

Chapter 1 : Delaware Jewish History

*Becoming American, Remaining Jewish: The Story of Wilmington, Delaware's First Jewish Community, (Cultural Studies of Delaware and the Eastern Shore) [Toni Young] on www.nxgvision.com *FREE* shipping on qualifying offers.*

He was inspired to travel around the world due to the contradiction between the democratic ideals he read about and how his fellow Iranians were treated by their leaders. He met a variety of influential American figures including Ulysses S. Grant , who was a president during that time and who met with him on several occasions. He was imprisoned upon his return to Iran for taking a stand against living conditions there. He looked to the United States to protect him but to no avail. During the 1979 academic year, on the eve of the revolution, the number of Iranian students enrolled in American institutions rose to 45., and in 1980, that number reached a peak of 51. At that time, according to the Institute of International Education , more students from Iran were enrolled in American universities than from any other foreign country. Due to the drastic events of the Revolution , the students ended up staying in the United States as refugees. Once basically an issue of Brain drain during the Pahlavi period, it was now predominantly an involuntary emigration of a relatively large number of middle- and upper-class families, including the movement of a considerable amount of wealth. As a result, the educated elite who left Iran after the revolution, and the new graduates in the United States who chose not to return home, created a large pool of highly educated and skilled Iranian professionals in the United States. By 1980, an estimated 1. Kenneth Katzman, specialist in Middle Eastern affairs and part of the Congressional Research Service , in December estimated the number at over 1., Bayor of the Georgia Institute of Technology as well. The Iranian-American community has produced individuals notable in many fields , including medicine, engineering, and business. Demography of the United States and Demography of Iran Although Iranians have lived in the United States in relatively small numbers since the 1950s, a large number of Iranian-Americans immigrated to the United States after the Iranian Revolution of 1979. Kenneth Katzman, specialist in Middle Eastern affairs and part of the Congressional Research Service , estimates their number at over 1., published December 1980 Bayor of the Georgia Institute of Technology. The group estimates that the number of Iranian Americans may have topped 1 million, in 1980 more than twice the figure of 500,000, cited in the U. Census data and other independent surveys done by Iranian-Americans themselves in 1979, there were an estimated one million Iranian-Americans living in the U. However, unlike the population in Los Angeles, the Great Neck population is almost exclusively Jewish. Some of this population is Iranian Assyrian. A national telephone survey of a sample of Iranian-Americans, commissioned by the Public Affairs Alliance of Iranian Americans and conducted by Zogby Research Services, asked the respondents what their religions were. The responses broke down as follows: Putnam 1990, the average Iranian is slightly less religious than the average American. Poulson adds that Western ideas are making Iranians irreligious.

Chapter 2 : Publications “ JHSD

"Becoming American, Remaining Jewish traces the development of Wilmington, Delaware's first Jewish community in order to understand what the Jews created and why, what values were reflected in the institutions they established and the causes they advocated, and what changed over the years.

Jewish population also is older than the general public and has fewer children. But within the U. Jewish community, one important subgroup clearly does not fit the picture of a relatively secular, liberal-leaning, aging population with small families. Unlike most other American Jews, Orthodox Jews tend to identify as Republicans and take conservative positions on social issues such as homosexuality. On average, they also are more religiously committed and much younger than other U. Jews, and they have bigger families. Jews to look closely at the Orthodox. But a variety of demographic measures in the survey suggest that Orthodox Jews probably are growing, both in absolute number and as a percentage of the U. To begin with, the median age of Orthodox adults 40 years old is fully a decade younger than the median age of other Jewish adults. On average, the Orthodox get married younger and bear at least twice as many children as other Jews. Orthodox Jews are much more likely than other Jews to have attended a Jewish day school, yeshiva or Jewish summer camp while growing up, and they are also more likely to send their children to these kinds of programs. If the Orthodox grow as a share of U. Jews, they gradually could shift the profile of American Jews in several areas, including religious beliefs and practices, social and political views and demographic characteristics. Jews say the same. On numerous measures of religious belief and practice, Orthodox Jews display higher levels of religious commitment than do other Jews. Indeed, in a few ways, Orthodox Jews more closely resemble white evangelical Protestants than they resemble other U. Jews lean heavily toward the Democratic Party, but the opposite is true of the Orthodox. Orthodox Jews also tend to express more conservative views on issues such as homosexuality and the size of government; that is, they are more likely than other Jews to say that homosexuality should be discouraged and that they prefer a smaller government with fewer services to a bigger government with more services. But just as not all Jews are alike, not all Orthodox Jews are the same. The Pew Research Center survey was designed to look at differences within the Jewish community, including between subgroups within Orthodox Judaism. Who is a Jew? The Pew Research Center survey of U. Jews focused primarily on those who fell into two main categories. To identify Orthodox Jews, the survey relied on two main questions. Among adults who currently identify as Orthodox Jews, how many were raised in the Orthodox tradition? And how many became Orthodox after having been raised as Conservative or Reform Jews, or even as non-Jews? By comparison, the other major streams or denominations of American Judaism have smaller shares of adults who were raised in those movements: Orthodox Jews not only are more likely to be married, but also are more likely to have gotten married before the age of 40. With a median age of 40 among adults, Orthodox Jews are younger than other Jews. Child Rearing Orthodox Jews tend to have more children than other Jews. The Pew Research report noted that Orthodox Jewish respondents ages have had an average of 4. Perhaps as a result of their higher rates of marriage, lower median ages and bigger families, Orthodox Jews also are far more likely to have minor children currently living in their household. Childhood Involvement in Jewish Activities Among adults, far more Orthodox Jews attended a yeshiva or Jewish day school when they were children than did other Jews. By contrast, Orthodox Jews are significantly less likely to have participated in the kind of part-time Jewish programs that typically supplement a largely secular education, such as Hebrew school or Sunday school, when they were children. Socioeconomic Status Orthodox Jews “ especially Haredi Jews “ tend to receive less formal, secular education than do other Jews. There are only modest differences among Jewish denominations when it comes to annual incomes. Other Jews, while still more heavily concentrated in the Northeast than the U. Jewish Friendship Networks Orthodox Jews, especially Haredi Jews, tend to have close circles of friends consisting mostly or entirely of other Jews. This is less common among Conservative and Reform Jews. A majority of non-Orthodox Jews in the U. Similarly, more Orthodox Jews than other Jews say that being Jewish is very important to them and that they have a special responsibility to care for Jews in need. Followers of the major streams or denominations

within U. Judaism are more similar when it comes to Jewish pride. There are, at most, only modest differences between Modern Orthodox Jews and Haredi Jews on these measures of Jewish identity and belonging. Among members of both groups, big majorities say that they have a strong sense of belonging to the Jewish people, that being Jewish is very important to them, that they have a special responsibility to care for Jews in need and that they are proud to be Jewish. The survey finds that religion plays a far greater role in the lives of Orthodox Jews than it does for other Jews. On this question, Orthodox Jews look more like white evangelical Protestants — one of the most religiously committed major U. Christian groups — than like other Jews. Beliefs and Practices Orthodox Jews are more likely than other Jews to believe in God with absolute certainty and participate in various Jewish religious practices. Many Conservative and Reform Jews believe in God, but with less certainty. And they are more than four times as likely as other Jews to participate in such religious practices as regularly lighting Sabbath candles, keeping a kosher home and avoiding handling money on the Sabbath. It is important to bear in mind that opinions on this topic may have shifted since the survey was conducted due to events in the region including the Israel-Gaza conflict and recent Israeli elections. As of , however, there were significant differences between Orthodox Jews and other Jews in attitudes toward the prospects for peace. For example, Orthodox Jews were less than half as likely as other Jews to say that Israel and an independent Palestinian state can coexist peacefully. Again, the survey found differing viewpoints within Orthodox Judaism. Social and Political Attitudes Compared with other U. Jews, Orthodox Jews are far more socially and politically conservative. As on some measures of religious belief and observance, when it comes to political attitudes, Orthodox Jews resemble U. The estimate of the size of the adult Jewish population depends on the definition of who is Jewish. It is not necessarily the age of first marriage because it does not account for divorce or the number of times respondents have been married. Ukeles and Ron Miller. Jewish Community Study of New York: See also Waxman, Chaim I. A Journal of Jewish Ideas. It is possible that larger household sizes among Haredi Jews could contribute to higher reported incomes. Data on religious service attendance among white evangelical Protestants come from aggregated data from surveys conducted by the Pew Research Center between February and June of For example, see Pleck, Elizabeth H. Ethnicity, Consumer Culture, and Family Rituals. Some opposed the formal creation of a Jewish state before the arrival of the messiah. Modern Orthodox Jews, in contrast, integrated support for a Jewish state with their religious beliefs, seeing the formation of Israel as the beginning of religious redemption for the Jewish people.

Chapter 3 : Identity, Independence, and Becoming American Jews | Jewish Women's Archive

Wilmington's first permanent Jewish community began as a collection of less than Jews in and grew to a community of over people by the early s when the immigration laws changed, and growth slowed down. This in-depth study of one community's success in preserving Jewish values and.

Identity, Independence, and Becoming American Jews: Introductory Essay by Lori Shaller and Judith Rosenbaum Life in America was drastically different from life in the shtetls, the villages in Russia, Poland and the other Eastern European countries from which came most of the Jewish immigrants at the turn of the 20th century. One challenge facing immigrant families was the shift in power between children, who often learned the English language and American customs quickly, and their parents, who assimilated into American culture more slowly. While many children who came to America went straight to work without attending school, other young immigrants were educated through public schooling and community-provided after-school programs. Parents might have been able to learn English, American customs, and even new trades in a settlement house, but many were not able to take advantage of such resources because of family and work demands. Therefore, children were often much more quickly acculturated than were their parents. Young immigrants learned more than English, American fashion, and the latest popular dances. By participating in workplace culture, they also sometimes learned values that conflicted with those of their parents. For example, while marriages arranged by parents for children based on family connections were still customary for many in the old country, in America, more young people began choosing for themselves whom they would marry. Indeed, in America young women and men could more easily spend time alone with each other and away from parental eyes. Young people in America dated, going together to the dances held by the unions, for example, or to movies or concerts—social patterns that were different from traditional life in Europe. Young workers also encountered many opportunities to learn about politics and labor activism, and this could introduce another conflict between parents and children. Even those immigrants who had already discovered radical politics in Eastern Europe found a different situation and greater opportunity for involvement in America; though they might be beaten on the picket line or even arrested, they were freer to express their political ideals without fear of extreme violence or death. Some parents tried to maintain control over their children but found it difficult, given the freedom the children experienced going to and from school or work in a large city. Some young workers exercised their independence by insisting on keeping part of their wages for their own spending. In fashioning their identities as new Americans, workers, and Jews, young immigrants received support from the many organizations and institutions of immigrant life. Unions helped shape their identities as workers, providing a context in which they could connect with fellow laborers, learn about the labor movement and other topics, and socialize. Political groups helped new immigrants explore how to apply their political ideologies to the new country they were living in and how to exercise their newfound political freedom. These institutions helped cultivate new ways of being Jewish in America, based on leftist politics, commitment to social justice, Yiddish culture, and working-class identity. Harvard University Press, Lesson Plan Open this section in a new tab to print This part of the lesson is designed for students to think about all the ways in which they self-identify and to consider what influences identity. They will create life-sized drawings of themselves as well as written reflections to explain the variety of ways in which they self-identify. Directions to do as an art project: Have each student choose a large piece of paper or take a sheet of the smaller paper, if that is what you are using. If using the big paper, students should find a partner and then take turns laying down on the paper or if wall space permits, hanging the paper on the wall and standing up against it while their partners trace an outline of their body shape onto the paper. If using the small paper, have each student draw a simple outline of the shape of their bodies. Give each student a pencil and make markers available as you move into the next set of directions. Read the students the following prompts aloud, giving time for students to respond to them in their drawings the students are silent during this part of the activity. At the same time write the prompts on a sheet of poster paper or project them so the students can refer back to them as they work. You may want to adapt the suggested prompts to suit your students. The prompts below

give specific illustrations of Jewish and American identities, for example, but these may not be appropriate for your group. In the first part of the project, be sure the students are making images, rather than writing words, no matter how unsophisticated their art abilities may be. Encourage them to keep drawing. You want them to just keep drawing! What makes you who you are? Where did these things come from? Did you inherit your attitudes, beliefs, and values the same way you inherited the color of your hair and eyes? If not, where did they come from? What influenced the formation of your opinions and values? Begin to think of images that capture this, and draw them wherever they seem to fit inside or outside the outline of your body. Inside the outline of your body on the paper, continue to draw pictures that represent who you are and the influences that make you who you are. What communities and groups do you belong to that help shape who you are? For example, a kippah on top of your head might symbolize your Judaism, but so might a noodle kugel in your stomach, a picture on your hands of your class doing a service project, or the hills of Jerusalem around your legs. An American flag or a bald eagle might symbolize your being an American but so might the scales of justice or the Statue of Liberty. What pictures symbolize the other things you identify with, like your friendship groups, your family, your school or town? What images symbolize your beliefs and values that make you who you are? Maybe you care passionately about human rights or music or vegetarianism. How did you get those passions? How can you draw that in your body? What would it look like? Now invite students to add words to their pictures. For some students, the bodies may fill up with words and writing, while for others, there may be more drawing to do. Both are fine responses here. Continue to encourage getting images and words onto the paper and keeping judgment out of it. Invite students to share their work with each other, helping them to find language to explain what influences have shaped who they are as people and how they have come to identify as they do. You may want to have them share their body outlines with the person sitting next to them rather than with the whole group, as they may feel vulnerable about their work. After sharing in pairs, each pair can then share with the whole group one or two things they learned about their partner. Explain that while we may not always be able to identify how our beliefs and passions are formed, we can explore the people, traditions, and events that have influenced our values in order to reach a deeper understanding of who we are. For example, being raised in a Jewish family might have taught you that eating together as a family at Jewish holidays was an important value. At this point, you may wish to have students read the [lightbox: Directions to do as a writing activity: Ask students to take out writing paper and pens. Tell them that they are not handing in this writing, but rather, that it is to get them to think about questions of identity, where our self-identifications come from, and what influences are self-identifying. Use the drawing prompts above in 2, a through c, as writing prompts. Give regular amounts of time for each prompt, and give students permission to stay on a prompt that is particularly engaging to them instead of necessarily moving onto the next prompt. Follow up with 4 and 5 above and then move to Part II below. Document Study Open this section in a new tab to print Explain that the students will now look at and analyze a set of primary sources from working-class, Jewish immigrants in the early 20th century. Give each student a set of documents. Have students examine the documents and answer the questions on the documents on their own or in pairs. Direct a class discussion around the following questions after students have had time to examine the documents: What makes a person independent? What kinds of language do the workers use to describe how they identified as workers? How do the workers in these texts form their American Jewish identities? Point to specific examples. Explain that young immigrants were often challenged by wanting to live their lives differently from their parents while still being respectful of and connected with their parents, and that the students are going to show that challenge in a piece of artwork or creative writing. Identity Formation Collages Open this section in a new tab to print Directions to do as an art project: They may also tell the older person what values they received from the old country and the older generation they intend to hold onto. These can be quotations from the primary sources that speak to a particular idea, such as peer group identification or clothing, for example. Students may also choose to focus on more general ideas such as the way in which work gave young people time away from the protective eyes of parents in order to experiment with new language and new types of recreation. Students can also include text, such as direct quotations from the primary sources, to develop or make more clear their ideas about identification and generational differences. Give each student a piece of cardboard on which to make

their collages. See materials required for suggestions of materials for the collages. Have students choose objects to create a collage of their dialogue. Whatever items they choose should somehow fit symbolically with their ideas, e. Make glue, markers and paints, and all the materials for the collages available to students to either make their collages in class or to take home to make for homework. When students have completed the collages, hang their pieces around the room for everyone to view and invite discussion about what students see the collages saying about the experience of early 20th century immigrant workers and assimilation into American society. You may choose to organize this as a museum tour, in which some students are tour guides and some are visitors, and then they switch roles. Give the directions in Step 1. Instruct students to use direct quotations or paraphrases from the primary source documents in their writing. When the students have written, revised and finalized their writing, invite them to share excerpts from their writing with the class, and encourage discussion about what students see the pieces saying about the experience of early 20th century immigrant workers and assimilation into American society. This stage could also be done online, as a blog.

Chapter 4 : Iranian Americans - Wikipedia

Wilmington's first permanent Jewish community began as a collection of less than Jews in and grew to a community of over people by the early s when the immigration laws changed, and growth slowed down.

His new book, *Israel: Although other communities around the globe remain significant for their size or other qualities, the future of world Jewry will likely be shaped by the two largest populations*—and by the relationship between them. For that reason alone, the waning of attachment to Israel among American Jews, especially but not exclusively younger American Jews, has rightly become a central focus of concern for religious and communal leaders, thinkers, and planners in both countries. True, other concerns have lately encroached: But the larger worry—“American Jewish disaffection from Israel”—remains very much in place, and its reverberating implications were underscored during the waning days of the Obama administration, when by far the greater portion of American Jews stayed faithful to the president and his party even after his decision to allow passage of an undeniably anti-Israel resolution at the United Nations. What explains the growing distance between many American Jews and the state of Israel? Two recent books ventured answers to that question, and both authors basically agreed that the problem lay with Israel, a country that had fallen out of sync with the progressive movement of history. Specifically, he pointed to the loosening of once-powerful communal bonds, as evidenced by the high rates of intermarriage and the move away from Jewish religious affiliation. In a published response to the Abrams essay, I added another factor: This impression, as it happens, is essentially correct, though not in the parochial, self-justifying, and prejudicial way it is conventionally framed. Throughout the early years of the state, as the historian Jerold S. The Jewish world, having feared the worst as Arab leaders vowed to hurl Israeli Jews into the sea, had held its breath during the nerve-racking weeks prior to the outbreak of hostilities. When Israel not only survived but crushed its enemies and tripled its geographical area, a shared Jewish euphoria seemed finally to have won the day. Yet the ardor did not last, and the celebratory mood proved ephemeral. Very soon, liberal American Jewish spokesmen and intellectuals began to complain about the prospect of a longstanding Israeli presence in the conquered territories. But their salience should not be exaggerated: That, today, is what has changed: To this phenomenon, the findings of the Pew Center study, *A Portrait of Jewish Americans*—the survey research cited by all serious observers—bear sober witness. Increasingly, the orientation of many American Jews toward Israel is one neither of instinctive loyalty nor of pride but of indifference, embarrassment, or hostility. Who are these new American Jews? One key variable is age. A separate study by the sociologist Steven M. Cohen formulates the disparity more starkly. If age is one window into differences in attitude, politics is another. Pew reports that levels of attachment to Israel decrease, often dramatically, as one moves from right to left—that is, from conservative to liberal—on the political spectrum. A similar pattern emerges on the religious spectrum. So great is this disparity that one might reasonably infer that when it comes to Israel, Orthodoxy and Reform subscribe to utterly different worldviews. In brief, the group growing most disconnected from Israel is composed of younger, politically more left-leaning, and religiously less traditionalist American Jews—or, to put it in other words, the Jews who have most thoroughly assimilated not only the style of life but the ideas and presuppositions of the American professional class to which they mainly belong. Quite logically, these Jews also identify themselves overwhelmingly with the Democratic party, which today continues its own, institutional movement away from its earlier warm support of Israel. All of these facts and figures have by now been well rehearsed by commentators and close analysts of the Pew survey. We know who is drifting away from Israel. So, to rephrase the question with which we began: Or, as I now mean to propose here, is it a little of both but more of the latter and also something else: Does Jewish constitute a race or ethnicity? Does a Jewish state mean a racial state? The ideal of a religiously neutral state worked amazingly well for the millions of Jews who came to America. And there it is, the fundamental thing: She is correct; it did. In this core respect, the purposes of the two countries do diverge, and so do their respective visions of both democracy and the ideal society. Since Diner, a professor of Jewish history, seems not to have registered this elementary fact until now, we can presume it must have been lost on many other Jews as well. American universalism hardly

denies the multiplicity of ethnicities that make up the American people; what it does deny is the notion that any of them should be politically central or defining. Prophesying the United States of his hoped-for future, Kallen wrote in *Its form would be that of a federal republic; its substance a democracy of nationalities, cooperating voluntarily and autonomously. The political and economic life of the commonwealth is the single unit and serves as the foundation and background for the realization of the distinctive individuality of each nation that composes it and of the pooling of these in a harmony about them all.* The opening sentences of the Declaration make crystal-clear what Ben-Gurion and his fellow founders had in mind: The land of Israel was the birthplace of the Jewish people. Here their spiritual, religious, and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance, and gave to the world the eternal Book of Books. After being forcibly exiled from their land, the people remained faithful to it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom. In the year [], at the summons of the spiritual father of the Jewish State, Theodor Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country. One could ask for no clearer or more candid statement of national particularism, or one at greater odds with the universalist and post- or trans-nationalist affinities of so many liberal American Jews.

Religion and the Public Square As a derivative of the divide between universalism and particularism, consider now the nature of the public square. In America, for the most part, there has been implicit agreement that public spaces ought to be largely if not entirely devoid of religious content or symbolism. Despite a complex judicial history in which courts at different levels have ruled on different sides of this issue, the commonly held presumption, at least in modern America, has been that in order to make the public square accessible to all, it needs to be religion-free. To be sure, some, like Richard John Neuhaus in *The Naked Public Square*, have maintained “with justice” that so far-reaching a restriction ensures by definition that, by ruling out one significant form of public expression, the public square will not be accessible to all. This, however, is not the way most of mainstream American Jewish leadership thought about the matter. But here is a curious fact about many of those same American Jews, so rigorously absolutist on the issue of the separation of church and state and so thoroughly accustomed to observing their Judaism strictly in the privacy of their homes and synagogues: Shedding the inevitable sensitivity that life as a Jew can entail even in the benign American Diaspora, they find themselves thrilling to the plethora of heads adorned by kippot, the ubiquitous flower stands that pop up in the hours before sunset on Friday afternoons, the sound of the air-raid siren in Jerusalem that marks the onset of the day of rest, evoking the blast of the shofar once heard in antiquity from the roof of the Temple. And yet, however charmed they may be at first, questions inevitably arise. Should secular Israelis be bound by a law forbidding the public sale of unleavened bread on Passover? Does the legal ban on intercity buses on Shabbat unfairly constrict the movement of Israeli Arabs, or of secular Israelis who do not own cars? How, they wonder, can a state with all of these arrangements in place be considered a genuine democracy? In the America that they take for granted, such infringements on personal autonomy would be unthinkable. Here a notably parochial aspect of their universalism is showing: How are they to feel pride in, or attachment to, a country that so openly deviates from what they confidently but narrowly assume is the democratic ideal? What does this mean? No less discordant is a second paradox: Most assert without hesitation that God revealed the Torah at Sinai, and more than half believe in a divine system of reward and punishment. Do they have different ideas about democracy, about justice, from those we usually associate with Ashkenazi Israel?

Non-Voluntary Communities Finally, American Jewish life and Israeli life reflect the difference between voluntary and non-voluntary communities. That Israel exemplifies the latter category is plain. Not even the most rabidly secular or anti-religious Jew in Israel can obtain a divorce without the involvement of an Orthodox rabbi. Conversion to Judaism, commonly available in the United States under non-Orthodox as well as Orthodox auspices, essentially takes place in Israel only through the offices of the chief rabbinate. Army service and a state-sponsored religious establishment do not exhaust the list. None of them, no matter where he or she resided on the political or religious spectrum, could even begin to imagine a meaningful Jewish existence that did not place at its core the notion of obligation. And here is another paradox: Israeli youth commonly volunteer for a full year of public service before beginning their military training, in return for

which they receive no military or academic credit. Indeed, the volunteer spirit in Israel seems inbred, less a matter of deliberate choice than simply a matter of what citizens of all ages do. Conclusion As I noted earlier, all of these markers of difference have been in plain sight for a long time, indeed for a very long time. Why the resulting chasm should have opened so wide in recent years is not entirely obvious. But one can list a few contributing factors. Add to these the skyrocketing rate of intermarriage in America, which in turn renders increasingly vexed any notion of Judaism as the faith of a single and singular people. Add, as well, the American idea of the primacy of the universal over the particular and the ideological insistence on religion as strictly a private matter. The more American Jews think of Judaism only in religious terms, without the component of peoplehood, the less necessary and less justified Israel becomes, the more anomalous and abnormal. Religions, after all, do not typically have countries. Is there a Methodist country? And then of course, making matters much worse, there are the current trends on American campuses. Nor, in a climate in which campus administrators exempt rabid anti-Israel speakers and demonstrators from the general ban on all sorts of lesser aggressions, is attachment to Israel likely to appeal to any but the hardest souls. And this is not to speak of those young Jews, abetted by faculty members like Hasia Diner and many more, who themselves actively seek the further defamation and delegitimation of the Jewish state, if not its actual destruction, through such venues as Students for Justice in Palestine, BDS boycott, sanction, and disinvestment, the Orwellian-named Jewish Voice for Peace, and others of the same ilk. Is there no light to be found in this dark picture? American political culture at large is undergoing a great upheaval. At this early stage, one cannot know how things will play out, but it is at least conceivable that the shattering of liberal complacency, including about the actual situation and future prospects of American Jewry itself, might lead some younger Jews to embrace and champion the lessons in flourishing and pride held out by the Jewish and democratic state of Israel. Such young Jews need every ounce of help, encouragement, and support that a community alert to its true interests can provide. It is at least conceivable that the shattering of liberal complacency, including about the actual situation and future prospects of American Jewry, might turn some younger Jews toward Israel. Those with a taste for historical irony might point to another development on the horizon. Could the widening gap between American Jews and Israel slowly shrink if, as seems quite possible, most of the still-affiliated American Jewish community soon becomes composed of those who already share ethnically particularist and religiously traditionalist commitments? The evidence here is demographic. Largely because of falling birthrates and related factors among secular and non-Orthodox American Jews, the second half of this century, notes Steven M. After four generations, they project, and assuming current trends continue, secular Jews today will yield only four progeny.

Chapter 5 : Become a Rabbi - Hebrew Union College - Jewish Institute of Religion

Becoming American, Remaining Jewish begins in 1882, when a few of Wilmington's Jews organized a Moses Montefiori Society and a congregation, Ohabe Shalom. Delaware was the last of the original colonies to have an organized Jewish community.

Explore both the unique and common challenges immigrants faced in the United States Consider the power of language to exclude and include Examine how individuals adjust to life in the United States Overview This lesson considers the process of becoming "American" and looks at what makes someone an American. The lesson focuses on the experiences of Chinese and Jewish immigrants in America during the late 19th century. The Chinese Experience Program 1, The 1880s: What did you need to do? What did you need to know or learn? With these questions in mind, invite students to read excerpts from the English-Chinese Phrase Book and a few of the letters Jewish immigrants sent to the Forward, a Yiddish newspaper published in New York. Have students take turns reading a sentence from the Phrase Book until the entire reading has been completed. In small groups, have students notice the topics of the various conversations. What do you notice about the language used in the book? What insights does the Phrase Book offer into the concerns of Chinese immigrants and their relationships with their neighbors? The Chinese Experience, Program 1. In journals or notebooks have students discuss: What individuals, images, or events stand out? How does the video enhance our understanding of the Phrase Book and the experiences of Chinese immigrants living in the United States between 1880 and 1890? In January 1882, the first of thousands of letters written by Jewish immigrants appeared in the Forward, a Yiddish newspaper. These letters and the responses, appeared in a column known as the "Bintel Brief. The column and the newspaper helped Jewish immigrants adjust to American life. Divide students into four groups and assign each group one letter and the response to that letter. After students read both silently, ask each group to identify the challenges discussed in the letter. Then have the group decide whether it agrees with the advice given in the response. Assign students to new groups, making sure that each group has a representative from the original group see website for jigsaw teaching strategy. Have each member of the new group summarize the letter he or she read. Then ask students to compare and contrast the challenges expressed in the letters with those in the Phrase Book. Encourage students to share their small-group discussion with the class and then ask: What do these documents suggest it takes to become an American? Have students think about what information immigrants today need to know to overcome challenges, become a part of their communities, and begin the process of becoming American by completing one of the following assignments: Create a mini phrase book that would help immigrants communicate with neighbors. If possible, students could consult with someone who is or has contact with local immigrants. Write a letter to a newspaper describing the needs of local immigrants and suggesting ways that they might be made to feel more welcome. Write a reflection or a poem that expresses how you regard immigrants and what you think they need to know about life in the United States.

Chapter 6 : 70 years after WWII, Holocaust still very important to American Jews

*Becoming American, Remaining Jewish: The Story of Wilmington, Delaware's First Jewish Community, by Young, Toni. University of Delaware Press. Hardcover. *LIKE NEW* Ships Same Day or Next!.*

Table of Contents North America United States Although Jewish fur traders were in the territory that became Delaware as early as 1639, only a handful of Jews, including Jacob Fiana, Abraham Judah, and Jacob and Daniel Solis, settled in the area before the middle of the 19th century when Jewish retailers from families in Philadelphia and Baltimore began opening stores in Wilmington. Delaware became the last of the original colonies to have an organized Jewish community and worship services for the High Holidays. There are no Kosher restaurants in the state. These organizations and synagogues Adas Kodesch and Chesed Shel Emeth merged in continued to serve the Wilmington population in Chabad-Lubavitch began conducting Sabbath services and educational activities in Wilmington and Newark in The Hillel Foundation began activities at the university by In the early 21st century Hillel served some students a year. In the midth century, a small number of Jewish retailers opened businesses in Dover, the state capital, and in several towns in southern Delaware. Jewish growth in the area was slower than in Wilmington, but by the early 20th century, Jewish retailers, peddlers, canners, distillers, and hotel-keepers lived in many towns of southern Delaware including Dover, Lewes, Georgetown, Milford, Millsboro, Seaford, and Smyrna. The Jewish Agriculture Society helped an additional 24 Jewish families establish farms in southern Delaware, primarily in Kent County, between and In , Jewish vacationers and retirees from Philadelphia , Baltimore , Washington , and Wilmington along with Jews from Lewes, Rehoboth, and the surrounding Delaware beach communities formed the Seaside Jewish Community. The group, which numbered more than families in , held religious services, educational programs including a Hebrew school, and social events. Throughout the 20th century, most Delaware Jews continued to live in the Wilmington area, the focal point of Jewish life in Delaware. One Jewish federation, located in Wilmington, served the entire state. However, by the end of the 20th century, the demographics had shifted. Jews have become an integral part of life in all parts of the state. They have contributed to the arts, science, business, medicine, journalism, law, and public service. Henry Heimlich, a Jewish surgeon born in Wilmington in 1917, invented the heimlich maneuver. Young, *Becoming American, Remaining Jewish*: Geffen, *Jewish Delaware* – History, Sites and Communal Services ; T.

Chapter 7 : Why Many American Jews Are Becoming Indifferent or Even Hostile to Israel » Mosaic

Becoming American, Remaining Jewish: The Story of Wilmington, Delaware's First Jewish Community, avg rating 4.5 ratings published 2 editions.

In the Bible, Jews were called Hebrews or Children of Israel. The terms "Jew" and "Judaism" come from the tribe or kingdom of Judah. "Jew" now refers to all physical and spiritual descendants of Jacob. A person can be Jewish by birth or by conversion. Traditionally, Jewish status passes through the mother, not the father. Origins of the Words "Jew" and "Judaism" The original name for the people we now call Jews was Hebrews. Another tradition teaches that the word comes from the word "eyver," which means "the other side," referring to the fact that Abraham came from the other side of the Euphrates, or referring to the fact Abraham was separated from the other nations morally and spiritually. Another name used for the people is Children of Israel or Israelites, which refers to the fact that the people are descendants of Jacob, who was also called Israel. Judah was the ancestor of one of the tribes of Israel, which was named after him. Likewise, the word Judaism literally means "Judah-ism," that is, the religion of the Yehudim. Originally, the term Yehudi referred specifically to members of the tribe of Judah, as distinguished from the other tribes of Israel. However, after the death of King Solomon, the nation of Israel was split into two kingdoms: After that time, the word Yehudi could properly be used to describe anyone from the kingdom of Judah, which included the tribes of Judah, Benjamin and Levi, as well as scattered settlements from other tribes. The most obvious biblical example of this usage is in Esther 2: In the 6th century B.C. These people of the kingdom of Judah were generally known to themselves and to other nations as Yehudim Jews, and that name continues to be used today. Technically, this usage is inaccurate, just as it is technically inaccurate to use the word "Indian" to refer to the original inhabitants of the Americas. However, this technically inaccurate usage is common both within the Jewish community and outside of it, and is therefore used throughout this site. Who is a Jew? A Jew is any person whose mother was a Jew or any person who has gone through the formal process of conversion to Judaism. It is important to note that being a Jew has nothing to do with what you believe or what you do. A person born to non-Jewish parents who has not undergone the formal process of conversion but who believes everything that Orthodox Jews believe and observes every law and custom of Judaism is still a non-Jew, even in the eyes of the most liberal movements of Judaism, and a person born to a Jewish mother who is an atheist and never practices the Jewish religion is still a Jew, even in the eyes of the ultra-Orthodox. In this sense, Judaism is more like a nationality than like other religions, and being Jewish is like a citizenship. See What Is Judaism? This has been established since the earliest days of Judaism. In the Torah, you will see many references to "the strangers who dwell among you" or "righteous proselytes" or "righteous strangers. Once a person has converted to Judaism, he is not referred to by any special term; he is as much a Jew as anyone born Jewish. Although all Jewish movements agree on these general principles, there are occasional disputes as to whether a particular individual is a Jew. Most of these disputes fall into one of two categories. First, traditional Judaism maintains that a person is a Jew if his mother is a Jew, regardless of who his father is. The liberal movements, on the other hand, allow Jewish status to pass through the mother or the father if the child identifies as Jewish. For example, former Phillies catcher Mike Lieberthal, who had a Jewish father but chooses not to be identified as Jewish, would not be Jewish according to the Reform movement, but former Congresswoman Gabrielle Giffords, who had a Jewish father and adopted a Jewish identity as an adult, would be considered Jewish. See their position here. On the other hand, the child of a Christian father and a Jewish mother who does not publicly identify himself as Jewish would be considered Jewish according to the Orthodox movement, but not according to the Reform movement. Actor Harrison Ford would fit into this category: Second, the more traditional movements do not always acknowledge the validity of conversions by the more liberal movements. A more liberal movement might not follow the procedures required by the more traditional movement, thereby invalidating the conversion. For example, Orthodoxy requires acceptance of the yoke of Torah observance of Jewish law as Orthodoxy understands it, while other movements would not teach the same laws that Orthodoxy does and might not require observance. The Conservative movement

requires circumcision and immersion in a mikvah, which is not always required in Reform conversions. About Matrilineal Descent Many people have asked me why traditional Judaism uses matrilineal descent to determine Jewish status, when in all other things tribal affiliation, priestly status, royalty, etc. The Torah does not specifically state anywhere that matrilineal descent should be used; however, there are several passages in the Torah where it is understood that the child of a Jewish woman and a non-Jewish man is a Jew, and several other passages where it is understood that the child of a non-Jewish woman and a Jewish man is not a Jew. From this, we infer that the child of a non-Jewish male spouse is Jewish and can therefore be turned away from Judaism, but the child of a non-Jewish female spouse is not Jewish and therefore turning away is not an issue. On the other hand, in Ezra They could not have put aside those children if those children were Jews. Several people have written to me asking about King David: This conclusion is based on two faulty premises: Ruth converted to Judaism before marrying Boaz and bearing Obed. After Ruth converted, she was a Jew, and all of her children born after the conversion were Jewish as well. Three points are particularly worth discussing: Their statement does not say anything about Jewish status. As the discussion above explains, status as a Jew has nothing to do with what you believe; it is simply a matter of who your parents are. Reform and Conservative Jews are Jews, as they have always been, and even the Agudath Ha-Rabonim would agree on that point. The debate over who is a Jew is the same as it has always been, the same as was discussed above: Second, the Agudath Ha-Rabonim is not the official voice of mainstream Orthodoxy. Their statement does not represent the unified position of Orthodox Judaism in America. In fact, the Rabbinical Council of America the rabbinic arm of the Union of Orthodox Jewish Congregations of America immediately issued a strong statement disassociating themselves from this "hurtful public pronouncement [which] flies in the face of Jewish peoplehood. According to Orthodoxy, the Torah is the heart of Judaism. All of what our people are revolves around the unchanging, eternal, mutually binding covenant between G-d and our people. That is the definition of Jewish belief, according to Orthodoxy, and all Jewish belief is measured against that yardstick. Reform Judaism does not believe in the binding nature of Torah, and Conservative Judaism believes that the law can change. On the contrary, their intention was to bring Reform and Conservative Jews back to what they consider to be the only true Judaism. The statement encouraged Reform and Conservative Jews to leave their synagogues and "join an Orthodox synagogue, where they will be warmly welcomed. I have known several Orthodox and Chasidic Jews who believed that if there were no Reform or Conservative synagogues, everyone would be Orthodox. However, my own personal experience with Reform and Conservative Jews indicates that if there were no such movements, most of these people would be lost to Judaism entirely, and that would be a great tragedy. The opinion of mainstream Orthodoxy seems to be that it is better for a Jew to be Reform or Conservative than not to be Jewish at all. While we would certainly prefer that all of our people acknowledged the obligation to observe the unchanging law just as Conservative Jews would prefer that all of our people acknowledged the right to change the law, and Reform Jews would prefer that all of our people acknowledged the right to pick and choose what to observe, we recognize that, as Rabbi Kook said, "That which unites us is far greater than that which divides us. The site disappeared in I gather that the site owners got tired of doing a lot of work researching the Jewish background of celebrities only to find their efforts copied all over the Internet without even the slightest acknowledgement. The site exists no more, and the information is lost. In the absence of Jewhoo JINFO has an outstanding collection of Jews who have won the nobel prize in various areas or have excelled in various academic fields. Jew or Not Jew seems to be trying to fill the gap left by the absense of Jewhoo. It lists Jews in a variety of categories and ranks their Jewishness on three factors: I Israel, Jewishness by birth history and affiliation, O Optics, how Jewish they look or act and K Kvell, how proud the creators of the site are to consider this person a Jew. It includes a lot of non-Jews who are perceived as Jewish and the text is a bit flighty, but the do seem to do the research and you can probably figure out from whawt they say whether you would consider the person Jewish. Click Here for more details.

Chapter 8 : Judaism Who Is a Jew?

Becoming American, Remaining Jewish: The Story of Wilmington, Delaware's First Jewish Community, by Toni Young
Wilmington's first permanent Jewish community began as a collection of less than Jews in and grew to a community of over people by the early s when the immigration laws changed, and growth slowed down.

In lieu of an abstract, here is a brief excerpt of the content: American Jewish History University of Delaware Press, Presenting her subjects as models of how immigrant Jews became American Jews without sacrificing their religious identity, she integrates their histories with those of organizations and businesses and emphasizes that people make things happen. Delaware was the last of the original colonies to have an organized Jewish community. But late to the scene and few in number, they could not dominate once a steady stream of Eastern European mostly persecuted Russian Jews began to arrive. Ten years after the Central European Jews had established their first congregation, the East European Jews already outnumbered them. Thus, in less than ten years, three synagogues were established. The latter two merged in to form Adas Kodesch Knesseth Israel, and in they established a Hebrew school for children. Young often mentions that the broader populace failed to see the diversity within the Jewish community. The Jews, who worked in numerous occupations, were well received in Wilmington and experienced little anti-Semitism. The various groups recognized and appreciated that what they had in common overrode their differences. As more immigrant and often destitute Jews arrived, the more established Jews combined their efforts to help them assimilate, creating half a dozen Jewish organizations. In , Adas Kodesch became the first Wilmington Jewish congregation to have its own building. While this synagogue continued to grow, the Reform congregation Ohabe Shalom fared less well. Formed in , it failed once, and was reestablished in ; in it was reorganized yet again as Temple of Truth. Many Wilmington Jews, seeking to promote Jewish life in whatever form, held memberships in two or more congregations. It would be helpful to anyone unfamiliar with Hebrew if Young had translated such names. As a group, the Jews helped the community at large, both by promoting the Americanization of new immigrants and by joining the war effort during World War I. Moreover, during the war, when the enormity of Jewish suffering in Eastern Europe became known, the Jewish War Relief committee chose Wilmington as an experimental site to appeal to non-Jews to raise funds for Jewish war relief. The author succeeds in integrating congregational histories--why and how they

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Jewish growth in the area was slower than in Wilmington, but by the early 20 th century, Jewish retailers, peddlers, canners, distillers, and hotel-keepers lived in many towns of southern Delaware including Dover, Lewes, Georgetown, Milford, Millsboro, Seaford, and Smyrna.

Major Jewish organizations often represent no one but their own major donors. But would elected representatives offer an improvement? Rather than being united by a shared homelessness, half choose to live at home as sovereign citizens in the Jewish homeland, and most of the other half feel at home elsewhere. Relations are troubled in good part because the objective situations of these two communities are fundamentally different: Beyond this, Sharansky and Troy also put their fingers on another central factor affecting the relationship, namely, the paradoxical consequence of the increasingly important role played by Israel in the formation of American Jewish identity: As with a spouse or a cellmate the more you come to rely on each other, the more intensely you scrutinize each other. I am curious why the authors, who mention the WZC only once in passing, appear to dismiss the possibility of revivifying that organization. Five-hundred delegates are elected to the World Zionist Congress, which meets every four or five years. The breakdown goes like this: The remaining 40 seats were divided among other groups, ranging from the Zionist Organization of America to a Russian immigrant slate to a leftist slate comprising J Street and Peace Now. Worth noting, however, is that the overall turnout of voters was nugatory: Obviously, the WZC is invisible to almost all American Jews, and it would be easy to say that it is moribund. Yet it retains real influence. As the Times of Israel put it, the Congress wields substantial control over three key institutions with significant assets at their disposal: Behind the scenes, then, the WZC exists and has genuine influence. Could it be revived? Could prominent Jews be persuaded to participate in it, and could it become a more democratic and representative body? But before the creation of a new institution is accepted as the only practical path, one would hope that alternatives have been thoroughly examined. The one-third of all delegates accorded to such non-U. They are sources of possible aliyah; their situations, sometimes parlous, demand the close attention of Israeli and American Jews; their members frequently have stronger Jewish and Zionist convictions than do many American Jews; and their presence might help soften the often hard and uncompromising lines staked out by Israeli and American Jews. Members of the Knesset are politicians chosen in democratic elections. That gap alone will likely cause deep divisions. But I admit that relying on politicians does help the Israelis escape one trap: The last thing this new body would need is a whole group composed of billionaires claiming to speak for Jews everywhere. Indeed, the problem of adequate representation is an issue not just for tomorrow but for today. Who speaks for American Jews now? The heads of the major denominations? The lay leaders or professional staff of the major communal organizations like the American Jewish Committee, Hadassah, or the various Federations of Jewish Philanthropies? Jews holding high government office? Jews who are the most dedicated to Israel, or the statistically larger group that has been to Israel once if at all? Of course, Sharansky and Troy appear to know all this, which is why they want elections as soon as possible and see an inherent benefit in this exercise. For its analysis of relations between Israeli and American Jews alone, the essay by Natan Sharansky and Gil Troy would be of great value. Their willingness to offer a concrete proposal adds even more weight by giving all interested parties something to debate and through that debate to illuminate the conflicts, choices, interests, and values of each national Jewish community and indeed of each interest group, communal or religious organization, synagogue, local community, and every individual Jew. It remains to be seen whether Jews in America and Israel are best viewed as one united people, as quarreling spouses, or as cellmates doomed to a troublesome but unending intimacy.