

1: A Portrait of Jewish Americans | Pew Research Center

Jewish identity in America is changing as the number of non-religious Jews continues to rise, a new study has found, and the increasing number of Jews marrying outside the faith could be a factor.

Jews successfully established themselves in the garment trades and in the needle unions in New York. By the s they were a major political factor in New York, with strong support for the most liberal programs of the New Deal. By the mids, however, the Black Power movement caused a growing separation between blacks and Jews, though both groups remained solidly in the Democratic camp. Many Jews rose to leadership positions in the early 20th century American labor movement and helped to found unions that played a major role in left wing politics and, after , in Democratic Party politics. Roosevelt , American Jews voted more solidly Democratic. In the election of , Jewish support for Democrat Harry S. In the th Congress, there are 10 Jews [44] among U. Representatives at the start of the th Congress; [46] 26 Democrats and one Eric Cantor Republican. The total number of Jews serving in the House of Representatives declined from 31 in the th Congress. He served as Majority Leader until , when he resigned shortly after his loss in the Republican primary election for his House seat. Participation in civil rights movements[edit] Members of the American Jewish community have included prominent participants in civil rights movements. In the midth century, there were American Jews who were among the most active participants in the Civil Rights Movement and feminist movements. A number of American Jews have also been active figures in the struggle for gay rights in America. Joachim Prinz , president of the American Jewish Congress , stated the following when he spoke from the podium at the Lincoln Memorial during the famous March on Washington on August 28, From our Jewish historic experience of three and a half thousand years we say: Our ancient history began with slavery and the yearning for freedom. During the Middle Ages my people lived for a thousand years in the ghettos of Europe. It is for these reasons that it is not merely sympathy and compassion for the black people of America that motivates us. It is, above all and beyond all such sympathies and emotions, a sense of complete identification and solidarity born of our own painful historic experience. Most Jews from Eastern Europe favored Zionism, which saw a return to their historical homeland as the only solution; this had the effect of diverting attention from the persecution of Jews in Germany. German Jews were alarmed at the Nazis but were disdainful of Zionism. Proponents of a Jewish state and Jewish army agitated, but many leaders were so fearful of an antisemitic backlash inside the U. One important development was the sudden conversion of most but not all Jewish leaders to Zionism late in the war. Reporters and editors largely did not believe the atrocity stories coming out of Europe. Abraham Joshua Heschel summarized this dilemma when he attempted to understand Auschwitz: Zionism became a well-organized movement in the U. Support for political Zionism in this period, although growing in influence, remained a distinctly minority opinion among German Jews until about 1945, when the early rumors and reports of the systematic mass murder of the Jews in German-occupied Europe became publicly known with the liberation of the Nazi concentration camps and extermination camps. The founding of Israel in 1948 made the Middle East a center of attention; the recognition of Israel by the American government following objections by American isolationists was an indication of both its intrinsic support and influence. This attention initially was based on a natural and religious affinity toward and support for Israel in the Jewish community. The attention is also because of the ensuing and unresolved conflicts regarding the founding of Israel and Zionism itself. A lively internal debate commenced, following the Six-Day War. The American Jewish community was divided over whether or not they agreed with the Israeli response; the great majority came to accept the war as necessary. A tension existed especially for some Jews on the left who saw Israel as too anti-Soviet and anti-Palestinian. They tried to assure Congress that American Jewry was behind the Accord and defended the efforts of the administration to help the fledgling Palestinian Authority PA , including promises of financial aid. In a battle for public opinion, IPF commissioned a number of polls showing widespread support for Oslo among the community. On October 10, 1993, the opponents of the Palestinian-Israeli accord organized at the American Leadership Conference for a Safe Israel , where they warned that Israel was prostrating itself before "an armed thug", and predicted and that the

"thirteenth of September is a date that will live in infamy". Some Zionists also criticized, often in harsh language, Prime Minister Yitzhak Rabin and Shimon Peres, his foreign minister and chief architect of the peace accord. With the community so strongly divided, AIPAC and the Presidents Conference, which was tasked with representing the national Jewish consensus, struggled to keep the increasingly antagonistic discourse civil. The conference, which under its organizational guidelines was in charge of moderating communal discourse, reluctantly censured some Orthodox spokespeople for attacking Colette Avital, the Labor-appointed Israeli Consul General in New York and an ardent supporter of that version of a peace process. The Jewish population of the United States is either the largest in the world, or second to that of Israel, depending on the sources and methods used to measure it. Precise population figures vary depending on whether Jews are accounted for based on halakhic considerations, or secular, political and ancestral identification factors. There were about 4 million adherents of Judaism in the U. According to the Jewish Agency, for the year Israel is home to 6. This figure is significantly higher than the previous large scale survey estimate, conducted by the " National Jewish Population estimates, which estimated 5. A study released by the Steinhardt Social Research Institute SSRI at Brandeis University presents evidence to suggest that both of these figures may be underestimations with a potential 7.

2: The erosion of Jewish identity in America - Israel National News

American Jews also are more likely than those in Israel to see intellectual curiosity and a good sense of humor as key parts of their Jewish identity. On the other hand, Israeli Jews are more likely than U.S. Jews to say that observing Jewish law is essential to what being Jewish means to them (35% vs. 19%).

Head with Israeli flag kippa. Nevertheless, traditional business models are no longer sustainable and high-quality publications, like ours, are being forced to look for new ways to keep going. Unlike many other news organizations, we have not put up a paywall. We want to keep our journalism open and accessible and be able to keep providing you with news and analyses from the frontlines of Israel, the Middle East and the Jewish World. As one of our loyal readers, we ask you to be our partner. Complications also emanate from the West with increased intermarriage, and criteria of acceptance of Jewish status by the various streams of Judaism. In the context of Jewish identity this may manifest itself in one of two ways. The latter sentiment may be fueled by a popular Jewish media phenomenon of digging up some Jewish roots of famous persons. It may also be fueled by such stars as Madonna who promote Kabbalah, and attracts those who want to be Jewish Kabbalists. There is also the issue of young people serving in the IDF defending Israel and the Jewish people, and yet who are halachically not Jewish. There are, however, organizations that are facilitating their conversion through the army. The question of who is a Jew became a big issue in Israel in when prime minister David Ben-Gurion asked 50 intellectuals the question. More specifically the inquiry focused on the issue of whether a girl born of a Jewish father could be accorded the right of return to Israel. One of those intellectuals was my grandfather, who was then the Hacham of the Sephardi community of Holland. He had also been the first chief Jewish chaplain of the Dutch armed forces. He gave the classical answer, as did other Orthodox respondents including the Lubavitcher Rebbe: The Israeli government chose rather to define a Jew as: This forced the prime minister to cancel directives issued by the interior minister concerning registration of children of mixed marriages. However the attorney-general of the day confirmed the designation, which stated: The assembly pointed out that intermarriages were allowed because the nations of Europe were not considered idolaters. This answer was opposed by its Orthodox members. Even post, the question of who is a Jew has been revisited several times in Israel. In the Supreme Court ruled that membership in the Jewish nation was separate from membership in the Jewish faith. Chief Justice Shimon Agranat wrote: Orthodox streams still uphold the halachic definition of Jewish status as one who is born of a Jewish mother or who is converted according to Jewish law. Yet should this definition be understood in strict or lenient terms, and can it be canceled retroactively? Rabbi Haim Amsalem in his book *Am Yisrael* appears to follow the lenient view of many Sephardi rabbis, including the late Sephardi chief rabbi of Jerusalem Shalom Massass, who contend that after the fact, it is permitted to consider a convert to still be Jewish even if he or she shows little evidence of sincere acceptance the yoke of the mitzvot. Others, for example the former Rosh Beit Din of London, Dayan Chanoch Ehrentrau, have the view that if the convert is not observant, it indicates that he or she had no intention of accepting the yoke of the mitzvot, and therefore one can retroactively cancel a conversion. Jonathan Webber, the Holocaust has also had an influence on the issue of Jewish identity. Some people argue that if Hitler identified someone or their family as Jews, then they are Jews. I met a woman who had experience of Nazi-occupied Europe. Her father was Jewish, but her mother was not. She nevertheless thought of herself as being Jewish and regularly attended Shabbat services, and was active in the community. Eliezer Bar-Raphael suggests it is possible to describe Jewish identity: Those differences may be matters of status, religious outlooks and even cultural. Jews from different parts of the world have different attitudes, outlooks and cultures, yet share a common Jewish humanity and heritage. The late Rabbi Immanuel Schochet, while recognizing different Jewish identities, however, holds that the only logical definition of who is a Jew is the religious one. Added to the complexities of Jewish identities are groups around the world who claim some form of Jewish identity. Yet it will also need supporting efforts to strengthen real Jewish identity. The writer has been a communal rabbi for the past 30 years,- serving three communities in the UK and Hong Kong. He is also an expert in healthcare, spirituality and multifaith issues, and together with Rabbi Harris Guedalia

founded Shaare Ratson, the Spanish and Portuguese Congregation in Israel.

3: The Jewish Americans . Being Jewish in Modern America | PBS

JEWISH IDENTITY IN AMERICA edited by David M. Gordis and Yoav Ben-Horin 1 liE SUSAN AND DAVID WILSON
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Put another way, Obama met with Farrakhan at a Congressional Black Caucus meeting in , and not a single person in attendance leaked that information until now. Another hate crime, also caught on video, was a violent assault with a baseball bat by a black man. Such assaults are less devastating than the mass murder of eleven people, but also much more commonplace. They repeat from month to month and year to year. They make up much of the toll of anti-Semitic hate crimes so that they top the list of hate crime statistics every single year. Such editorials come from a bubble of privilege that is cut off from the way many Jews live. The Crown Heights Pogrom, as it would become known, took three lives and terrorized a neighborhood. Anti-Semitic violence by black supremacists and Muslim terrorists tends to happen in poorer, urban neighborhoods and is directed against a poorer and more religious class of Jews. White supremacist attacks tend to target more suburban, prosperous and less diverse Jewish areas. Those are home to the same Jewish populations who are much more likely to write editorials about a loss of innocence. But innocence is a privilege that Jews in poorer urban neighborhoods never had. There are Jews who live in proximity to neo-Nazis and those who live closer to admirers of Farrakhan and Hamas. Though Farrakhan and Hamas both admire Hitler for killing millions of Jews. The Jewish communities that endured a generation of race riots, and another generation of muggings, knockout games, rapes and murders, before often having to pack up and move out, from their American Anatevkas in major cities, have never had any innocence of anti-Semitism, only bitter experience. It is no coincidence that the privileged are also more likely to be progressive. The hysteria over Trump is not born of experience of anti-Semitism, but inexperience. To believe that President Trump is anti-Semitic is a confession of privilege. It takes a great deal of inexperience of anti-Semitism to believe that it exists only on the side of the political spectrum furthest from you. Those who hate Jews tend to be losers who are convinced of their own natural superiority and blame the Jews for their failure to achieve it. You can find such people on the right side of the spectrum, but it is the left side of the spectrum that has been built for them. Identity politics does the same thing as National Socialism, combining the welfare state and anti-capitalist rhetoric with naked racial appeals, tapping into the supremacist convictions of failed groups, offering them special racial privileges, while blaming their failures on meritocracy and capitalism. The biggest beneficiaries of the social mobility provided by both have often been the Jews. There is very little difference between white supremacism and black nationalism. While progressive Jews may deny that black nationalism and white supremacism are the same thing, the mutual admiration society between them makes a mockery of their denials. Anti-Semitism is a tribal problem. Multiculturalism evolved into intersectionality, spawning more tribalism, more resentment, and an alliance of the resentful in which Jews are not full participants, but growing targets. As a society becomes more racially and ethnically tribal, it grows more anti-Semitic. The white supremacist attack on a synagogue in Squirrel Hill is one symptom of a much larger problem. The progressive Jews worry about the rare outbursts of white tribal anti-Semitism because that is the not particularly diverse population that these proponents of diversity live among. The working-class Jews of the inner cities worry far more about the daily diverse tribal anti-Semitism that surrounds them. That is a ubiquitous anti-Semitism that their progressive brethren neither understand nor care about because it is inconvenient to their politics and alien to their experiences. While Jewish communities around the world, from Crown Heights to Jerusalem, mourn for the massacre in Squirrel Hill, it often feels as if such outpourings of empathy are not reciprocated. They did not care that their tax dollars were being used to pay the terrorists murdering Jews. While progressive Jews live in the fading golden summer of the suburbs, working class Jews have lived through generations of looted stores, ransacked apartments, and random violent assaults. The dream of the former, their political policies and ideals, have been the waking nightmares of the latter. But the age of innocence is coming to an end. The same forces that made Obama have also made Farrakhan relevant once again. Muslim migration will transform America the way that it did Europe. The cities will feel it first. The

combination of political radicalism and tribalism that is driving out the Jews of France, Sweden and now the United Kingdoms will not pass by the suburban shtetls of America. White supremacism is one vector for anti-Semitism. Identity politics has created a dozen more. The shootings at Squirrel Hill were not the worst of it. Unfortunately, tragically, and horrifyingly, the worst is yet to come. And when it comes, the old innocence will vanish as if it had never been.

4: American Jewish Identity

Many Jews in nineteenth-century America, including Reform Jews, believed that being Jewish was the same as Judaism. Judaism, in turn, was just one tile in the American religious mosaic. Judaism, in turn, was just one tile in the American religious mosaic.

Do you know that after the Second World War, nobody wanted to look at Jews. Who wants to be associated with them? That progressive tradition faces many challenges, but Hier has put his finger on an insecurity about authenticity that many American Jews feel in comparison to their immigrant forefathers or their Israeli cousins. This insecurity is longstanding, even stereotypical, which means that, like a neurosis, it has some truth, but hides more than it reveals. What Deborah and I saw as we made our film was that American Jewish history—and particularly the American Jewish radical, left, and liberal tradition—seems to oscillate between periods dominated by indigenous influences unique to the United States and representing a rich American contribution to Jewish identity and periods of insecure, and as a result loudly asserted, fealty to foreign political masters—first the Soviet Union and later Israel. Each oscillation has defined a distinct American Jewish take on Jewish identity, culture, and politics. Radical Culture in the American Jewish Diaspora In *Between Two Worlds*, our aim was to picture an American radical and secular Jewish culture that was and is unique, fearless, and persistent, but now threatened. At best, a leftover from the big radical feasts of the immigrant socialists. At worst, we thought that even that immigrant radicalism was derivative, something the immigrants already knew in their kishkes when they arrived from the Pale. But recent historians like Tony Michels have taken a different view, emphasizing that what happened here was new: The American Jewish diaspora was unique because of the influences found here and the particular synthesis Jews made as they adapted to these new conditions. Rabbi Hier would dismiss that synthesis as merely Gentile temptation and Jewish assimilation. It can also gnaw at the self-confidence of those who take the risks of challenging old hierarchies. Tony Michels writes that even the immigrant socialists were in awe of a Russian Jewish intellectual elite. Perhaps as a result, my upwardly mobile parents always told me that their parents were Russians. Russia became even more sacrosanct when it became the Soviet Union, and American Jewish radicalism became increasingly identified with the Communist Party, itself so often a mere fiefdom of Soviet authenticity. She was a communist in the thirties and early forties when she was a teacher at Wadleigh, a largely African-American public high school in Harlem. AJCongress was a natural second home to these disaffected radicals. The extent of this exodus may be difficult to know, since during the Red Scare, few of these ex-party activists and fellow travelers would have been eager to trumpet their past associations. Nevertheless, they were doing something new. Communists in the American Jewish Congress I would hazard a guess that my mother was probably one of many young Jews who hid her past in order to pursue the same ideals that had once attracted her to communism. In making the film we found evidence for that view in an unlikely place: Although Virginia was not mentioned, there were clearly many current and former communist groups and individuals in AJCongress after the war. There were few models. Several major chapters were purged, and several organized groups close to the Communist Party were expelled in But as I kept reading, I started seeing the internal splits in AJC not as a witch-hunt, but as a faction fight between left-liberal leaders and the still large and influential Communist Party organization that emerged from World War II. I eventually came to see the primary purpose of the expulsions as a sign of the determination of New Deal labor-liberals in the Jewish community not to become an irrelevant debating society, marginalized by internal squabbling. There was work to be done—supporting the nascent state of Israel, pressing for an equal opportunity employment law, opposing segregation, supporting civil liberties, and opposing anti-Semitic restrictions on Jewish life in the United States and also in the Soviet Union and Eastern Europe where Jewish communist leaders were being purged and executed in a wave of Stalin-inspired anti-Semitism. Those committed to the extreme leftist or Communist position seek to capture the movement and bend it to support their own faith. We have learned that such efforts must be resisted actively if democracy in Jewish life, the survival of the Jewish people, and the strengthening of American democracy are to be achieved. On this there can be no

compromise. This was a new muscular American Jewish liberalism and a new synthesis of earlier radical roots with the post-war reality. But Israel in this time was too small and embattled to exert much gravitational pull on American Jewish left-liberal identity. The State of Israel will be open to the immigration of Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; will be based on the precepts of liberty, justice and peace taught by the Hebrew Prophets; will uphold the full social and political equality of all its citizens, without distinction of race, creed or sex; will guarantee full freedom of conscience, worship, education and culture; will safeguard the sanctity and inviolability of the shrines and Holy Places of all religions; and will dedicate itself to the principles of the Charter of the United Nations. Individual communists also continued to work in AJCongress and play significant roles. An FBI wiretap of a conversation between Levison and several other Communists in a Chicago hotel room in overheard Levison praising AJCongress for opposing McCarthy and the McCarran-Walter Act, which permitted the deportation of immigrants or naturalized citizens engaged in what were deemed subversive activities. Edgar Hoover to reopen investigation of AJCongress. The Demise of the AJC and Participatory Democracy Most of this history has been forgotten, or it has been tagged part of civil rights history rather than also an important moment in American Jewish left-wing history. AJCongress too has been forgotten. The tattered remnant of the group died in after losing most of its endowment in the Bernie Madoff Ponzi scandal. But the organization had already withered into irrelevance long before by attenuating its democratic internal life. Basic to the entire discussion: What is a grassroots organization and do we want it? The answer from the men and the next generation of AJC leaders was a resounding no. What followed was the successive elimination of regional offices that served local members and developed new leaders. Once one of the largest Jewish organizations in America—Zionist at the core, anti-Hitler, pro-union and civil rights, internally democratic, and resolutely secular from its founding after World War I, the dying of American Jewish Congress was a case study in the elimination of internal Jewish community democracy. There were many reasons for that demise. Fewer left-liberal American Jews felt the necessity of working through an explicitly Jewish organization. Bush—compared France to the Vichy government and called for a boycott of the Cannes Film Festival in Other wealthier and more elite Jewish organizations became the representatives—even the playthings—of mega-donors who were increasingly conservative because they were wealthy individuals themselves and because AJCongress and other groups began to focus almost exclusively on Jewish defense against anti-Semitism and support for Israel. Now we can see the results. Where are the Jewish organizations that, like the old American Jewish Congress, hold regular national conventions at which representatives of local chapters elect the national leaderships? Today, American Jewish organizations both on the right and the left are ruled by donor-boards. Is Judaism Intrinsicly Radical? I will unabashedly argue that the founding texts of Judaism embrace at their core this notion that for the Jew in the world, the obligation is to be, as the prophet Isaiah says, the repairer of the breach. And historian Tony Michels dismisses essentialist arguments for the left-liberalism and radicalism of American Jews: I think radicalism has been a product of particular times and places in Jewish histories, and we can see that in the fact that in some countries, radicalism was not an important part of Jewish life and in others it was. It is possible, perhaps necessary, to agree with all of them in order to start thinking about a future of an American Jewish left that integrates grassroots politics, left-liberal organizing, and agitation for a progressive Israel. But many young Jews we talked to feel a new form of that old insecurity and inauthenticity. Young Jews Resist a Pull to the Right The arguments young Jews hear for Jewish radical identity in America often seem based in a nostalgia that boils all the complex specificity of Jewish left history down to debates over whether American Jews will continue to vote Democratic, a far cry from the radical convictions earlier generations derived from their specific circumstances. Those young Jews also face a different Jewish reality in America. The liberalism they hear from their parents is more about freedom of lifestyle than class conflict. The creed of American Jewish Congress is a thing of the past. Recent polls show most Jews have become less sympathetic to unions and economic equality. Our social justice organizations do fine work, but they are swimming against the tide of class, not with it. They are also resisting the pull to the right from Israel, which like the Soviet Union for an earlier generation now exerts such powerful traction on American Jewish politics that large donors feel they

have to ship young Jews to Israel for an infusion of Jewish identity. Jews to go as far as Canadian Jews, who for the first time ever voted in a majority for the Conservative Party in the Canadian federal elections. Even the New Deal itself has become a target, with Rabbi Hier recently producing a movie disparaging AJCongress co-founder Rabbi Stephen Wise and President Roosevelt as virtually complicit in the Holocaust by failing to bomb the train tracks to the camps. His film is so riveted by its effort to discredit Jewish left-liberalism that it barely mentions that the U. What we found making *Between Two Worlds* and in traveling around the country with the film over the past year is that Israeli nationalism and the needs of Israeli foreign policy have displaced progressive Jewish politics. But circumstances are changing yet again, and young American Jews now face the challenge of a new depression. In *Between Two Worlds*, we suggest that as in the past, their answers will come from the radical will to assimilate ideas and adapt them to their environment just as their great-grandparents did years before. That synthesis will not come from entitled and self-satisfied tribalists like Marvin Hier who police the borders of Jewish American identity and define what can and cannot be said about Israel-Palestine. If it comes at all, it will come from the margins where adaptation and imagination rule. It might help us and the next generation of American Jews to remember and understand the rise and fall of American Jewish Congress as part of a proud and unique contribution to American Jewish identity on the left.

5: A closer look at Jewish identity in Israel and the U.S. | Pew Research Center

What does it mean to be Jewish in America today? As Letty Pogrebin says in the film, it's a question of context. For many Jews, issues of identity are not relevant to their everyday lives.

View 2 Items Oded Balilty, AP Jewish identity in America is changing as the number of non-religious Jews continues to rise, a new study has found, and the increasing number of Jews marrying outside the faith could be a factor. Three-quarters 75 percent say they have a strong sense of belonging to the Jewish people, and about six-in-ten 63 percent say they have a special responsibility to care for Jews in need around the world. Even among those who identified as Jewish by religion, more than half 55 percent said their identity was more a matter of their ancestry and culture, while 17 percent said it was their religion, 26 percent said it was a combination of all three traits. The report marks the first time since the Census that a group outside the Jewish community has conducted a survey specifically of Jews in America. Based on census findings and those by Pew, those who identified as Jewish by religion has dropped by about half, from 3. Cooperman explained that examining Jews in America was unique compared to other religious studies because researchers had to come up with a definition of who is Jewish and who is not. Those who were not Jewish by religion but who had a Jewish parent or were raised Jewish and still considered themselves Jewish were also included in the survey. Family matters As the number of Jews who identify by religion has dropped, the number of the Jews who identify as nonreligious appears to have been growing, researchers say. More than one-fifth 22 percent of Jews included in the main results said they had no religion. The cohort with the most nonreligious Jews is millennials 32 percent , while the proportion of nonreligious Jews decreases with older generations. While the number of unaffiliated Jews reflects larger trends in the general U. Intermarriage is more common among secular Jews than among religious Jews, according to the survey. Nearly eight in 10 Jews of no religion who are married 79 percent have a spouse who is not Jewish, compared with 36 percent among Jews who identify by religion. The rate of intermarriage has increased substantially over time. Among Jews who married before , 17 percent have a non-Jewish spouse. Among those who married between and , the figure is 58 percent, the Pew study stated. The Pew report stresses that its research draws no causal connection between intermarriage and the rise in the number of non-religious Jews. However, the study found strong associations between secular Jews and intermarriage, particularly when it comes to raising children. Just 20 percent of intermarried Jews are raising their children Jewish by religion, compared with 96 percent of Jews who have a Jewish spouse. Another 25 percent of intermarried Jews say they are raising their children partly Jewish by religion, as do 2 percent of Jews who have a Jewish spouse. Bruce Phillips, a professor at Hebrew Union College in Los Angeles, has studied intermarriage among Jews and found that most Jews who identify as having no religion were raised in intermarriages. He explained that among the factors at play among those raised in intermarried homes and now claiming they are not religious is taking a secular path to avoid offending either parent. The Jewish denomination suffering the least from this trend appears to be Reform Judaism, the largest denomination of Jews in the United States with 35 percent of those surveyed. The Pew study found 55 percent of Jews who were raised in the Reform movement have remained, while 36 percent raised as Conservative Jews are still among that group and more than half of those raised Orthodox are no longer part of that denomination. Exactly two-thirds of nonreligious Jews and 76 percent of Jews by religion said remembering the Holocaust was essential to being Jewish. Majorities in both groups also said leading an ethical and moral life was essential. And both groups believe having a sense of humor is more important than observing Jewish law or eating traditional Jewish foods as identifying characteristics of being Jewish. The exception to these patterns is Orthodox Jews, 79 percent of whom say observing Jewish law is essential to being Jewish compared with 39 percent who said a sense of humor is essential.

6: American Jewish Identity Politics

Generational Shift in Jewish Denominational Identity Unitarian-Universalists were the most highly educated religious group in the survey followed by Hindus and Jews. Thirty-four percent of Jews have a post-graduate degree; 61% have a four-year college degree, and only 22% have a high school degree or less.

Although Jews originally came from the Middle East, many races and peoples have mixed together in Jewish communities over the centuries, especially after the Jews were forced out of Palestine in the second century C. What binds the group together is a common Jewish heritage as passed down from generation to generation. For many Jews, the binding force is Judaism, a term usually referring to the Jewish religion but sometimes used to refer to all Jews. There are, however, Jewish atheists and agnostics, and one does not have to be religious to be Jewish. In general, one is Jewish if born of a Jewish mother or if he or she converts to Judaism. Most Jews consider the State of Israel the Jewish homeland. Located in the Middle East with a land mass of 7, square miles, Israel is only slightly larger than New Jersey. It is bounded by Lebanon in the north, by Syria and Jordan in the east, by Egypt in the southwest, and by the Mediterranean Sea in the west. With a population of approximately 4. However, not all Jews consider Israel home. Some feel the United States, with 5. Accounting for more than three-fourths of the world Jewry, Israel and the United States represent the two major Jewish population regions. Although Jews comprise less than three percent of the American population, Jews have generally had a disproportionately larger representation in American government, business, academia, and entertainment. American Jews have suffered their share of setbacks and have had to combat anti-Semitism during the early twentieth century. On the whole, however, Jews have enjoyed greater acceptance in America than in any other country and have figured prominently in American culture and politics. Abraham and his descendants were called Hebrews. Jacob, also known as "Israel" "Champion of God" , was the father of 12 sons, who became leaders of the 12 tribes of Israel. For hundreds of years these tribes lived in Canaan and comprised all of Hebrew civilization. By about B. From these bleak conditions emerged perhaps the greatest leader of the Jews, Moses. In about B. Ten tribes organized into the northern kingdom of Israel, while the other two tribes formed the southern kingdom of Judah. The people of Israel, however, lost much of their Hebrew identity after the Assyrians invaded the northern kingdom in B. By contrast, when the people of Judah, or Jews, were captured by Babylonians in B. Fifty years later Jews returned to Palestine after the Persians defeated the Babylonians. For centuries Jewish culture thrived in Palestine until the Roman occupation beginning in 63 B. For more than years Jews endured life with the oppressive, violent Romans. Forced out of Palestine, Jews in exile concentrated less on establishing a unified homeland and more on maintaining Judaism through biblical scholarship and community life. In medieval Europe, Sephardic Jews enjoyed the most freedom and cultural acceptance. Between the ninth and fifteenth centuries Sephardic Jews made significant cultural and literary contributions to Spain while it was under Islamic rule. By contrast, Ashkenazic Jews in the north lived uneasily among Christians, who saw Jews as "Christ killers" and who resented Jews for thinking of themselves as a chosen people. Christians subjected Jews to violence and destroyed Jewish communities beginning with the First Crusade in Jewish populations were driven from England and France in the thirteenth and fourteenth centuries. By the beginning of the Spanish Inquisition in , Jews from Spain faced similar oppression, violence, and expulsion from Spanish Christians. As a result, Sephardic Jews spread out to Mediterranean countries, while the majority of Ashkenazic Jews moved east to Poland, which became the center of European Jewry. In Poland, Jews were permitted to create a series of councils and courts that together represented a minority self-government within the country. In individual Jewish communities, the kehillah was the governing structure comprised of elected leaders who oversaw volunteer organizations involved in all aspects of social and religious life in the community. The disintegration of the Polish state in the eighteenth century, however, disrupted community life and caused many to emigrate. By the nineteenth century, Jews in eastern Europe were primarily split between Prussia, Austria, and Russia. The governments in these countries, however, oppressed Jews through military conscription, taxation, and expulsion. Though relatively impoverished, the four million Jews in the

Pale of Settlement a region encompassing eastern Poland and western Russia maintained their Jewish traditions through close community life. By contrast, Jews in Western Europe fared much better economically and socially as they gained acceptance in England, France, and Austria-Hungary after the Protestant Reformation. Northern European cities with large Protestant populations such as London, Hamburg, and Amsterdam increasingly opened their doors to Jews. In order to fully assimilate and become citizens, these Jews sometimes had to renounce Jewish laws, self-government, and the quest for nationhood. Still, many Jews were eager to comply, some even becoming Christians. As a result, many western European Jews attained significant wealth and status, generally through banking and trade. In addition to material prosperity, German Jews also enjoyed a period of heightened cultural activity during the Jewish Enlightenment of the eighteenth and early nineteenth centuries, a period marked by free inquiry and increased political activism. Political turmoil by the mid-nineteenth century, however, brought upheaval to Jewish communities, prompting many to emigrate. The number of Jews in Colonial America grew slowly but steadily so that by there were approximately 2, Jews in America. The wave of German Jewish immigrants during the mid-nineteenth century represented the first major Jewish population explosion in America. While there were just 6, Jews in the United States in , the number of American Jews climbed above 50, by and rose to , only a decade later. Challenges to the monarchies of central Europe in the s caused considerable social unrest, particularly in rural villages. While wealthy Jews could afford to escape the turbulence by moving to cities such as Vienna or Berlin, poorer Jews could not. Consequently, many chose to immigrate to America. The largest wave of Jewish immigrants were eastern European Jews who came to America between and During these years one third of the Jewish population in eastern Europe emigrated because of changing political and economic conditions. Pogroms, or massacres, by the Slavs against the Jews had occurred since the mid-seventeenth century, but the pogroms of and were particularly numerous and intense, wiping out entire villages and killing hundreds of Jews. Also, industrialization made it difficult for Jewish peddlers, merchants, and artisans to sustain themselves economically. As a result, a mass exodus of Jews from eastern Europe occurred, with approximately 90 percent bound for America. During the late nineteenth and early twentieth centuries, tens and sometimes hundreds of thousands of Jews arrived in America annually. The immigration of some 2. The Immigration Restriction Act of decreased the annual Jewish immigration from more than , to about 10, The , Jews who managed to immigrate to America between and were primarily middle-class, middle-aged professionals and businessmen. These refugees from Nazi Germany represented a different type of immigrant from the young, working-class Jews who emigrated from eastern Europe at the turn of the century. After a period of increased immigration during and immediately following World War II within the quotas set by Congress , Jewish immigration leveled off for several decades. The most recent immigration wave occurred during the s, when political and economic changes in the Soviet Union prompted hundreds of thousands of Soviet Jews to come to Israel and America. The American quotas by this time had risen to 40, Jews per year. This immigration wave of Soviet Jews has been the largest since the immigration of Russian Jews at the beginning of the twentieth century. Jewish population in relation to the general U. Limits on immigration and a Jewish birthrate of less than two children per familyâ€”lower than the national averageâ€”have lowered the Jewish proportion of the American population to under three percent. This proportion has remained relatively stable, even as the American Jewish population approached six million in the s. From the mid-seventeenth to the mid-eighteenth centuries, the largest Jewish population centers were in New York, Newport, Savannah, Philadelphia, and Charleston, the only cities with synagogues during the period. Jewish businessmen from these cities were supported by influential businessmen from Sephardic communities in London and Amsterdam. The influx of German Jews in the nineteenth century contributed to the westward expansion of the Jewish population in the United States. By the mid-nineteenth century, there were approximately Jewish communities from New York to California, with Jewish population centers in the major hubs along the trade routes from east to west. Cities such as Cleveland, Chicago, Cincinnati, and St. Louis all became centers of Jewish business, cultural, and religious life. Jewish peddlers and retailers also followed the economic growth of the cotton industry in the South and the discovery of gold in the West. Most of the Jewish immigrants from this period were young, single Germans hoping to escape unfavorable economic conditions and repressive

legislation that restricted marriage. Individuals from the same community would typically immigrate together and continue their congregation in the New World. The wave of eastern European Jews at the turn of the century gravitated toward big cities in the East and Midwest. Within these cities, eastern European Jews established their own communities and maintained their cultural heritage and identity much more so than nineteenth-century German Jews, who were eager to assimilate into American culture. Jewish settlement trends in the twentieth century have shown population decreases in the midwest and increases in cities such as Los Angeles and Miami. For each major city with a significant Jewish population, there has been a steady postwar trend of outward movement toward the suburbs. The young and middle-aged professionals have led this movement, while working-class, Orthodox, and older Jews continue to inhabit the old neighborhoods closer to the city. By the end of , the largest Jewish population centers were in New York City 1.

Acculturation and Assimilation Until the late nineteenth century, Jewish settlers desired and found it relatively easy to assimilate into American society. Jews had left Europe because of poor social and economic conditions and were eager to establish themselves in an open, expanding society. Occasionally, Jews would have to combat anti-Semitism and negative stereotypes of "dirty Jews," but for the most part Americans appreciated the goods and services provided by Jewish merchants. The religious freedom guaranteed by the U. Constitution coupled with the increasing prosperity of nineteenth-century German Jews enabled Jews to enjoy considerable acceptance in American society. The basic division between Jews during the nineteenth century was between Polish and German congregations. However, in large population centers such as New York, subgroups emerged to accommodate the local traditions of various Dutch, U. Bavarian, English, or Bohemian Jews. The desire to assimilate to American culture was felt in the larger synagogues, where decorations were added and sermons were changed from German to English or abandoned altogether. Beginning in , the immigration of eastern European Jews marked the first significant resistance to acculturation. These immigrants tended to be poor, and they settled in tight-knit communities where they retained the traditions and customs from the old world. They consciously avoided assimilation into American culture and continued to speak Yiddish, a mixture of Hebrew and medieval German that further separated them from other Americans. Some American institutions applied pressure to assimilate into mainstream culture by banning the use of Yiddish in public programs.

7: History of the Jews in the United States - Wikipedia

Reprinted with permission from CLAL-the National Jewish Center for Learning and Leadership.. For countless American Jews, Jewish identity is shaped by the model of living as a minority immigrant group struggling to protect its heritage against assimilation.

October 1, A Portrait of Jewish Americans American Jews overwhelmingly say they are proud to be Jewish and have a strong sense of belonging to the Jewish people, according to a major new survey by the Pew Research Center. The percentage of U. Meanwhile, the number of Americans with direct Jewish ancestry or upbringing who consider themselves Jewish, yet describe themselves as atheist, agnostic or having no particular religion, appears to be rising and is now about 0. By contrast, among Jews in the youngest generation of U. This shift in Jewish self-identification reflects broader changes in the U. Americans as a whole “not just Jews” increasingly eschew any religious affiliation. Indeed, the share of U. Jews seem to recognize this: Compared with Jews by religion, however, Jews of no religion also commonly called secular or cultural Jews are not only less religious but also much less connected to Jewish organizations and much less likely to be raising their children Jewish. In stark contrast, the survey finds that two-thirds of Jews of no religion say they are not raising their children Jewish or partially Jewish “either by religion or aside from religion. Intermarriage is a related phenomenon. It is much more common among secular Jews in the survey than among Jews by religion: And intermarried Jews, like Jews of no religion, are much less likely to be raising their children in the Jewish faith. Moreover, intermarriage rates seem to have risen substantially over the last five decades. Among Jewish respondents who have gotten married since , nearly six-in-ten have a non-Jewish spouse. Among those who got married in the s, roughly four-in-ten have a non-Jewish spouse. Jews less religious, or being less religious tends to make U. Jews more inclined to intermarry, or some of both. Whatever the causal connection, the survey finds a strong association between secular Jews and religious intermarriage. In some ways, the association seems to be circular or reinforcing, especially when child rearing is added into the picture. Married Jews of no religion are much more likely than married Jews by religion to have non-Jewish spouses. Jews who have non-Jewish spouses are much less likely than those married to fellow Jews to be raising children as Jewish by religion and much more likely to be raising children as partially Jewish, Jewish but not by religion, or not Jewish at all. Furthermore, Jews who are the offspring of intermarriages appear, themselves, to be more likely to intermarry than Jews with two Jewish parents. The survey also shows that Reform Judaism continues to be the largest Jewish denominational movement in the United States. Though Orthodox Jews constitute the smallest of the three major denominational movements, they are much younger, on average, and tend to have much larger families than the overall Jewish population. This suggests that their share of the Jewish population will grow. In the past, high fertility in the U. Orthodox community has been at least partially offset by a low retention rate: Roughly half of the survey respondents who were raised as Orthodox Jews say they are no longer Orthodox. See discussion and table in Chapter 3, Jewish Identity. Within all three denominational movements, most of the switching is in the direction of less-traditional Judaism. Much less switching is reported in the opposite direction. Jews, conducted on landlines and cellphones among 3, Jews across the country from Feb. These measures of observance appear to have ticked downward slightly compared with a national telephone survey conducted more than a decade ago, the National Jewish Population Survey. If there has been any decline on these measures, however, it appears to be attributable to the rising number of Jews of no religion; rates of Passover and Yom Kippur observance have remained stable among Jews by religion. A key aim of the Pew Research Center survey is to explore Jewish identity: What does being Jewish mean in America today? Large majorities of U. But observing religious law is not as central to most American Jews. And in a separate but related question, most Jews say a person can be Jewish even if that person works on the Sabbath or does not believe in God. Believing in Jesus, however, is enough to place one beyond the pale: Jews say a person cannot be Jewish if he or she believes Jesus was the messiah. By several conventional measures, Jews tend to be less religious than the U. Compared with the overall population, for example, Jews are less likely to say that they attend religious services weekly or that

they believe in God with absolute certainty. Orthodox Jews are a clear exception in this regard, exhibiting levels of religious commitment that place them among the most religiously committed groups in the country. Other findings from the Pew Research Center survey include: Jews from the former Soviet Union and their offspring account for roughly one-tenth of the U. Jews have high levels of educational attainment. Jews think several other minority groups face more discrimination than they do. Jews are heavily concentrated in certain geographic regions: Among Orthodox Jews, however, the balance tilts in the other direction: This is the most comprehensive national survey of the Jewish population since the National Jewish Population Survey. More than 70, screening interviews were conducted to identify Jewish respondents in all 50 states and the District of Columbia. Longer interviews were completed with 3, Jews, including 2, Jews by religion and Jews of no religion. Interviews were conducted in English and Russian by random digit dialing on both landlines and cellphones. In order to reach Jewish respondents most efficiently, the survey focused on telephone exchanges for counties where previous surveys indicate that at least some Jews reside. Counties were excluded from the survey only if a no Jews had been interviewed in those counties in more than Pew Research Center surveys conducted over the past decade and b no other surveys in a Brandeis University database had ever interviewed a Jew in those counties and c no synagogues or institutions of Jewish education were known to be located in those counties at the time of the Pew Research survey. In addition to interviewing Jews, the survey interviewed 1, people of Jewish background “ U. Finally, the survey also interviewed people with a Jewish affinity “ people who have a religion other than Judaism or have no religion and who were not raised Jewish and did not have a Jewish parent, but who nevertheless consider themselves Jewish or partially Jewish in some way. Many Pew Research Center staff members contributed to this effort. Alan Cooperman oversaw the research project and served as lead editor of the report. Gregory Smith took the lead in the development of the survey instrument and sampling plan as well as the analysis of the results. Conrad Hackett and Noble Kuriakose developed the population estimates. Chapters 1 and 2 were written by Hackett, Smith, Cooperman and Kuriakose. Chapter 3 was written by Smith and Fatima Ghani. Besheer Mohamed and Juliana Horowitz wrote Chapters 4 and 5. Elizabeth Sciupac wrote Chapters 6 and 7. Leah Christian, formerly a Pew Research Center senior researcher, also contributed to the project. The Pew Research Center received invaluable advice on the survey questionnaire, methodology and analysis of results from a panel of advisers that included several of the leading figures in the study of American Jewry: Green, Director of the Ray C. The first section estimates the size of the American Jewish population using various definitions of who is a Jew. The second section covers intermarriage and demographic characteristics, such as age, education and income. The third section examines aspects of Jewish identity, including questions about what is essential to Jewish identity, what is incompatible with being Jewish, friendship networks, Jewish education and child rearing. The fourth section explores religious beliefs and practices, including attendance at religious services, lighting Sabbath candles and participating in the Passover meal. The fifth section looks at attitudes toward and connection with Israel, including views on a two-state solution and the Israeli-Palestinian peace process. The sixth section discusses political views and social attitudes, including political party identification, views of President Obama, attitudes toward homosexuality and perceptions of discrimination. The seventh section describes the characteristics of people of Jewish background and Jewish affinity, including their answers to an open-ended question about the ways in which they consider themselves Jewish. The survey methodology, topline and full questionnaire are included in appendices. The online version of the report includes two interactive features “ one illustrating Jewish denominational switching and the other allowing the user to calculate the size of the Jewish population based on his or her own definition of who is a Jew. Estimating the size of the Jewish population is complicated and depends heavily on the definition of who is a Jew. Chapter 1 of this report provides more details on the estimated number of U. Jews using a variety of possible definitions and including children as well as adults. For an explanation of the main categories used throughout this report, see the Who is a Jew sidebar. For more details on religious intermarriage, see Chapter 2. For a longer discussion of comparisons between the Pew Research Survey of U. In expanding their database subsequent to the finalization of the sampling plan, Brandeis researchers identified a very small number of Jews in counties located in the excluded stratum. Brandeis researchers also identified one county in the excluded stratum that is

home to a Jewish educational institution.

8: Jewish Identity in America: Parents Matter -

An American Jewish Identity Crisis by Alan Snitow "Jewish life had its renaissance because Israel was born," Rabbi Marvin Hier recently told my partner Deborah Kaufman and I during an interview for our documentary film Between Two Worlds.

What does it mean to be white? Is it a race? The answers to these questions are not fixed but rather are constantly shifting, especially in a modern context in which people have multiple, sometimes competing, identities. Before the mid-century, European immigrants to the United States were mostly absorbed into the white population, and Jews—though considered religiously "other" and often socially separate—were not viewed in racial terms. But the rise of mass immigration from Europe, beginning in the 1840s, brought in a new wave of immigrants too large to be easily assimilated, and this new social reality of large urban populations with a heavy European immigrant flavor led to a recasting of racial categories and relations. The ruling elite classes predominantly wealthy, American-born Protestants expressed their fears of "race suicide" as the "native" stock was infiltrated and overrun by these "inferior races" first from Ireland and then from Eastern and Southern Europe. The new racism that arose in response to the immigration wave was rooted in supposed science—intelligence tests and a eugenics movement that focused on breeding "better" people, as opposed to the "feebleminded" Eastern Europeans, Mexicans, Asians, Native Americans, and African Americans. This "scientific racism" justified the passage of legislation that outlawed Chinese immigration Chinese Exclusion Act of 1882 and heavily restricted immigration except from Northern Europe Johnson Act of 1880. The government and businesses limited the social mobility of those "inferior races" who had already settled in the US through policies such as quotas in higher education, corporate hiring restrictions, and, in the postwar period, federal housing loan policies that enforced racial segregation and subsidized the suburbanization of white populations. In this context of changing perceptions of race, the racial identification of Jews underwent significant shifts. On one level, most Jews were always considered white in that they were permitted to become naturalized citizens—a right reserved only for "free white persons," according to the law set in place by the first Congress. But during the years of the large wave of immigration from Eastern and Southern Europe roughly 1880-1920, Jews were counted among the many European groups the Dillingham Commission Report on Immigration identified 36 different European races classified as not quite white, or racially "other. In the 1880s, the Irish were singled out for their savagery and racial weakness; by the end of the 19th century, Jews often bore the brunt of anti-immigration racism, targeted as the racial scourge overrunning and infecting urban areas. Political cartoons, for example, often depicted Jews as dirty, diseased, and criminal. Though expressed in racial terms, this anti-immigrant sentiment also intersected with fears of the rising working class and of political radicalism. This racial definition of Jewishness, though derogatory when applied by non-Jews, could also serve a positive purpose for Jews. Many Jews embraced race as something that united them—a kind of identity deeper than belief or religious practice, something primal, defying assimilation. Racial identification resonated with a Jewish sense of peoplehood—an identification that was not entirely captured by the definition of Jewishness as solely a religious identity—and fulfilled the desire to preserve a minority identity. Soon after the Johnson Act effectively closed the door on immigration from anywhere but Northern Europe, conventional wisdom on racial classification moved toward the recognition of three main races: Caucasian, Mongoloid, and Negroid. Several factors led to this consolidation of whiteness. In light of the severe immigration restriction, those formerly considered "racially other" now posed less of a threat. Without a steady stream of new immigrants, the Eastern and Southern European populations were now predominantly American born, not immigrants themselves, and thus seemed less different and more easily assimilable. At the same time, the Great Migration of African Americans from the rural South to urban North and West between 1915 and 1970 threw the distinction between black and white into sharper relief. The dissonance African Americans experienced between fighting for democracy abroad but being denied its benefits at home led to a surge in civil rights activism, particularly around segregation of the armed forces and the defense industries. As segregation also known as "Jim Crow" became the central American racial issue, racial differences among whites became less important. Finally,

Nazi Germany served as a sharp reminder of the horrific dangers of race-based classifications. For example, Jews were allowed to move into white suburban neighborhoods that the Federal Housing Authority policy determined were only for people of the "same social and racial classes" though some communities instituted housing covenants that excluded Jews. The new racial system defined whiteness as the "normal" American state, and blackness as a racial problem. Many scholars have argued that Jews in the South were the first Jews to see themselves as white, but the case of Leo Frank makes clear that they occupied an ambiguous middle category of racial outsider. In April, a year-old white girl was murdered in a pencil factory in Atlanta, and Leo Frank, a Jewish part-owner and manager of the factory, was convicted of the crime based on the testimony of a black janitor. When his sentence was commuted by the Governor in August, a mob pulled him out of the prison where he was being held and lynched him. Throughout the postwar period, the social position of Jews in the South was precarious, despite the fact that Southern Jews were among those Jews with the longest roots in the US. Jews in the South were accepted as part of the social fabric, and in many cities were prominent business people who often ran the local store, but they were also seen as different from other whites and somewhat suspect, and in some cases excluded along with blacks. They had to work hard to fit in, and many Jews were reluctant to take action that would set them apart from the other white community leaders. They felt they needed to assure their own equality and security first, and therefore were often hesitant to engage in overt, public civil rights activism, though some supported civil rights in quiet, private ways. While for some Southern Jews, association with the Civil Rights Movement confirmed for their white neighbors a lingering sense that Jews were racially tainted, for many Northern Jews, involvement in the Civil Rights Movement served to further solidify Jewish whiteness. Allying themselves with blacks cast into sharper relief the whiteness of Jews – ironically, since many Jews were motivated to civil rights activism by a sense of identification with African Americans and a persistent sense of "otherness" despite having, by and large, "made it" in America. Today, many American Jews retain an ambivalence about whiteness, despite the fact that the vast majority have benefited and continue to benefit from white privilege. This ambivalence stems from many different places: And of course, while there is a tendency in the US, where the majority of Jews are of Eastern European descent, to assume a shared white racial identity for Jews, many Jews are in fact not white. Throughout history, Jews have come in all colors and from all places, and have almost always lived multicultural lives. The "mixed multitude" of the Jewish people include Jews from Arab lands Mizrahi Jews, Jews with roots in Spain and Portugal Sephardic Jews, and Jews from India, Asia, and Africa, some of whose ancestors may have been separated from the rest of the Jewish community many centuries ago. There are many Jews of color whose families have been Jewish for generations, if not centuries. In an American context that increasingly values diversity, the backgrounds and colors of the Jewish community are also enriched by adoption, intermarriage, and conversion.

9: American Jews, Race, Identity, and the Civil Rights Movement | Jewish Women's Archive

In the Jewish press in both America and Israel, there's been an outpouring of worry about the growing disaffection of American Jews, especially younger American Jews, when it comes to Israel.

American Jewish Identity Politics Deborah Dash Moore, editor Explores changes among American Jews in their self-understanding during the last half of the twentieth century Description This collection of essays explores changes among American Jews in their self-understanding during the last half of the 20th century. Written by scholars who grew up after World War II and the Holocaust who participated in political struggles in the 1960s and 1970s and who articulated many of the formative concepts of modern Jewish studies, this anthology provides a window into an era of social change. These men and women are among the leading scholars of Jewish history, society and culture. The volume is organized around contested themes in American Jewish life: Thus, it offers one of the few opportunities for students to learn about these debates from participant scholars. The book includes a dozen photographs of contemporary Jewish experience in the United States by acclaimed Jewish photographer Bill Aron. Like the scholars of the essays, Aron participated in struggles within the Jewish community and the Jewish counterculture in the 1960s and 1970s. His images reflect shifting perspectives toward spirituality, community, feminism, and memory culture. The essays reflect several layers of identity politics. Without the flourishing of identity politics and the white ethnic revival, many questions about American Jewish history might never have been explored. Those who adopted identity politics often saw Jews as an ethnic group in the United States, one connected both to other Americans and to Jews throughout the world and in the past. On another level, these essays express ideas nourished in universities during the turbulent 1960s and 1970s. Those years marked the expansion of Jewish studies as a field in the United States and the establishment of American Jewish studies as an area of specialization. Taken together they reveal the varied sources of American Jewish studies. Finally, one must note that in many cases these essays anticipate major books on the subject. Reading them now reveals how ideas took shape within the political pressures of the moment. These articles teach us not only about their subject but also about how issues were framed and debated during what might be called our fin de siècle, the end of the twentieth century and beginning of the twenty-first. The authors of these articles include several, most notably Arthur Green, Alvin Rosenfield, and the late Egon Mayer, who collectively could be thought of as the founding fathers of this new generation of Jewish scholars. Green in theology, Rosenfield in literature, and Mayer in sociology influenced younger academics such as Arnold Eisen. A slightly different relationship exists among the historians. Several come to their subject through the study of American history, including Hasia Diner, Stephen Whitfield, and Jonathan Sarna, while others approach through the portal of Jewish history, such as Paula Hyman and Jeffrey Gurock. Huetwell Professor of History at the University of Michigan. Hollinger, Preston Hotchkis Professor of American History, University of California, Berkeley "A fascinating anthology whose essays crystallize the most salient features of American Jewish life in the second half of the twentieth century. The Crisis of Jewish Liberalism in Postwar America "This provocative anthology offers fascinating essays on Jewish culture, politics, religion, feminism, and much more. It is a must-read for all those interested in the intersection of Jewish life and identity politics in the modern period. This volume of essays by some of the best minds in academia provides important guidance toward answering that question.

Global warming combat manual Spirituality for an ecozoic era Beneath Lake George : the lost Radeau When I was a kid, this was a free country Communication of experimenter expectancy Why literature is bad for you Shoprider sovereign user manual Dead or alive Jen Webb and Lorraine Webb. Star wars rpg dawn of rebellion OConnors Video Movie Trivia Guide Australian Cities: Continuity and Change (Meridian : Australian Geographical Perspectives) Cat 2008 Calendar Mind Beside Itself The Evolution of Biotechnology Which fish are okay to eat? The Oxford book of modern fairy tales South-Western Microsoft Office 2000 Curriculum Guide The Frog Alphabet Book and Other Awesome Amphibians The Perfection of Determination Springing up and digging down Congressional retirement costs Fievel Goes West/nove Fantasy Femmes of 60s Cinema Mabo: A Judicial Revolution Amyloid beta and the cerebral vasculature Paula Grammas Harry potter british version Derivatives and portfolio management cfa Survey of family literacy in the United States Enemy mine Barry Longyear A brief history of tomorrow Report on explorations and surveys in portions of northern New Brunswick, and adjacent areas in Quebec an Best Practices in International Marketing (The Harcourt College Publishers Series in Marketing) Demon Defense And Demon Doubling MCTS Self-Paced Training Kit (Exam 70-640) My Cousin, the Bat Lady, 149 Electrical engineering projects Community right-to-know handbook Pptx to 200 mb file Elite military formations in war and peace Encyclopedia Brown Carries on (Encyclopedia Brown (Paperback))