Germany - Myths and Reality

Breaking clichés

SOS: German Jewry, between problems and conflicts

Historical, political and personal backgrounds. Contradictory aspects of the present, concerns about the future.

Women between the fronts.

Gabriella Hammel

Images of Jewish and Christian Women in European Art

About seven works of art will be used to illustrate the representation of independent and responsible behavior of Jewish biblical female figures. These images stand in sharp contrast to those of suffering New Testament saints. This raises the question of whether this difference also reflects the position of women in Judaism and Christianity.

Hannah Heer**Kol ishah: The rabbi is a woman**

Documentary Film by Hannah Heer, color, 38 min., in English and German, with subtitles.
Produced by Hannah Heer and Werner Schmiedel

Kol ishah: The rabbi is a woman provides rare insight into the workings of the rabbinical world, as envisioned, enriched, and experienced by four women rabbis: Rabbi Laura Geller (Los Angeles), Rabbi Judith Hauptman (New York), Rabbi Elisa Klapheck (Frankfurt & Amsterdam), and Rabbi Chava Koster (New York).

Kol ishah: The rabbi is a woman weaves together like a tapestry the versatility of four women rabbis, who were primarily trained within different Jewish denominations in the United States.

www.kolishah.com

www.HannahHeer.com

Yohana Rahel Hirschfeld**Noadiah – the “False” Prophet**

In Ketuvim, one woman stands out: Noadiah. In the Book of Nehemiah, the first-person narrator describes her as a "false prophet." This is a theological interpretation of historical events. This workshop will focus on the relevant passages from the Book of Nehemiah, using an historical-critical method of text analysis. The jumping off point is the hypothesis that – in addition to the postulated need for a radical separation of the Jewish community from its social environment – there is also a Jewish narrative of “contact.” So doesn’t “Tikkun Olam,” in an open, western society, also involve a Jewish contribution to societal debates?

Larissza (Larissa) Hrotkó**Pseudo-emancipation - mehitza and mikve**

The Budapest Neologue community – Hungary’s largest Jewish community today – has existed since the Jewish Congress of the 19th century (1868-1869). Originally, the desire for emancipation moved the Budapest neologists. But after the economic and political changes of the 1990s, it became increasingly obvious that patriarchal and orthodox structures were being readopted. The attitudes of women to this return of traditions differ from one neologue community to the next. Many of the women are economically and politically independent, yet accept their place behind the mehitza in the synagogue. Others take arms against this controversial tradition. The neologue Jewish women need comprehensive religious education if they are to free themselves from the patriarchal legacy. There should also be more space given in Jewish media to women’s views on religious matters.

Malin G. Kundi**Photo Project: Bet Debora as Social Sculpture**

I would like to make an unusual group photo of all conference participants who are willing to join in. My intention is that we Jewish women should define ourselves and use our self-images to address the lack of positive images of us. What might Tikkun Olam symbolize to you? What images, which women, which experiences come to mind? Please bring along a photograph, an object or a memento that symbolize Bet Debora, women and Tikkun Olam. The group photo will be taken in front of the Ferris wheel in Vienna’s Prater Park (about a 10-15 minute walk from the Praterstern).

Carolyn Landry**Using Puppet Theater to Generate Inter-Faith Dialogue**

The program presents a comprehensive approach to inter-faith education, from kindergarten through grade school and adolescence, incorporating, among other things, hand puppets and

marionettes. The method goes beyond a mere transmission of information or an appeal to tolerance, using instead Jewish tradition to discern areas of spiritual communalities which can open children and their parents to encountering and understanding their compatriots. The program is designed for the German school system, and Prof. Landry would like to discuss its application to other national environments.

Mira Mayer

The Women of the Arie Family and Jewish Values in National Revival Bulgaria

Five volumes titled "The Arie Family Chronicles" are kept in the Central State Historical Archive in Sofia. These old writings are shrouded in a strange mystery. They were started in 1768, completed in 1900, and have never been published in Bulgaria, although the Arie family has been the richest Jewish family in the lands of what is Bulgaria today (actually they resettled from Vienna). What does the old text tell us about Jewish women's lives at that time? It says that the women of the Arie family were well-educated: they were not only homemakers, but their homes became small centers of culture. It sounds strange today but Donna Arie even held the Succot service in the synagogue at the end of 18th century and Rose Arie worked in a shop in the bazaar with all other men.

Pamela S. Nadell

America's Jewish Women Repairing the World

In the early twentieth century, as the first wave of feminism emerged both in the United States and in Europe, America's Jewish women gave birth to new large, mass-based organizations. These organizations— Hadassah founded in 1912 to galvanize America's Jewish women for Zionism and the National Federation of Temple Sisterhoods, founded in 1913 and today known as the Women of Reform Judaism—provided venues for women's voices, wisdom, and activism on behalf of Jewish communities around the world. Whether working to establish infant welfare stations in Palestine or to fight against what was then called white slavery, i.e. international trafficking in women, these organizations gave America's Jewish women a platform for engaging in work designed to repair the world.

Although my lecture will be historical, focusing on the early years of these organizations, this presentation will raise questions about whether or not these models of activism offer lessons for European Jewish women in the twenty-first century.

Katalin Pécsi-Pollner

Daughters, mothers and "chaverim" – An interview project with Hungarian Zionist Women now living in Israel

I visited Israel for a month in 2010 to speak to 54 women originating from Hungary who were involved in rescuing Jewish children and adults in occupied Budapest in 1944/45. In the interviews on their life histories, they related their own persecution under National Socialism and their involvement in a wide range of resistance and rescue work in Budapest. I will focus on personal stories taken from these biographical interviews. One type of these stories tells us about the "children's houses," another group of them speaks about the mother-daughters-sisters relationships during the Holocaust and after liberation; there are also numerous recollections about friends and "lager sisters" – close-knit friendship and sisterhood was a life-saving strategy for many of the women.

Andrea Pető**Researching Jewish Women's Lives**

The workshop will cover theoretical and methodological issues related to researching gender in Jewish studies. Jewishness is more often identified with culture or community rather than with ritual or religion. The challenges to this type of work include consequences of intersectionality (e.g.: are all differences equal?); access and creation of sources (e.g.: what are the limits and possibilities of oral sources?); and institutional challenges (e.g.: is Jewish studies imprisoned in positivist research paradigm?). In the case of personal biographies, one can ask whether doing gender analysis in Jewish studies is an obstacle to an academic career, and if so, what kind of strategies to use.

Deborah S. Phillips**Tikkun Olam = Jihad?**

I started thinking about this idea as a reaction to the Islamophobia that often manifests itself in everyday life, especially in light of the many similarities between Islam and Judaism (not identical, but similar). I often explain *tikkun olam* to non-Jewish friends as a struggle to make the world a better place. The notion of a struggle is also present in the idea of *jihad* as a concept of making the world more the way that Allah would have wanted, more just by treating others better and overcoming one's own limitations in the process. Both ideas are a matter of making the world a better place: they are not identical, but share a lot of fundamentals. In light of discussions I have had over the years (both in the Islamic world and at home, in Berlin-Neukölln), in light of the alarming reactions to so much good that many Moslems try to bring to this world, I would like to conduct a discussion about this with interested parties.

Sibel Pinto**A Rich Culinary Heritage with a Heart and a Soul: Judeo-Spanish Cuisine**

Culinary repertoire is influenced by cultural values, religious structure, socio-economical levels as well as a country's climate and geography. The Jews who were expelled from the Iberian Peninsula in 1492 and settled in the Ottoman Empire brought with themselves their food culture formed by their Spanish heritage. Today they continue to keep alive their home-style cooking of simple, colorful dishes under the common influence of natural and healthy Mediterranean geography. All the women who put their hearts and souls into the food they prepared for their families are the real testaments behind the survival of the Judeo-Spanish cuisine for more than five centuries as an expression of a community's identity in a world of globalization.

Dr. Berta Pixner**The political potential of women in the Jewish Community**

As founder and president of the Women and Family Commission of the Jewish Community of Vienna, I have initiated several women's and family projects and helped bring about change in the political perception of and importance of women. In my workshop I will report on women's political activities and invite participants to discuss their own experiences.

Tanya Reytan**Quality Intercultural Learning and Training as Tikkun Olam**

Intercultural training and learning go hand in hand. Quality training means constant learning. Similar post-colonial and post-imperial legacies make intercultural training and learning in the Balkans and the Middle East share common traits and challenges. Today, what happens in the Middle East (the Arab-Israeli conflict) resonates in the Balkans and vice versa. This session will offer the participants not only more tough questions, but also some unexpected grounds for optimism...

Dr. Irene Runge

Texts, knowledge and thoughts: How Jewish realities inspire opposition

While I was writing my last book, *Wie ich im jüdischen Manhattan zu meinem Berlin fand* (How I found Berlin in Jewish Manhattan, September 2012, in the Verlag Kulturmaschinen / Berlin), I became increasingly aware of how little there was in the way of daily contact with Judaism, overall concepts and varied role models in Germany – especially for women – for the purpose of promoting Jewish continuity and modernization. So I described instead my impressions – gleaned through numerous visits – of Jewish Manhattan and Manhattan in general, the city of my birth. I went on to describe my experiences as the child of emigrants to East Berlin and as a Jewish activist who - first in the GDR, and after 1989 in all of Berlin – managed to irritate and even anger the Jewish establishment. To me, it seemed that a Jewish bias, narrow-mindedness and lack of creative imagination blocked the development of an inclusive community life and also led to a massive blocking of independent Jewish activities. Describing these elements, I revealed – through my text – a puzzle consisting of urban Jewish encounters, opportunities, mistakes, experiences, confusions, extremes, hopes and disappointments that make up my Jewish past and present. The preconditions and results of this revelatory process are exactly those insights gained from five years of organizing alternative Jewish activities in East Berlin (“We-for-us”), and 20 years of intense involvement in a Jewish association utterly separate from the official Jewish community in post-unification Berlin (Jewish Cultural Association of Berlin). These experiences form the gist of my presentation at Bet Debora.

Daniela Rusowsky

Each Flavour is a Journey ... a film about new migration waves, memories, dreams, and Jewish cooking in Berlin. ...

The film portrays the stories of people from different Jewish backgrounds for whom cooking is an essential part of their Jewish way of life. Filmed in Berlin, this 60-minute documentary provides an insight into Jewish life in the city. Through the preparation of food, it will show the relations that each cook establishes within a particular meal by giving it a religious, symbolic, or emotional meaning that goes far beyond its taste or appearance, -transforming each flavour into a wonderful journey. The documentary was produced with the support of the Zurückgeben Stiftung, a grant for Jewish women in Germany.

<https://www.facebook.com/EveryFlavourIsAJourney/info>

Marija Salom

Jewish women's associations in the communities of former Yugoslavia in the last 150 years

The session will present the historical background of women’s activism and work in the field of humanitarian, social, and educational work in the Jewish communities of Serbia and former Yugoslavia, and it will provide answers to different issues and questions: Were there differences between associations formed on the territories and in the time of the Kingdom of Serbia and the Austro -Hungarian Empire? What were the achievements of Jewish women during the time of the Kingdom of Yugoslavia, WWII and the communist regime? What are Jewish women doing today? Is it possible that in the past their strength and involvement was better and broader than in the present? Why? What should be learned from the past and what should they change for the future? What are the key issues and challenges?

Olla Savchuk

Esther's Voice: A Different Light

How we can strengthen the presence of women's voices? What do we have to say to the world? During this session we will discuss and articulate our messages to the world. We will dive into vivid Jewish hevrutot and powerful discussions. Moreover, we will produce a call for action.

Rabbi Tanya Segal

Mysteries of My Grandma

A creative Jewish Community in Krakow, Poland.

A story of a young, creative Jewish community – Beit Krakow– presented by the first woman Rabbi ever to work in Poland. Beit Krakow is also the first Progressive Jewish community in Southern Poland to be established in the 67-year vacuum created by the Shoah and Communist rule. Placing strong emphasis on stimulating cultural experiences, it is committed to bringing creativity, relevance, and spiritual growth to Jews in Poland today. Learn why art constitutes a crucial tool in finding/redefining a sense of modern Jewish identity in contemporary Poland, and how it is instrumental in the process of Jewish renewal, repair, and healing.

Sharon Finkel Shenhav

**Jewish Marriage and Divorce – Discrimination Against Women
In cooperation with the Heinrich Böll Stiftung e.V.**

As has been well documented, Jewish women are discriminated against in marriage and divorce under Jewish law. While ancient Jewish Law was designed to protect and support Jewish women, today that same law is being used as a tool to deny them rights to equality in marriage, divorce and the founding of a family. The Jewish community readily admits that the shameful situation of the agunah, a woman chained to an unwanted or non-existent marriage who cannot be released without her husband's consent, is unjust. It is common knowledge that some Jewish husbands withhold their consent to a religious divorce or get, in order to extort exorbitant sums of money from their wives as the "price" for the get.

The International Council of Jewish Women and its affiliates in Europe, including Great Britain, France, Switzerland, Germany, Sweden, Belgium, Spain, the Netherlands, Finland and Austria, have established an International Jewish Women's Rights Project. The Director of this project, whose goal is to restore justice and fairness to Jewish divorce, will lecture on the activities of the project during the past 15 years, including a discussion of her experiences during her six years as the only woman on the 10-member Israeli Commission on Appointment of Dayanim (Jewish Religious Court Judges).

Sarah Sheppard

More than Tikkun Olam? A workshop on youth work in (smaller) communities

Is it worth running events for a small number of children? Why run your own small community events when organisations like Netzer run similar things on a much larger scale? How do you get teenagers to talk about "difficult" topics like God, prayer, and Torah? Or should you just stick to popular topics like Tikkun Olam? In this workshop we'll explore how to run successful shabbatons, summer camps, or one-day events with the children and teenagers in your community. Whether you speak German or English, and whether your community is big and small, come along and gain some ideas.

Irit Shillor

Tamar and (or against) Judah (Genesis ch. 38)

Tamar is a little-known Biblical figure fighting for her own survival as a woman in a society where bearing children is the greatest and only achievement possible for women. She is also fighting for the survival of the tribe of Judah and its messianic future, although this is knowledge with hindsight. With no support from family, friends or society, she takes risks and manages, against all odds, to win in her fight. By founding the Davidic line she ensures the survival of our people, and also shows to men, and particularly male Rabbis, that women are a force to be reckoned with, and that their rights cannot be ignored.

Gaby Steiner-Nonhoff

Jewish-Armenian Culinary Dialog. A Bet Debora Project

Centuries of culinary traditions have shaped the identities of the Armenian and Jewish people. Women are usually the ones who practice and hand down their culinary heritage to the next generations. Taking off on this tradition, Bet Debora has organized joint meetings for Jewish and Armenian women since 2009. We believe that this process of dialogue while cooking is new, within a European context. Expulsion and dispersion are only some of their shared historical experiences; the two groups have a similar social profile. We see cooking together as a tool for building a dialogue workshop. It is our desire and goal to present this project and carry it forward. This panel will shed light on experiences of persecution and the psychosocial late effects thereof, through the examples of two women who survived the Nazi period as children in Berlin and Vienna, protected by virtue of having one non-Jewish parent. To date, very little public attention has been given to the fate of those to whom “nothing happened” yet whose daily life was marked by disenfranchisement, persecution, and perseverance in the face of constant mortal danger. Also on the table will be regional differences arising from the various conditions of the National Socialist seizure of power, which impacted the two women at different points in their lives. In addition to looking at normal, everyday life and the experience of persecution, pressure on the family structure and ambivalence between inclusion and exclusion, the panel will focus on the impact of these experiences on post-war life.

S.L. (Sandi) Wisenberg

“Contemplating your navel when the world is burning?” An associative look at Marie Langer, feminist Marxist psychoanalyst.

Marie Langer (1910-1987), a Marxist feminist psychoanalyst, was born to bourgeois secular Jews in Vienna and lived most of her life in exile in Argentina and Mexico. In the 1980s she set up therapy groups in revolutionary Nicaragua. Her life and experience raise questions about the political and the personal, striving for happiness versus material well-being, and the relationship of feminism and psychoanalysis.

Svetlana Yakimenko

Project Keshet – Women initiating Tikkun Olam in Jewish Communities in Russia, Ukraine, Belarus, Moldova and Georgia

I will present the growth of Judaism and social activism of the Jewish women involved in the Project Keshet network. I will speak about the stories, methodology, and the outcomes of women's activism based on tikkun olam both in the Jewish communities and in broader society. More than 3,000 Jewish women in 150 locations in Russia, the Ukraine, Belarus, Moldova, Georgia, and Israel have been trained, supported, and empowered through the Project Keshet network. What can be the output and the outcome of all of us doing things to repair the world?

Dvora Yanow

Who is testing whom? Interrogating Genesis 21 and 22

We will work in 'havruta' style [studying with a partner] in this shi'ur to examine two passages from Genesis/b'reshit: one is the reading for the second day of Rosh Hashana [according to the traditional liturgy] on the near-sacrifice of Yitzhak [the 'akeda' story; Gen. 21]; the other concerns the expulsion of Hagar and Ishmael [Gen. 22]. Putting the Hebrew texts side by side and examining their structure and key phrasings shows that the two narratives are quite parallel. In fact, from the perspective of oral narratives, they might be considered two tellings of the same story, but from two different perspectives - or the same perspective, but with the names changed. Might this analysis tell us something further about the relationships between the descendants of Yitzhak and Yishmael?

Note: Participants might wish to bring translations with them in their preferred language. I will bring a particular English translation -- that of Everett Fox -- which is very close to the Hebrew original.

Dana Zeimer

Singing Trope

Historically, the Torah has been chanted to a regularized tune and rhythm. This makes memorization of the text far easier. It also provides a musical element to the reading and services. Trope is the musical phrase contours which apply to the words of a sacred text. There are different trope for Torah, Haftarah, the High Holidays, and various megillot. During our workshop we will be learning some of the trope for Torah reading.

Francine Zuckerman

I Miss You Jew

I Miss You Jew is about the Jewish renaissance in Poland since the downfall of Communism. Can we progress from a country containing the unmarked graves of three million Jews to one which now celebrates life? From the lens of veteran documentary filmmaker Francine Zuckerman, whose own father fled Poland in 1939 for Canada, this groundbreaking new film will excavate the fragile, shaky rebirth of Polish Jewish life in the shadow of the Holocaust. A poignant cinematic look at the attempt to revive Jewish life in Poland since the Holocaust, **I Miss You Jew** details the conflicts of constructing a new Polish -Jewish identity for its subjects and the filmmaker as well the response by the Polish community today to the one-thousand-year history of the Jewish presence in Poland, on the very soil which bore witness to the most horrific atrocities of the 20th Century.