

Teacher's Guide for the 8th Grade DVD

THE NORTH CAROLINA JEWISH EXPERIENCE:
**AN AMERICAN
IMMIGRATION STORY**



DownHome
Jewish Life in North Carolina

TEACHER'S GUIDE

This Teacher's Guide follows the goals and objectives of the North Carolina People and Culture Curriculum for social studies, math and information skills and has an accompanying video designed for the school classroom.

This material was developed by the Jewish Heritage Foundation of North Carolina as part of its multimedia project, *Down Home: Jewish Life in North Carolina*. This project, several years in design and development, includes several components:

- Full length documentary film that weaves interviews, re-enactment and narration into stories about Jewish life in North Carolina
- Traveling exhibit touring history museums based on four themes: Family Comes First, Keeping the Faith, Building Businesses and Creating Communities, and Love of Learning
- Heritage Book which incorporates oral histories, original historical documents and individual profiles into an illustrated social history

Each component stands on its own as it tells the story of Jewish immigration and settlement in North Carolina while introducing Jewish practices and customs.

The mission of the Jewish Heritage Foundation of North Carolina is to collect, preserve and present the history of the Jewish people of North Carolina. We invite you to offer feedback about the curriculum and to contact us with any questions. Please contact us directly to receive the school video. Additional information is also available on our website, www.jhfnc.org

The Jewish Heritage Foundation of North Carolina
PO Box 51245
Durham, NC 27717

8th grade DVD and Curriculum:

The North Carolina Jewish Experience: An American Immigration Story

Steven Channing and Henry Greene, *Co-Executive Producers*

Produced by Lue Simopoulos

Written by Linda Scher

Directed by Lue Simopoulos and Warren Gentry

Cinematography by Warren Gentry

Edited by Warren Gentry

Archival Research, Rebecca Cerese

Consultants:

Will Grossman, MEd

Leonard Rogoff, PhD

Produced by the Jewish Heritage Foundation of North Carolina

www.jhfnc.org

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Underwriters:

The Down Home Project is underwritten by:

The Leon Levine Foundation: Sandra and Leon Levine

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INTRODUCTION

Today North Carolina is an increasingly diverse state. Its citizens come from all parts of the world. This diversity makes North Carolina an interesting and exciting place to live. The story of Jewish immigration is the story of people who wanted to come to the United States. They came eagerly in part because of the discrimination they faced in their home countries, but even more so because they believed that they would be able to make a better life for themselves and for their children. The Jews who came to the United States in the great waves of German and then Russian emigration viewed the United States as a land of opportunity. Many called it the *Goldene Medina*, a Yiddish word meaning the golden land or country. For the first generation of Jewish immigrants who came to this country, the reality was a lot more challenging than their hopes and dreams of what their new lives in America would be. However, hard work, discipline, perseverance, and family ties helped make these hopes and dreams a reality for many of their children and grandchildren.

Immigrants coming to North Carolina in the 21st century have many of the same hopes and face many of the same challenges and uncertainties that newly arrived Jewish immigrants experienced in the 1800s and 1900s. As students view and discuss the DVD, encourage them to look for parallels between the challenges faced by Jewish immigrants many decades ago and the challenges new immigrants must overcome today. Jewish immigrants had to find a job and a way to support their families, and a place to live. They left behind family, friends, and a familiar support network. They had to learn a new language, understand new and different laws, search for familiar foods, find a place to worship, learn a new currency, and recognize and understand customs and beliefs that were quite different from those they had grown up with.

Today, as in the past, it is often the children of immigrants, eager to become Americans, who help their parents make the adjustment to a new way of life. They assist their parents, siblings, relatives and other new arrivals in learning English and introduce them to many aspects of American culture from sports and games to food and fashion. Without a doubt, for the Jewish immigrants who have come to North Carolina over the past two centuries, the challenges of adjusting to life in the United States were great. Like other immigrant groups, most of the thousands of Jewish immigrants who came to the Tar Heel State worked hard to make the transition from immigrants to American citizens, but for most of them the rewards of becoming American citizens were well worth the struggle. This is their story.

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PROFILES

Jacob Henry: Fighting for Religious Freedom

In the late 1700s, not all of the American colonies welcomed Jews. In some colonies, Jews were not allowed to worship in public, but Jewish settlers in North Carolina had greater religious freedom than did Jews in many other colonies. However, North Carolina's first constitution in 1776 required all lawmakers to take an oath swearing loyalty to the Protestant faith. Only Protestants could hold public office. In 1808, Jacob Henry from Beaufort in Carteret County, the son of German-Jewish immigrants, was elected to the North Carolina House of Commons. No one in the legislature objected. However, when he was reelected to the House of Commons the following year, his right to serve was challenged. His seat was challenged by Hugh Mills of Rockingham County on the grounds that Henry "denies the divine authority of the New Testament" and that he did not take the oath required by the state constitution, swearing to "the truth of the Protestant religion." Mills protested that allowing Henry to serve in the legislature was "contrary to the freedom and independence of our happy and beloved Government."

Jacob Henry, the only Jewish member of the state legislature, spoke out defending his right to serve in the legislature. His speech was an early milestone in the fight for the rights of religious minorities.

Debate over the issue of allowing Jews to serve in the North Carolina legislature continued for the next half a century. In 1868 shortly after the end of the Civil War and during Reconstruction, North Carolina lawmakers unanimously abolished the Protestant oath. However, although the House had ruled that Jews and Catholics could hold legislative office, members of these religious groups were not allowed to hold executive positions like governor or serve as judges in the judicial branch of government.

In his speech, Henry strongly defends what he calls his "natural and inalienable right" of religious liberty. Henry refers to the North Carolina Declaration of Rights, Section 13, Religious liberty which states that "All persons have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences, and no human authority shall, in any case whatever, control or interfere with the rights of conscience." When Henry finished his speech, all of the members of the House stood up to show their approval and Henry was allowed to keep his seat. Portions of Henry's speech are reprinted on Activity Sheet 3 in the Activities section of this guide.

The Cone Family: From Peddlers to Industrialists

The story of the Cone family in America begins with a 17-year-old boy named Herman Cone who came by himself to the United States. Herman emigrated from Bavaria, Germany, becoming the first member of his family to leave Germany. He left Germany at a time of political unrest. He arrived in the United States in 1846. At that time, he changed his name from Herman Kahn to what he considered to be a more American spelling: Herman Cone. Like many Jewish immigrants before him, at first he supported himself working as a peddler. He first lived with his sister in Richmond, Virginia. Carrying a large, heavy pack on his back, he went from farm to farm throughout areas of Virginia and then North Carolina and other parts of the rural South, selling pots, pans, needles, threads, buttons, lace and cloth to farm families. Many of the families he called on welcomed the chance to buy from the young peddler. Most rural families lived too far from a town to easily go to a store where such goods were sold. In 1856, Herman married Helen Guggenheimer whose parents had emigrated with their 10-year-old daughter Helen from Germany. The couple settled in Jonesboro, Tennessee where they lived for 16 years. As his savings grew, Herman went from being a peddler to being a merchant. He opened a general store with his brother-in-law. The business thrived and Herman became a successful merchant.

In 1870, the Cone family moved to Baltimore, Maryland and Herman opened a wholesale grocery business, H. Cone & Sons. In time, the Cone family had 13 children. Herman's oldest sons, Moses and Cesar, worked for their father, traveling throughout the South looking for customers. They called on small general stores and mill stores. They sold these stores groceries and in exchange the merchants they called on paid them with cloth. As they traveled throughout the South, the brothers began to work more closely with stores operated by southern mills. In time the two brothers saw their business change from selling groceries to selling textiles or cloth.

By 1895, Moses and Cesar had bought a textile mill in Asheville and had decided to go into the textile business for themselves. They began to make denim cloth. The cloth was used to make men's overalls and sturdy blue jeans at their own mill in Greensboro. The Cones business grew as they began to supply denim cloth to Levi Strauss, who had a wholesale cloth store in California. Levi Strauss had the good fortune to work closely with a tailor named Jacob Davis. The tailor had a very good idea. He realized that these work pants had to be both strong and long-lasting. Davis used copper rivets to reinforce pocket corners and other parts of the work pants that experienced a lot of wear and tear. Davis went into business with Levi Strauss to create highly successful work pants that became known as "levis." The Cone brothers benefitted as well as their mills began to supply Levi Strauss with the denim cloth used to make the overalls.

The brothers made other decisions that helped the company grow. They gave brand names to their most important products and published written statements guaranteeing the quality of the cloth their mills produced.

The Cones named their mill Proximity Manufacturing because the mill was in close proximity, or near to their most important raw material: the cotton fields and to the cotton gins and warehouses that were essential to the manufacture of cloth. The Cones chose Greensboro for their mill because at that time, Greensboro was a railroad transportation center. The mill was built close to the tracks of the North Carolina Railroad. The railroad tracks went south to Charlotte and made connections with trains going to Atlanta. The North Carolina Railroad also went northward to connect with trains going to markets in Baltimore and New York. In time, the textile mills built by the Cone brothers produced heavy denim, corduroy, and flannel. Their expanding textile business included more than thirty textile plants throughout the South. The Cone family ranked among the world's largest producers of denim, corduroy, and flannel.

ACTIVITY SHEETS

Activity Sheet 1

Movement: Push-Pull

Geographers and other scholars have many theories about why people decide to move from one place to another. One of these theories is known as Push-Pull. Push factors drive people away from a place, while pull factors attract people to a new location. Examine the list of push-pull factors and decide whether each is likely to push people to leave their homeland or pull people from other nations to come to the United States. Enter each factor into the chart below. As an additional activity, students can read the Chronology Time Line in this guide to identify other push-pull factors.

- | | | |
|---------------------------|------------------------|------------------------------|
| drought | higher wages | promise of religious freedom |
| poverty | overcrowding | more jobs |
| war | lower taxes | hope for a better life |
| political repression | factories closing | availability of land |
| Irish potato famine | economic opportunities | religious persecution |
| rising demand for workers | crop failures | political freedom |
| lower energy costs | availability of jobs | natural disasters |
| shortage of good farmland | high taxes | |

PUSH

PULL

Activity Sheet 2

Jacob Henry Calls for Religious Freedom

Read these passages from the speech that Jacob Henry gave in the Carolina House of Commons in response to a challenge from another lawmaker that he should not be allowed to serve in the legislature because he was Jewish.

“The language of the Bill of Rights is that all men have a natural and inalienable right to worship Almighty God according to their own conscience....If a man should hold religious principles incompatible with the freedom and safety of the State, I do not hesitate to [say] that he should be excluded from [government councils]....But I should really be at a loss to [think of] any principles which are dangerous; it is surely a question between a man and his Maker?

If a man fulfills the duties of that religion which his education and conscience have [convinced] him is the true one; no person ... in this our land of liberty, has a right to [accuse him of a crime in a court of law].

Nothing is more easily demonstrated than that conduct alone is the subject of human laws and man [should only] suffer civil disqualification for what he does and not for what he thinks.... The religion which I [follow] inculcates every duty which man owes to his fellow men.

[The Jewish religion] was impressed upon my infant mind, it has been the director of my youth, the monitor of my manhood, and will I trust be the consolation of my old age.”

1. What is the purpose of Jacob Henry’s speech?

2. List three reasons that Jacob Henry gives in his speech for stating that he should be allowed to keep his seat in the legislature.

3. Why does Jacob Henry refer to the Bill of Rights in his speech?

Activity Sheet 3

Advice to New Arrivals:

Herman Cone Gets Advice on Coming to America

Would Herman Cone's parents have predicted such success for their sons and grandsons? When Herman, an immigrant who first made his living as a peddler, arrived in the United States, he brought with him a letter of advice given to him by his brother-in-law Joseph Rosengarten. The letter counseled him on how to succeed in America. His letter is on display at Moses Cone Hospital in Greensboro, North Carolina.

Read the letter of advice that Herman Cone received from his brother-in-law and answer the questions that follow.

- 1) *Do not be discouraged, and do not be afraid of leaving or of the voyage, but consider your fate a good fortune....You may shed tears, because you are leaving your parents' house, your Father, Brothers and Sisters, relatives, friends and your native land, but dry your tears, because you have the sweet hope of finding a second home abroad and a new country where you will not be deprived of all political and civil rights and where the Jew is not excluded from the society of all other men and subject to the severest restriction, but you as a human being may claim all human rights and human dignity.*
- 2) *Be careful of your voyage and pay attention to your health as well as your belongings. Avoid the company of all but respectable and educated people. Be modest and polite to everybody. Thus you may surely expect good treatment for yourself....*
- 3) *Remember particularly the Sabbath day, to keep it holy, for it is one of the most important pillars on which our Faith is established. Do not disregard this day and do not let gold or silver make you blind and do not let any business however tempting induce you to violate the Sabbath, on this day think seriously about your existence and your work....*
- 4) *Honor your Father and your Mother, that your days may be prolonged. Even in that distant country you can show your respect and love towards your Father by always remembering his good advice and by frequently writing him loving letters, thus giving expression to your devotion to him and your Brothers and Sisters....*
- 5) *Your Sister and Brother-in-law in America will surely receive you in their home with loving care. Consider their home as your Father's house and be respectful and modest toward them,...be attached and faithful to them, as you have always been toward us. Follow their advice and their suggestions and, whatever you may undertake, first ask them for their counsel. They will always give you the best advice ...I am sure.*

6) *If you should be lucky enough to become wealthy in that distant land, do not let it make you proud and overbearing. Do not think that your energy and knowledge accumulated that wealth, but that GOD gave it to you to use it for the best purpose and for charity. Do not forget that you are also... to assist your relatives and to help them to get ahead.*

7) *If you should not become wealthy, be satisfied with what you do have and try to be as comfortable and happy as if you had the greatest treasures.*

8) *Follow the middle way between being greedy and wasteful. Do not be stingy, but live according to your position and your finances and be particularly giving and charitable to the poor and needy. Be glad to help and... give assistance to the distressed.... Do not be stingy..., but be known as a philanthropist.*

9) *On the other hand, do not be extravagant or a spendthrift. Even ifyou sometimes have to spend more than usual, never feel obliged to squander. It is of utmost importance that you keep your account of your expenditures and live with your income....*
[signed] Joseph Rosengart - Buttenhausen, April 16th, 1846

1. Choose three pieces of advice from the letter to Herman from his brother-in-law that you think will be most helpful to Herman in establishing himself in his new homeland.

2. Write a letter to a relative or friend, giving him or her a list of instructions that you think will help this person become a good American citizen, good student, and successful member of their community.

3. If you were going to immigrate to a new country in the next six months and could only take a small suitcase of 6 items, what would you take with you? Next to each item, write a short explanation of why you chose it.

4. If your family decided to leave your homeland for a new country, list four things that you would miss about the home, community, or country that you live in now.

5. What do you think would be the hardest or most challenging part of moving to a new country?

QUESTIONS FOR DISCUSSION

To assist viewers in focusing on the key concepts that the DVD explores, the DVD provides eleven conceptual lenses. These visual markers appear on the screen in the form of small, blue labeled circles. These markers highlight the major concepts examined in each segment of the DVD. As each conceptual lens appears on the screen, you may want to stop the DVD and provide students with the questions below. Each segment of the video is linked to a set of questions below. These questions may be read aloud or discussed with students after each segment has been viewed or as a post-viewing activity.

1. Search for Opportunity:

- What does the word “opportunity” mean to you?
- What are some opportunities that you have living in the United States?
- What evidence can you find that William Gorelick’s father was searching for ways to improve his life?
- What are some of the reasons why people today search for opportunity?
- What are some opportunities that we have as Americans that we might not have if we lived in countries with systems of government different from our own?

2. Religious Freedom:

- How did Jacob Henry stand up for religious freedom?
- What obstacles did Henry face as a lawmaker because of his religious beliefs?
- Based on the speech Henry gave to the members of the NC legislature, why did he consider religious freedom important?
- Do Muslims, Hindus, Buddhists or members of other minority religious groups in NC today face any of the obstacles to religious freedom Henry faced in the early 1800s?

3. Movement: Push-Pull German Immigrants 1820s:

- What conditions or events pushed German Jewish emigrants to decide to leave Germany in the 1820s?
- What reasons do you think German Jewish emigrants had in the 1820s for wanting to come to the United States?
- Thinking about the many thousands of people who come to North Carolina today from Mexico, India, Vietnam, China and many other parts of the world, what might be some of the reasons why these people were willing to leave their homes?

4. Movement: Push-Pull Russian Immigrants 1820-1920:

- What conditions or events pushed Russian Jewish emigrants to decide to leave Russia?
- What reasons do you think Russian Jewish emigrants had for wanting to leave Russia and come to the United States?
- Why were these immigrants willing to leave their homeland?
- In what ways were the push-pull factors that led German and Russian Jewish immigrants to come to the United States similar and different?

5. Identity: Becoming American:

We have many ways that we show others our identity. A few of these ways include how we dress, the sports teams that we follow, our religious beliefs, the music we listen to, and the people we choose as our friends.

- What are some of the influences that are shaping your identity today?
- Have students make a list of their different identities such as son or daughter, student, soccer player, band member, church choir member, and so on in order of their importance to the student.
- How did the immigrants that you saw in this DVD work to become American?
- What do you think their motivations were for becoming American?
- How do you think their identities changed as they lived in the United States?
- What do you think draws immigrants from other countries to the United States today?

6. Identity: Putting Down Roots and Building Communities:

- The Jewish families in this section of the DVD built synagogues, hired religious school teachers, and drove their children long distances to attend Sunday School.
- Why do you think it was important to the parents in this DVD to do these things?
- How did these actions build community?
- How do newly arrived immigrants to the United States today put down roots?
- What are some ways that the people in your town or city have helped to build community?

7. Challenges: Observing Traditions and Celebrating Holidays

- What challenges do students of different religious faiths encounter in participating in school athletic events such as Friday night football and weekend athletic events?
- What challenges do students encounter taking SAT tests on Saturday or getting excused absences from school to attend religious holiday services during the school week?

8. Opportunity Cost and Hard Choices

- What is opportunity cost?
- What religious and economic decisions did Jewish merchants have to make with regard to keeping their stores open on Saturday?
- What religious or economic conflicts do employees face when required to work on Friday, Saturday, and Sunday?

9. Prejudice and Acceptance

In what ways in recent decades have Jews faced prejudice in employment, college acceptance, election for political office, or joining in civic and social organizations like fraternities and sororities?

10. Movement: Push-Pull NC Today

- What were the push factors that brought people from the northern United States to North Carolina and other parts of the Sunbelt in the 1970s?
- What were the pull factors that brought people to the Sunbelt?
- What are the push and pull factors that bring people to North Carolina today?

11. Civic Participation: Giving Back to the Community

- How have Jewish philanthropists helped the communities in which they live?
- What are some ways that you can help your community become a better place to live?
- What are some ways that you and/or people that you know give back to your community?

GLOSSARY OF TERMS

This glossary provides a list of words used in the DVD that are likely to be unfamiliar to most viewers. To enhance the viewing experience, these terms can be explained prior to showing the film or as each term is first introduced in the film.

Cossacks: Cavalry soldiers from southern Europe, Russia, and Ukraine who served the Russian tsars. The Cossacks attacked Jewish communities in these areas at the command of the tsar. Many Russian Jewish immigrants who came to America in late 1800s and early 1900s remembered vividly the Cossacks brutal attacks on their villages, the burning of their huts, the murders of their families, and the destruction of their crops.

Haggadah: The book used by participants at a Passover seder that recounts the story of the oppression of the Jewish people by the Egyptian pharaoh and the exodus of the Jews from Egypt. The Haggadah describes the order of the Passover service, including the order in which the food will be eaten. It contains explanations of the symbolic meaning of the foods that are chosen for the seder and the prayers, blessings, and songs that are part of the seder.

Kosher food: Kosher food is food prepared in accordance with Jewish religious dietary laws. The original laws date back to the Bible, particularly Leviticus 11 and Deuteronomy 17. Over the centuries, these dietary laws continue to be interpreted by Jewish religious authorities.

Pogrom: A pogrom is a large-scale, targeted, and violent mob attack or massacre of people. These attacks were sponsored or approved by the government or military. The original use of this term described the violent massacre of Jews in Russia. Russian soldiers set fire to homes, dragged families from their huts and then attacked and killed them.

Pale of Settlement In 1791 Czarina Catherine, known as Catherine the Great, established the Pale of Settlement in Russia as an area where more than 90 percent of Russian Jews were forced to live. The Pale of Settlement included land in what are today Poland, Latvia, Lithuania, Ukraine, and Belorussia. In the Pale of Settlement the lives of Jews were greatly restricted. They could not own land, go to universities, travel freely, or hold jobs in certain trades and professions. In the Pale of Settlement, Jews were often the target of violent pogroms.

Passover: This eight-day religious holiday is a celebration of freedom. It begins with a festive meal called a seder. At the seder, participants read from a book called a Haggadah that tells the story of the Jewish exodus from Egypt. Passover recalls the time when the Jews were slaves in Egypt, and describes the plagues that afflicted the Egyptians until Pharaoh agreed to free the Jews. On this holiday, participants recall the peoples around the world who are not free today. The readings at a Passover seder often emphasize being thankful for the freedoms that Americans have.

Philanthropy: Performing charitable acts such making large donations of money to people in need or helping to establish and support universities, hospitals, libraries, museums, and other institutions.

Rabbi: The religious leader of a Jewish house of worship. The Rabbi leads the service and gives the sermon at his or her synagogue or temple. Rabbis also officiate at Jewish religious life-cycle events like weddings, bar or bat-mitzvahs, and funerals.

Rosh Hashanah: The Jewish new year. Rosh Hashanah literally means the head of the year or first of the year. The beginning of the Jewish New Year is often a time when Jews think about the changes the last year has brought, their mistakes and successes, and how they can strive to be better people. Typically, Jewish families spend the day of Rosh Hashanah in their synagogue or temples. A special prayer book is used for religious services on Rosh Hashanah.

Sabbath: The seventh day of the week, the day of Jewish study, worship, and rest. It begins on Friday evening at sunset with the lighting of Sabbath candles and ends on Saturday evening at sunset. The candle-lighting marks the beginning of the Sabbath and certain other Jewish holidays. Many Jewish families attend services at their temple or synagogue on Friday night and/or Saturday morning.

Seder: A festive meal eaten at home usually with relatives and friends on the first and the second night of the eight day holiday of Passover. At this holiday, those seated at the Passover table read from a book that tells the story of the exodus of the Jews from Egypt. At this meal, participants eat many foods that remind them of the time when the Jews were slaves in Egypt and then of their escape from Egypt. At the seder, participants eat bitter herbs to remind them of the bitterness of slavery. During the seder and throughout the 8 days of Passover, observant Jews also eat matzah rather than bread. Matzah is a flat bread that is a reminder of the unleavened bread that the Jews hastily grabbed as they fled Egypt, leaving no time for the dough to rise.

Shtetl: A small Jewish village or community at one time found throughout Eastern Europe, especially in the Pale of Settlement.

Shochet: Kosher butcher, a person officially certified as competent to slaughter cattle, chicken, and other poultry in accordance with Jewish dietary laws.

Sunbelt: Region that includes 15 states in the South and Southwestern United States, extending from Virginia to Florida on the Atlantic coast and westward across the United States through Nevada. It also includes southern California. The region has a warm climate and has had a rapidly growing population growth since 1970. Its warm climate and lower fuel costs have made it attractive to retirees, particularly those from northern states.

Synagogue: A community building or place of meeting for worship, study, and religious instruction in the Jewish faith.

Torah: The first five books of the Hebrew scriptures: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy handwritten in Hebrew on a scroll of parchment. The Torah is read in synagogues and temples on the Sabbath.

Yad: A pointer used by a Torah reader while reading the parchment scrolls of the Torah.

Yiddish: The language spoken by many of the Jewish immigrants who came to the United States from Central and Eastern Europe. The language is a mixture of words from German, Hebrew, and Slavic languages.

Yom Kippur: Day of Atonement that comes 10 days after Rosh Hashanah, the Jewish New Year. Unlike the secular New Year, the Jewish New Year is not a time of revelry and celebration. Rosh Hashanah marks the beginning of a period of personal reflection and reexamination of relationships and ethical behavior. One is required to seek out and make amends to anyone whose feelings you may have hurt or had disagreements with and seek forgiveness. This period of reexamination ends with the holiday of Yom Kippur. This day is a time of fasting, prayer, and attendance at services at a synagogue or temple. Together, Rosh Hashanah and Yom Kippur, two of the most important Jewish holidays, are known as the High Holidays.

Suggested Answers Activity Sheets 1-3

Activity Sheet 1.- Movement: Push- Pull

As an additional activity, students can read the Chronology/ Time Line in this guide to identify other push-pull factors.

PUSH	PULL
Drought	higher wages
Poverty	promise of religious freedom
Political repression	lower taxes
Factories closing	hope for a better life
Irish potato famine	availability of land
Religious persecution	economic opportunities
Overcrowding	rising demand for workers
Crop failures	political freedom
High taxes	lower energy costs
Shortage of good farmland	availability of jobs
High taxes	religious freedom
War	

It is interesting to note that most of the Jewish emigration to the United States today is often the result of “pull” rather than “push” factors. In past decades much of the Jewish emigration to the United States resulted from such push factors as persecution, lack of political freedom, and absence of economic opportunities. Many of the Jewish families who have emigrated to the United States in more recent decades have been motivated more by the desire to improve their skills, widen their knowledge, and take advantage of economic opportunities not found in their homelands. Many of these newer immigrants are well educated, highly skilled, and bring with them economic resources that have made it easier for them to establish themselves and their families in their new homes.

Activity Sheet 2. - Jacob Henry Calls for Religious Freedom

1. What is the purpose of Jacob Henry's speech?

Answer: *The purpose of the speech is to persuade other lawmakers in the House of Commons that Jews should have the same rights as other religious groups to representation in the legislature.*

2. List three reasons that Jacob Henry gives in his speech for stating that he should be allowed to keep his seat in the legislature.

Answer: *1) A person's religious beliefs and practices do not make the citizens of the state less safe or limit their political freedom. 2) If a person is a committed and devout follower of his religion, his actions should not be considered unlawful or illegal. 3) A man should not be judged or denied the right to serve in the legislature because of what he thinks. A man should be judged by his actions not his words.*

3. Why does Jacob Henry refer to the North Carolina Declaration of Rights in his speech to the legislature?

Answer: *Henry does so because the Declaration supports his personal belief that all religious groups should have the right to practice the religion of their choice. The North Carolina Declaration of Rights states that "all persons have a natural and inalienable right" of religious liberty.*

Activity 3. - Advice to New Arrivals: Herman Cone Gets Advice on Coming to America

1. Choose three pieces of advice from Herman's brother-in-law's letter that you think will help Herman the most in establishing himself in his new homeland.

Answers will vary, but students should be able to explain why they thought each piece of advice would help Herman.

2. Write a letter to relative or friend, giving him or her a list of instructions that you think will help him or her become a good citizen, a good student, and a successful member of their community.

Answers will vary. Challenge students to think about how the advice a friend or relative might give you today would be different from and similar to the advice Herman Cone's brother gave him over 150 years ago.

3. If you were going to immigrate to a new country in the next six months and could only take a small suitcase of 6 items, what would you take with you? Next to each item, write a short explanation of why you chose it.

Answers will vary, but in addition to clothes and other essential items, students might mention photographs, a favorite book or pictures, religious objects, keepsakes and other items that will remind them of their homeland.

4. List four things that you would miss the most about the home and community that you are leaving.

Answers will vary. Students might note family, friends, holiday observances, familiar activities or sports, familiar language and customs, knowing where homes, stores, churches, shops are in the community.

5. What do you think would be the hardest or most challenging part of moving to a new country?

Answers will vary but students might think about learning a new language, going to a new school, making new friends, understanding unfamiliar customs and practices, finding a place to live, learning to eat new foods, learning how to get to school, church, grocery store and other places by bus, car, or on foot in an unfamiliar city.

CHRONOLOGY

Jewish Immigration to United States

Time Line

1654 Jews arrive in Amsterdam in what is today New York City.

1700 Approximately 200 to 300 Jews live in the American colonies under British rule.

1750 The Jewish population of the American colonies increases to about 8000 people. Three-fourths of these colonists come from Poland, Germany, or other parts of Central Europe. They are denied the right to hold public office.

1820 First wave of Jewish immigration to the United States. Over 14,000 Jews fleeing religious intolerance travel to the United States from Brazil, Portugal, Spain, Bordeaux, Jamaica, England, Curacao, Holland and Poland. They found the first Jewish communities in the United States in New York City, Newport, Charleston, Savannah, and Philadelphia. First synagogues in the South established in Savannah, Georgia and Richmond, Virginia.

1846 In Ireland, a devastating potato famine causes mass starvation. Many Irish go without food. Large numbers of Irish emigrate to United States.

1862 Congress passes Homestead Act giving land grants of 160 acres to families eager to settle in the western United States. Many immigrants come.

1870 Thousands of Jews are forced to move to the Pale of Settlement, a small area in western Russia and eastern Poland where few jobs and minimal housing exist, and the Czar's army and government leaders organize and carry out frequent, violent pogroms.

1876 The first Jewish house of worship in North Carolina, Temple of Israel, built in Wilmington by German Jews.

1820-1880 Second wave of Jewish emigrants from Germany brings 250,000 German Jews to the United States. By 1880, tens of thousands of Jews have emigrated to the United States, many of them from Germany and Central Europe.

1881 Russian revolutionaries assassinate Russian Czar Alexander II. Violent anti-Jewish riots or pogroms take place in over 200 cities across Russia. Harsh new restrictions on Jews and passage of anti-Jewish laws lead to a sharp rise in Jewish emigration from Russian empire.

1880 - 1920's A third wave of Jewish immigration follows the Turkish Revolution and the collapse of the Ottoman Empire. Jews from the Balkans and Middle East begin to immigrate to the United States. They come from Turkey, Greece, and the lands that formed Yugoslavia.

1881-1924 After the assassination of Czar Alexander II, the waves of pogroms (anti-Jewish riots) in southern Russia as well the effects of extreme poverty and mandatory conscription into the Russian army in the Pale of Settlement and similar developments in Eastern Europe lead 2,000,000 Jews to emigrate to the United States

1914 The outbreak of World War I brings an influx of Jews from Eastern Europe to the United States, including over 138,000 emigrants in 1914 alone.

1917 In the United States, restrictions on immigration, including a literacy test, severely restrict the entry of Jews to the United States.

1921-1924 Immigration law known as National Origins Act of 1921 is passed by the US Congress. Its main purpose is to slow the flood of immigrants to the United States. This legislation limits the number of immigrants allowed into the United States to no more than two percent of the number of each nationality residing in the United States in 1890. In 1927, the legislation was replaced by an overall cap on immigration of 150,000 immigrants a year. These laws led to a sharp drop in visas granted to immigrants from Eastern and Southern Europe.

1924-44 100,000 Jewish refugees fleeing Hitler, Pre-Holocaust arrive in the United States.

1945-60 World War II ends and 250,000 Holocaust survivors emigrate to the United States.

1956 Hungarian Jews, fleeing the Soviet invasion of Hungary, come to the United States.

1959 Several thousand Cuban Jews emigrate to the United States as Fidel Castro takes control of Cuba during the Cuban Revolution.

1965 Hart-Cellar Act eliminates national origins quota system that began in the 1920s and replaces it with a system that focused on immigrants' skills and family ties to citizens of the United States.

1968-69 Poland's communist parties adopt an anti-Jewish policy, closing Jewish youth camps, schools, and clubs. Polish treatment of Jews leads to another wave of Jewish emigration to United States.

1970's Increased Jewish immigration to North Carolina and other states in the Sunbelt region takes place. In North Carolina, influx of Jews from other parts of the United States leads to growth of Jewish communities in Charlotte, Wilmington, the Triangle (Raleigh, Durham, Chapel Hill) and Triad (Greensboro, High Point, Winston-Salem).

1976 In Communist Russia, Jews are not allowed by the government to practice Judaism freely or to emigrate. First peak wave of Jews from the USSR emigrate to the United States.

1967-1980 Jewish immigration agencies in the United States help over 125,000 immigrants mostly from the Soviet Union and other Eastern European countries along with a smaller number from the Middle East and Latin America to immigrate to the United States.

1990 Syrian Jews allowed to leave Syria for the United States. Many settle in Brooklyn, New York and in parts of New Jersey.

1991 With the collapse of the Soviet Union, many thousands more Jews are allowed to leave Russia for the United States.

2008 US Census Bureau reports that the Jewish population of the United States is 6,489,000 with New York City, Miami, Los Angeles, Philadelphia, Chicago, San Francisco, Boston, and Baltimore having the largest Jewish populations.

SUGGESTED RESOURCES FOR TEACHERS

Reference Books

Down Home: Jewish Life in North Carolina, by Leonard Rogoff

The Lonely Days Were Sundays: Reflections of a Jewish Southerner, by Eli Evans

Jewish Roots in Southern Soil: A New History, by Marcie Ferris, Mark I. Greenberg and Eli Evans

The Provincials: A Personal History of Jews in the South, by Eli Evans

Dixie Diaspora: An Anthology of Southern Jewish History, by Mark Bauman

Websites:

Jewish Heritage Foundation of North Carolina - www.jhfnc.org

Goldring-Woldenberg Institute of Southern Jewish Life - www.isjl.org

and *The Encyclopedia of Southern Jewish Communities* is a great resource to learn more about your town's Jewish heritage.

Yivo – Institute for Jewish Research is dedicated to the history and culture of Ashkenazi (Eastern European) Jewry and to its influence in the Americas.

www.yivoinstitute.org

National Museum of American Jewish History - www.nmajh.org

Southern Jewish Historical Society - www.jewishsouth.org

Ellis Island - www.ellisland.org

Southern Historical Collection at the Wilson Library (UNC-CH) - <http://www.lib.unc.edu/mss/shc/>

Center for Diversity Education (Asheville, NC) - www.diversitycouncil.org

LEARN NC, a program of the University of North Carolina at Chapel Hill School of Education, finds the most innovative and successful practices in K–12 education and makes them available to the teachers and students of North Carolina — and the world.

<http://www.learnnc.org>