

you've compiled some great sources; I'm not entirely clear how you will use them to create an argument, but I have faith in your ability to do so
Let me know if you have questions about my comments
Good work!

format incorrect

spacing off here

good source!

excellent summary

what about the publication? does that make it more credible?

WRD 104

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Orthodox Jews Clash with Society: An Annotated Bibliography

Davidman, Lynn, and Arthur L. Greil. "Gender and the Experience of Conversion : The Case of "Returnees" to Modern Orthodox Judaism." *Sociology of Religion* 54.1 (1993): 83-100. *ATLA Religion Database with ATLASerials*. EBSCO. Web. 7 Feb. 2011.

This article is an analysis of converting to Orthodox Judaism. The study examines gender roles and how they relate to the process of converting from other religions as well as from other sects within Judaism. Some of the issues addressed are involving family and personal relationships, as well as the specific gender roles in society. The information is derived from a study over a five-month period of more than 100 adults from Manhattan and the different stages of conversion they are in. The thesis of the article seems to be that the differences are consistent with gender role distinctions both in the wider society and within Orthodox Judaism. Future research should employ gender as a category in the analysis of all forms of religious experience.

This article is presented as unbiased. All of the information they obtained from observing was presented free of opinions, just as they observed it. They explained there could be errors associated with the observations, as well as issues with locations and individual people. The article presented the information as is, without any extra useless facts.

Diamond, Etan. *And I will dwell in their midst: Orthodox Jews in suburbia*. Chapel Hill: University of North Carolina Press, 2000. Print.

This book examines Orthodox Jews who moved from the city to the suburbs after World War II until more recent times. Throughout the book Jewish traditions are examined, specifically how suburban Jews continue with Sabbath rituals and how it affects daily life in the suburbs, as well as the type of community they desire to live in. Historical patterns are looked at in relation to the strictness of their culture and how they have adapted to a rapidly changing world. Adapting to a new society challenges their values and questions how flexible and tolerant they are to accept the changes. The main idea of the book examines the different struggles associated with suburban life and the components of the North American Orthodox Jewish community. 

This book has interviews, archival documents, local and national newspapers, maps, property assessment lists, and census information. One of the issues with the book is that the statistical data is mainly for Canada since religion is included on their census;  however, the cultural information is relevant and helpful. The book is written to show orthodox Jews without negativity and seems to present the information in a positive light.



Gross, Jane. "Young Orthodox Jews' Quest Is to Blend Word and World." New York Times 16 Sept. 1999:  Print.

The article focuses on the modernization of Orthodox Jews. The traditional values that were once strong factors in their faith are diminishing. As technology and cell phones are more accepted, clothes, worship, and home-life have also modernized to be

able to blend into society. Common stereotypes are becoming less common because of the changes that are occurring. The orthodox Jews have become more aware of how they are perceived in society that they have altered their ways. The thesis is the fifth paragraph; Judaism has struggled to find its place in modern America, looking for balance between participation and isolation. That dilemma has been especially intense for Orthodox Jews who have tried to meld Orthodox ritual with modern life and some have seen any accommodation as a betrayal of Jewish tradition.

In this article there does not seem to be any bias. The author addresses the positives and negatives associated with modernizing Judaism. Compared to the other sources, this article seems a bit more relevant, it is more current and a specific community is the focus, rather than as a group as a whole. Starbucks, cell-phones, and vacations are just a few examples that are mentioned in the article.



"Judaism: Orthodoxy's New Look." *Time Magazine* 12 Jun. 1968. Print.

The article is from 1968, so it is a bit outdated but shows that orthodoxy was changing then too. At a convention, a group of Rabbi's discusses how orthodoxy can become more popular, especially with a changing world. They talk about how they can convince people that as orthodoxy changes, the core values are still relatively the same. The thesis is the delegates created a permanent committee to coordinate further Orthodox efforts to make tradition compatible with contemporary life.

This article does have bias; it is presenting the information almost like it is trying to persuade a person to think about orthodoxy. Compared to the other sources it is quite old and outdated, however, it is useful because it shows the progression of how

modernizing Orthodox Judaism has been trying to gain momentum, but yet there are still people trying to resist the changes.



Westervelt, Eric. "Jerusalem's 'Rosa Parks' Fights 'Modesty Patrols.'" NPR. 12 Feb. 2007. <<http://www.npr.org/templates/story/story.php?storyId=7361060>>.

The article is about the current struggle orthodox women are facing in Jerusalem. These women are being harassed and told to move to the back of the bus because they are Jewish women and do not belong with the rest of the people. Some busses in Jerusalem are now completely segregated to the point where women have their own bus. The bus company is aware of the problem and publically stated that they let the problem continue happening. Limiting education and the amount of freedom granted to Jewish women is slowly being taken away. The thesis of this article is that women see the bus issue as part of a larger struggle against the growing influence and radicalization of the ultra-Orthodox in Israel.

This article is clearly biased, seeing as it aims at defending the Jewish women. The author provides clear examples of this happening while people deliberately let it happen. With the issues of gender becoming more of an issue in our current society, this article is definitely useful. It shows segregation is still happening, especially in other religions and other parts of the world. If the U.S. can overcome this problem, Israel certainly can too.

Weinstein, Emily. "One in 8 Million: Rivka Karasik: The Religious Runaway". *New York Times*. Web. <http://www.nytimes.com/packages/html/nyregion/1-in-8-million/index.html#/rivka_karasik>.

This interview is about one woman's personal experience as a Hasidic Jew living in New York. The small community in which she lived was a 9-block radius. Feeling small and closed off from the rest of the world, she decided to leave the sect.

The interview is clearly biased because it is one woman's view on the subject; she describes what it was like to live in the community and her decision to leave. This piece contains mostly ethos because she is using an emotional appeal.

pathos