

1: Jewish ethnic divisions - Wikipedia

Differences in ethnic characteristics among Jews living in Israel are studied. Separate sections are included on immigration population size and structure residential distribution interethnic.

Open in a separate window Discussion Northern Israel is populated heterogeneously by Jews and Arabs, yet most schools are attended by students from the same ethnicity. As clinicians who see patients from both ethnicities we were interested in investigating whether there were cross-ethnic differences in the prevalence of headaches and other somatic complaints, and cross-ethnic differences in regards to gender and somatic complaints. Our study showed, that the prevalence of frequent headaches was significantly different between the two ethnic groups: It was much higher in Jewish adolescents than in Arab adolescents. The reported prevalence of headaches in children and adolescents in the literature ranges from . The wide range of prevalence depends on many factors, mostly on methodological factors, but geographical, sociocultural and ethnic factors have been suggested as well. American Indians experienced the highest rate of recurrent headaches. Two older studies that were conducted in the United States have also looked at ethnic differences, mostly between Caucasians and Afro-Americans, in an adult samples [17 , 18], and demonstrated a higher prevalence of headaches among Caucasians. The prevalence of headaches in the Arab ethnicity was studied in few countries in the Middle East: Al Jumah et al. These rates are much higher than in our study. The difference in headache prevalence between Arab and Jewish adolescents came as a surprise for the investigators, as lower socioeconomic status is considered to be a risk factor for headaches in adolescents [7], and in average the socioeconomic status of the Jewish population in Israel is higher than that of the Arab population. Being concerned about unemployment has also been reported as a major stress factor for adolescents in Western Europe, that can aggravate headaches, yet unemployment is more prevalent among Arabs than Jews in Israel. The ethnic differences might be explained by various reasons; all are speculative and need further evaluation: Is it because more pressure is put, as a generalization, on the Jewish adolescents to be high achievers in their academic work? Could it be explained by relatively high stress levels Jewish adolescents in high school experience due to concerns about their future army service? All Jewish citizens are expected to serve in the IDF after graduating from high school. Could it be a higher level of concerns about their personal safety due to the political situation in the Middle East? Do they have a lower threshold for pain sensation, or a lower threshold for reporting about pain? These findings are in accordance with previously published studies: They found that girls reported headache and recurrent abdominal pain twice as much as boys, and that economic stress but not social class was a significant determinant of somatic symptoms in Swedish children [22] Kelly et al. Of the somatic symptoms, headache was the most common among both boys and girls, with a steep increase in reports of headaches among girls with age. The proportion of girls reporting weekly headaches and abdominal pain at 17 years of age was . This prevalence was approximately twice that of boys of the same age. In our study we also found that other somatic complaints such as abdominal pain, palpitations, disordered sleep and fatigue were more frequent in students who suffered from headaches, and that it was held true for both ethnic groups. These findings are also in accordance with the study published by Ghandour et al. Study limitations Our study has a few limitations. Since the study was done in high schools in northern Israel, it does not necessarily represent the general population of the country. We did not look into socioeconomic differences between the two ethnic groups as well as risk factors such as coffee drinking, cigarette smoking, and stress levels that could have an impact on headache prevalence. Conclusions Frequent headaches of at least one headache episode per week are a common complaint among Israeli high-school students. Once a student complains of headaches, it is more likely that he or she would have another somatic complaint, mostly abdominal pain or disordered sleep. There is a significant difference between the two ethnic groups in regards to the prevalence of headaches and other somatic complaints higher prevalence in Jews , a difference that warrants further investigation to be fully explained. Competing interest None of the authors has any conflict of interest to disclose. JG participated in the design of the study and wrote the first draft. IC participated in the design of the study and helped to draft the manuscript. All authors

read and approved the final manuscript. Headache, stomachache, backache, and morning fatigue among adolescent girls in the United States: Arch Pediatr Adolesc Med. Non-specific somatic symptoms in early adolescent girls. J Adolesc Health Care. Somatic complaints and their relationship to depressive symptoms in Swedish adolescents. J Child Psychol Psychiatry. Somatic complaints and psychopathology in children and adolescents: Prevalence of pain combinations and overall pain: Scand J Soc Med. Current status of pain management in children. Prevalence and predictors of headaches in US adolescents. The epidemiology of chronic pain in children and adolescents revisited: Prevalence of headache and migraine in children and adolescents: Dev Med Child Neurol. An epidemiological study of headache in an urban and a rural population in northern Finland. Prevalence and clinical characteristics of primary headaches among school children in South Korea: Headache diagnosis, disability and co-morbidities in a multi-ethnic, heterogeneous paediatric Asian population. The prevalence of migraine and probable migraine in a Brazilian favela: Additional thoughts about racial differences in the prevalence of headaches in US adolescents. Developing and evaluating cross-cultural instruments from minimum requirements to optimal models. Quality of Life Research. Headache prevalence in adolescents aged 12 to 18. Prevalence of migraine headache in the United States. Relation to age, income, race, and other sociodemographic factors. Impact of migraine in the United States: Data from the National Health Interview Survey. Headache syndromes amongst schoolchildren in Riyadh, Saudi Arabia. Prevalence of headache and its association with sleep disorders in children. Living conditions and psychosomatic complaints in Swedish schoolchildren. Psychosomatic symptoms among schoolchildren. Int J Adolesc Med Health.

2: Ethnic differences among Israeli Jews (edition) | Open Library

Jewish ethnic divisions refers to a number of distinctive communities within the world's ethnically Jewish population. Although considered one single self-identifying ethnicity, there are distinctive ethnic subdivisions among Jews, most of which are primarily the result of geographic branching from an originating Israelite population, mixing.

History of ancient Israel and Judah The full extent of the cultural, linguistic, religious or other differences among the Israelites in antiquity is unknown. The Jewish population in ancient Israel was severely reduced by the Jewish-Roman wars and by the later hostile policies of the Christian emperors , [3] against non-Christians, but the Jews always retained a presence in the Levant. Paul Johnson writes of this time: The near-destruction of Palestinian Jewry in the second century turned the survivors of Jewish rural communities into marginal town-dwellers. After the Arab conquest in the seventh century, the large Jewish agricultural communities in Babylonia were progressively wrecked by high taxation, so that there too the Jews drifted into towns and became craftsmen, tradesmen, and dealers. Everywhere these urban Jews, the vast majority literate and numerate, managed to settle, unless penal laws or physical violence made it impossible. The majority of the Jewish population during the High Middle Ages lived in Iberia what is now Spain and Portugal and in the region of Mesopotamia and Persia what is now Iran and Iraq , the former known as the Sefardim and the latter known as the Mizrahim. A substantial population existed also in central Europe, the so-called Ashkenazim. The 16th century saw many Ashkenazi Kabbalists drawn to the mystical aura and teachings of the Jewish holy city. Johnson notes that in the Arab-Muslim territories, which included most of Spain, all of North Africa, and the Near East south of Anatolia in the Middle Ages, the Jewish condition was easier as a rule, than it was in Europe. Upon arrival, these Jews adopted the customs of the Mizrahi and Sephardi communities into which they moved. Farther to the east along trade routes, Jewish communities could be found throughout Persia and in empires even farther east including in India and China. In the Early Middle Ages of the 6th to 11th centuries, the Radhanites traded along the overland routes between Europe and Asia earlier established by the Romans, dominated trade between the Christian and the Islamic worlds, and used a trade network that covered most areas of Jewish settlement. In the middle Byzantine period, the khan of Khazaria in the northern Caucasus and his court converted to Judaism, partly in order to maintain neutrality between Christian Byzantium and the Islamic world. In western Europe, following the collapse of the Western Roman Empire in , and especially after the re-orientation of trade caused by the Moorish conquest of Iberia in the early 8th century, communications between the Jewish communities in northern parts of the former western empire became sporadic. At the same time, rule under Islam, even with dhimmi status, resulted in freer trade and communications within the Muslim world, and the communities in Iberia remained in frequent contact with Jewry in North Africa and the Middle East, but communities further afield, in central and south Asia and central Africa, remained more isolated, and continued to develop their own unique traditions. In northern and Christian Europe during this period, financial competition developed between the authority of the Pope in Rome and nascent states and empires. This dynamic, with the Great Schism , recurrent fervid religious Crusades , Episcopal Inquisition and later protestations and wars between Christians themselves, caused repeated periods and occurrences of persecution against the established Jewish minority in " Ashkenaz " in modern Hebrew means Germanic Jews and with Ancient Hebrew it included the areas that are now northern France, Germany and Switzerland masses of Jews began to move further to the east. There, they were welcomed by the king of Poland, [8] and with Lithuania , grew greatly, and relatively flourished to the end of the 18th century. In western Europe, the conditions for Jewry differed between the communities within the various countries and over time, depending on background conditions. With both pull and push factors operating, Ashkenazi emigration to the Americas would increase in the early 18th century with German-speaking Ashkenazi Jews, and end with a tidal wave between and the early 20th century with Yiddish-speaking Ashkenazim, as conditions in the east deteriorated under the failing Russian Empire. With the Holocaust and the murder of two-thirds of European Jews, North America would hold the majority of world Jewry. Modern divisions[edit] Jewish women in Algeria, Historically, European Jews have been classified

into two major groups: A third historic term Mizrahim , or "Easterners" "Mizrach" being "East" in Hebrew has been used to describe other non-European Jewish communities to the east, but its usage has changed both over time and relative to the location where it was used. A similar three-part distinction in the Jewish community of 16th-century Venice is noted by Johnson as being "divided into three nations, the Penintines from Spain, the Levantines who were Turkish subjects, and the Nazione Tedesca or Jews of German origin According to some sources, the current sense of the term, as an ethnic group distinct from European-born Jews, was invented at this time. The Mizrahim for example, are a heterogeneous collection of North African and Middle Eastern Jewish communities which are often as unrelated to each other as they are to any of the earlier mentioned Jewish groups. In traditional religious usage and sometimes in modern usage, however, the Mizrahim are also termed Sephardi due to similar styles of liturgy, despite independent evolutions from Sephardim proper. The Yemenite Jews "Teimanim" from Yemen are sometimes included, although their style of liturgy is unique and they differ in respect to the admixture found among them to that found in Mizrahim. Additionally, there is a difference between the pre-existing Middle Eastern and North African Jewish communities as distinct from the descendants of those Sephardi migrants who established themselves in the Middle East and North Africa after the expulsion of the Jews from Spain by the Catholic Monarchs in , and in from the expulsion decreed in Portugal. In France , more recent Sephardi Jewish immigrants from North Africa and their descendants now outnumber the pre-existing Ashkenazim.

3: Surveys Show Sharp Differences™ between Jews in US and Israel - Christian News Headlines

Ethnic differences among Israeli Jews by U. O. Schmelz, , Institute of Contemporary Jewry, Hebrew University of Jerusalem, American Jewish Year Book, American Jewish Committee edition, in English.

History of Ancient Israel and Judah The full extent of the cultural, linguistic, religious or other differences among the Israelites in antiquity is unknown. The Jewish population in Palestine was severely reduced by the Jewish-Roman Wars and by the later hostile policies of the Christian emperors , [3] against non- Christians , but the Jews always retained a presence in the Levant. During this period, Paul Johnson writes: The near-destruction of Palestinian Jewry in the second century turned the survivors of Jewish rural communities into marginal town-dwellers. After the Arab conquest in the seventh century, the large Jewish agricultural communities in Babylonia were progressively wrecked by high taxation, so that there too the Jews drifted into towns and became craftsmen, tradesmen, and dealers. Everywhere these urban Jews, the vast majority literate and numerate, managed to settle, unless penal laws or physical violence made it impossible. During the Islamic period and the intervening Crusades , there were 50 communities which included Jerusalem , Tiberias , Ramleh , Ashkelon , Caesarea , and Gaza. The most dominant location became Safed which reached a population of 30, Jews by end of the 16th century, after the expulsion of Sephardim from Iberia, a century earlier. The 16th century saw many Ashkenazi Kabbalists drawn to the mystical aura and teachings of the Jewish holy city. Johnson notes that in the Arab-Muslim territories, which included most of Spain, all of North Africa, and the Near East south of Anatolia in the Middle Ages, the Jewish condition was easier as a rule, than it was in Europe. Upon arrival, these Jews adopted the customs of the Mizrahi and Sephardi communities into which they moved. Painting of a Jewish man from the Ottoman Empire , Farther to the east along trade routes, Jewish communities could be found throughout Persia and in empires even farther east including in India and China. In the Early Middle Ages of the 6th to 11th centuries, the Radhanites traded along the overland routes between Europe and Asia earlier established by the Romans, dominated trade between the Christian and the Islamic worlds, and used a trade network that covered most areas of Jewish settlement. In the middle Byzantine period, the khan of Khazaria in the northern Caucasus and his court converted to Judaism, partly in order to maintain neutrality between Christian Byzantium and the Islamic world. In western Europe, following the collapse of the Western Roman Empire in , and especially after the re-orientation of trade caused by the Moorish conquest of Iberia in the early 8th century, communications between the Jewish communities in northern parts of the former western empire became sporadic. At the same time, rule under Islam , even with dhimmi status, resulted in freer trade and communications within the Muslim world, and the communities in Iberia remained in frequent contact with Jewry in North Africa and the Middle East, but communities further afield, in central and south Asia and central Africa, remained more isolated, and continued to develop their own unique traditions. In northern and Christian Europe during this period, financial competition developed between the authority of the Pope in Rome and nascent states and empires. This dynamic, with the Great Schism , recurrent fervid religious Crusades , Episcopal Inquisition and later protestations and wars between Christians themselves, caused repeated periods and occurrences of persecution against the established Jewish minority in " Ashkenaz " in modern Hebrew means Germanic Jews and with Ancient Hebrew it included the areas that are now northern France , Germany and Switzerland "masses of Jews began to move further to the east. There, they were welcomed by the king of Poland , [7] and with Lithuania , grew greatly, and relatively flourished to the end of the 18th century. In western Europe, the conditions for Jewry differed between the communities within the various countries and over time, depending on background conditions. With both pull and push factors operating, Ashkenazi emigration to the Americas would increase in the early 18th century with German-speaking Ashkenazi Jews, and end with a tidal wave between and the early 20th century with Yiddish -speaking Ashkenazim, as conditions in the east deteriorated under the failing Russian Empire. Modern divisions Historically, European Jews have been classified into two major groups: A third historic term Mizrahim , or "Easterners" "Mizrach" being "East" in Hebrew has been used to describe other non-European Jewish communities to the east, but its usage has changed both over time and relative to the

location where it was used. A similar three-part distinction in the Jewish community of 16th-century Venice is noted by Johnson as being "divided into three nations, the Penentines from Spain, the Levantines who were Turkish subjects, and the Nazione Tedesca or Jews of German origin According to some sources, the current sense of the term, as an ethnic group distinct from European-born Jews, was invented at this time. The Mizrahim for example, are a heterogeneous collection of North African and Middle Eastern Jewish communities which are often as unrelated to each other as they are to any of the earlier mentioned Jewish groups. In modern usage, however, the Mizrahim are also termed Sephardi due to similar styles of liturgy, despite independent evolutions from Sephardim proper. The Yemenite Jews "Teimanim" from Yemen are sometimes included, although their style of liturgy is unique and they differ in respect to the admixture found among them to that found in Mizrahim. Additionally, there is a difference between the pre-existing Middle Eastern and North African Jewish communities as distinct from the descendants of those Sephardi migrants who established themselves in the Middle East and North Africa after the expulsion of the Jews from Spain by the Catholic Monarchs in , and in from the expulsion decreed in Portugal. In France , more recent Sephardi Jewish immigrants from North Africa and their descendants now outnumber the pre-existing Ashkenazim.

Genetic studies Main article: The majority of Ashkenazi maternal lineages were not brought from the Levant, nor recruited in the Caucasus, but were assimilated within Europe. The study estimated that 80 percent of Ashkenazi maternal ancestry comes from women indigenous to Europe, 8 percent from the Near East, and the remainder undetermined. The authors found strong evidence that modern Levant populations descend from two major apparent ancestral populations. One set of genetic characteristics which is shared with modern-day Europeans and Central Asians is most prominent in the Levant among "Lebanese, Armenians, Cypriots, Druze and Jews, as well as Turks, Iranians and Caucasian populations". The second set of inherited genetic characteristics is shared with populations in other parts of the Middle East as well as some African populations. Concerning this second component of ancestry, the authors remark that while it correlates with "the pattern of the Islamic expansion", and that "a pre-Islamic expansion Levant was more genetically similar to Europeans than to Middle Easterners," they also say that "its presence in Lebanese Christians, Sephardi and Ashkenazi Jews, Cypriots and Armenians might suggest that its spread to the Levant could also represent an earlier event". The authors also found a strong correlation between religion and apparent ancestry in the Levant: The predominantly Muslim populations of Syrians, Palestinians and Jordanians cluster on branches with other Muslim populations as distant as Morocco and Yemen. Kopelman, Bayazit Yunusbayev et al. Europe, the Middle East, and the region historically associated with the Khazar Khaganate concluded that "This most comprehensive study We confirm the notion that the Ashkenazi, North African, and Sephardi Jews share substantial genetic ancestry and that they derive it from Middle Eastern and European populations, with no indication of a detectable Khazar contribution to their genetic origins. Also, the authors found that "Even if it were allowed that Caucasus affinities could represent Khazar ancestry, the use of the Armenians and Georgians as Khazar proxies is particularly poor, as they represent the southern part of the Caucasus region, while the Khazar Khaganate was centered in the North Caucasus and further to the north. Furthermore, among populations of the Caucasus, Armenians and Georgians are geographically the closest to the Middle East, and are therefore expected a priori to show the greatest genetic similarity to Middle Eastern populations. The authors found that "Any genetic similarity between Ashkenazi Jews and Armenians and Georgians might merely reflect a common shared Middle Eastern ancestry component, actually providing further support to a Middle Eastern origin of Ashkenazi Jews, rather than a hint for a Khazar origin". The authors claimed "If one accepts the premise that similarity to Armenians and Georgians represents Khazar ancestry for Ashkenazi Jews, then by extension one must also claim that Middle Eastern Jews and many Mediterranean European and Middle Eastern populations are also Khazar descendants. This claim is clearly not valid, as the differences among the various Jewish and non-Jewish populations of Mediterranean Europe and the Middle East predate the period of the Khazars by thousands of years". It reported autosomal DNA test values, such as the size and number of shared DNA segments, the number of genetic matches, and the distribution of predicted relationships, varies between study groups. The study also investigates how shared autosomal DNA, and longest block values vary by strength-of-relationship for each study group. The study found that all Ashkenazi

Jews descent from around individuals, and that the principal component analysis of common variants in the sequenced AJ samples, confirmed previous observations, namely, the proximity of Ashkenazi Jewish cluster to other Jewish, European and Middle Eastern populations".

4: Jewish ethnic divisions - Infogalactic: the planetary knowledge core

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Adolescent secondhand smoke exposure SHSe is associated with smoking initiation and independently damages health. School and child response rates were high school: We used generalized estimating equations to examine SHSe determinants. Most Israeli adolescents were exposed to SHS total: Exposure patterns differed between the Jewish and non-Jewish sectors. Jews were more frequently exposed at school and entertainment venues than were non-Jews but were less frequently exposed at home. Druze were the least exposed and non-Arab Christians the most exposed. Secular Jews were more exposed than were religious Jews; the opposite was true among Arabs. Children of less-educated fathers were exposed more than children of more-educated fathers. Adolescents who smoked were more exposed than were nonsmokers. The high levels of SHSe among Israeli adolescents were characterized by different patterns of exposure among different population groups. Interventions to reduce adolescent SHSe, with appropriate tailoring, are urgently needed. These findings provide support for sustainable implementation of the recent governmentally approved tobacco control plan, which includes extended legislation for, and increased enforcement of, laws about smoking bans in schools and entertainment venues. Researchers elsewhere should be aware that levels and patterns of SHSe may vary greatly by subpopulation. Introduction Secondhand smoke exposure SHSe among adolescents, as among adults and young children, is dangerous. Department of Health and Human Services, In addition to being hazardous, SHSe in adolescence may be related to smoking experimentation and initiation. SHSe among adolescents is very high worldwide. Adolescents in Serbia and Montenegro Age, gender, socioeconomic level, family income, parental education, and peer smoking are also associated with adolescent SHSe Bird et al. Protecting youth from both the direct harm of SHSe and the possible influence of SHSe in smoking initiation requires understanding exposure and its correlates. Cultural differences among adolescent populations in different environments may be particularly important. Israel, a heterogeneous society with a range of ethnic, religious, and socioeconomic populations, is well suited to studying SHSe in a multicultural environment. Druze , religious Muslim vs. Typically, Jewish majority and Arab minority citizens live and especially through secondary education study separately. Overall, Jewish citizens have higher levels of socioeconomic status SES and education. Arab and Druze society is more traditional religiously and culturally, including attitudes toward the roles of women and children, and leisure practices. Traditionally, Israeli Jewish society is also divided internally between those of Sephardic or Edot Mizrach, particularly those of North Africa and Middle East ancestry and Ashkenazic especially those of European ancestry ethnicities. Over the past generation or so, new waves of immigration have added Russian and Ethiopian ethnic, linguistic, and social cleavages as well as smoking behaviors to this mix. Each of these divides, too, relates to various socioeconomic and cultural differences. In “, the Israel Center for Disease Control , together with the Nutrition Department, conducted a large, nationally representative, cross-sectional survey of health and nutrition among 7th–12th grade students MABAT Youth Survey. However, it also included questions about smoking behavior and exposure. We examine exposure by ethnic and religious groups and by levels of religiosity while controlling for age and gender. Sampling was performed at the level of the school. The Israel Ministry of Education provided the investigators with a list of approximately 1, schools from the state-sponsored educational system. Schools from the ultraorthodox Jewish, independent, and private sectors were excluded, as were boarding schools. For each school chosen as a primary sampling unit, the grade level and then the class within each grade level were randomly selected. Participation Rates In the Jewish sector, The study included 4, students A small number of questionnaires were excluded due to partial data or lack of integrity of answers. Sample size calculations were based on nutritional considerations and are described elsewhere Israel Center for Disease Control, Subgroup Classification We analyzed data using the following variables: At home, at school, in places of entertainment, in other places. Statistical Analysis Logistic

regression models were used to identify the determinants of SHSe in the following locales: The models were also used to explore the relation between current smoking and exposure to SHS. The models were fitted using the generalized estimating equations GEEs paradigm because the cluster sampling method used in the survey is likely to generate correlations within the data. Such correlations could arise if answers from two classmates are more alike than answers from two students from different classes Murray, The GEE fitted grouped children within class and assumed an exchangeable correlation model. The data were weighted in the analysis for gender and grade level. This is because the percentages of boys and girls and the grade distributions in the sample differed from those of adolescents in the population Central Bureau of Statistics, Details of the weighting scheme are available upon request. Model building was done using a backward selection approach. Predictor variables included class, gender and smoking status of child, maternal and paternal education, religion, religiosity, ethnicity, number of rooms at home, number of people at home, smoking behavior of others mother, father, sibling, grandparent, other , and an interaction between maternal smoking and paternal smoking. Class, number of rooms at home, and number of people at home were included as continuous variables. To detect differences in the determinants of SHSe between the Jews and the non-Jews, interactions between subpopulation and all independent variables were included in the model. Results Participant Characteristics Participant characteristics are presented in Table 1. The average age of participants was 15 years 11â€”19 years. The sample consisted of 6, students: Selected Demographic Characteristics of the Israeli Adolescents,

5: Marriage among Jews of mixed ethnicity on the rise in Israel

Introduction. The incidence of colorectal cancer (CRC) has increased in Israel as it has in Western countries 1, 2, 3, www.enganchecubano.com is a country of immigration whose Jewish population comes from CRC high-risk areas of Western countries and from low-risk areas in Asia and Africa.

Origins[edit] Theodor Herzl , visionary of the Jewish State, in Jews have long considered The Land of Israel to be their homeland, even while living in the diaspora. According to the Hebrew Bible the connection to the Land of Israel began in the covenant of the pieces when the region, which it called the land of Canaan , was promised to Abraham by God. Abraham settled in the region, where his son Isaac and grandson Jacob grew up with and their families. Later on, Jacob and his sons went to Egypt. Decades later their descendants were led out of Egypt by Moses and Aaron , given the Tablets of Stone , returned to the land of Canaan and conquered it under the leadership of Joshua. After the period of the judges , in which the Israelites did not have an organized leadership, the Kingdom of Israel was established, which constructed the first temple. This kingdom was soon split into two—the Kingdom of Judah and the Kingdom of Israel. After the destruction of these kingdoms and the destruction of the first Temple , the Israelites were exiled to Babylon. After about 70 years parts of the Israelites were permitted to return to the region and soon thereafter they built the Second Temple. Later on they established the Hasmonean Kingdom. The region was conquered by the Roman Empire in 63 BC. During the 2nd century CE a series of rebellions against the Roman Empire ended up with the destruction of the second temple and a general expulsion of Jews from their homeland. The area was later conquered by migrant Arabs from the Byzantine Empire who established a Muslim Caliphate in the 7th century during the rise of Islam. Throughout the centuries the size of Jewish population in the land fluctuated. Before the birth of modern Zionism in the s, by the early 19th century, more than 10, Jews were still living in the area that is today modern Israel. Following centuries of Jewish diaspora , the 19th century saw the rise of Zionism , a Jewish Nationalist Movement that had a desire to see the self-determination of the Jewish people through a creation of a homeland for the Jews in Palestine. Significant numbers of Jews immigrated to Palestine since the s. Zionism remained a minority movement until the rise of Nazism in and the subsequent attempted extermination of the Jewish people in Nazi occupied areas of Europe in the Holocaust. As a result, in , the British caved to Arab pressure because of support needed for World War II, abandoned the idea of a Jewish national homeland, and abandoned partition and negotiations in favour of the unilaterally-imposed White Paper of , which capped Jewish immigration, and put subject to review under further agreement with the Arabs. Its other stated policy was to establish a system under which both Jews and Arabs were to share one government. The policy was viewed as a significant defeat for the Jewish side as it placed severe restrictions on Jewish immigration, while placing no restriction on Arab immigration. In , following increasing levels of violence, the British government decided to withdraw from Mandatory Palestine. Immediately following the adoption of the Partition Plan by the United Nations General Assembly, the Palestinian Arab leadership rejected the plan to create the as-yet-unnamed Jewish State and launched a guerrilla war. David Ben-Gurion proclaiming Israeli independence from the United Kingdom on 14 May , below a portrait of Theodor Herzl On 14 May , one day before the end of the British Mandate of Palestine , the leaders of the Jewish community in Palestine led by prime minister David Ben-Gurion , made a declaration of independence , of the State of Israel though without any reference to defined borders. The remainder of the Mandate consisted of Jordan, the area that came to be called the West Bank controlled by Jordan , and the Gaza Strip controlled by Egypt. Prior to and during this conflict, , [29] Palestinians Arabs fled their original lands to become Palestinian refugees. The reasons for this are disputed, and range from claims that the major cause of Palestinian flight was military actions by the Israel Defense Forces and fear of events such as Deir Yassin to an encouragement to leave by Arab leaders so that they could return when the war was won. Most Israeli Jews refer to the Arab—the Israeli War as the War of Independence, while most of the Arab citizens of Israel refer to it as the Nakba catastrophe , a reflection of differences in perception of the purpose and outcomes of the war. Over the following years approximately , Sephardi and Mizrahi Jews fled or were expelled from surrounding mostly due persecution in

Arab countries, and in smaller numbers from Turkey , India , Afghanistan , and Iran. Of these, about , settled in Israel see also Jewish exodus from Arab and Muslim countries. About , arrived in 1948 alone. At the same time some 80,000, Ethiopian Jews have immigrated to Israel since the early s. Since 1948, Israel has been involved in a series of major military conflicts, including the Suez War , Six-Day War , Yom Kippur War , Lebanon War , and Lebanon War , as well as a nearly constant series of ongoing minor conflicts. Israel has been also embroiled in an ongoing conflict with the Palestinians in the Israeli-occupied territories , which have been under Israeli control since the Six-Day War, despite the signing of the Oslo Accords on 13 September , and the ongoing efforts of Israeli, Palestinian and global peacemakers.

6: Israeli Jews - Wikipedia

In Israel, where there is no separation between religion and state and where Orthodox Judaism is the only official, government-funded religious authority, 30 percent of Israeli Jews said that non.

Social Fuzziology The Supreme Court Review, 1985 (Supreme Court Review) Motorcycle design and technology handbook Life and times of Dyal Singh Majithia Ing as a psychosocial process The death gate cycle Guidelines for Hand Hygiene Issues in setting standards Surgery at a Glance (At a Glance (Blackwell)) Przesstepstwa Przeciwno Przesiebiorcom Learn english grammar rules Authorize the sale of a portion of the Fort Smith National Cemetery Reservation, Ark. and for other purpo The Monkeys Uncle Little Lake George to East Palatka Hidden mickeys 8th edition. Sarah and the art contest A Kayakers Guide to the Hudson River Valley The Amphora Pirates Guns and Goshawks A christmas carol charles dickens burlington books Logistics supply chain management martin christopher Project report on working capital management of icici bank Hidden pictures Table Talk with a Computer? Bidding Strategy Hot Whispers of an Irishman Not one less Cynthia Wu Fighting back in the Pacific Putting in Order the Spanish DP M. Emma Ticio The Epping pyramid The Essence of Corporate Strategy Reliance life insurance plans Fires in the Graveyard Prayer of St. Alphonsus Liguori to Mary 683 Fascinating girl Papers in Greek Archaeology and History in Memory of Colin d Gordon (Mcgill University Monographs in Clas Theosophist Magazine April 1923-June 1923 Catalogue of Cunieform Texts in the Birmingham Museum When you think youre emotionally vulnerable So Incredibly Idaho! Panel 4: international experiences in preventing and combating terrorism