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# Community & Polity

The Organizational  
Dynamics Of  
American Jewry

Daniel J. Elazar

# Community And Polity The Organizational Dynamics Of American Jewry

**Scott C. Dulebohn**



## **Community And Polity The Organizational Dynamics Of American Jewry:**

**Community and Polity** Daniel Judah Elazar, 2001      **Community and Polity** Daniel J. Elazar, 1976      *The State of American Jewry* Frederick E. Greenspahn, 2025-07-22 An overview of the new American Jewish landscape American Jewry is currently experiencing conspicuous and dramatic change While Jews first came to America almost 400 years ago the turn of the twentieth century saw a widespread integration of Judaism into American culture Yet over the past few decades several of its familiar features have changed including its religious and organizational structure the extent to which Jews of color are integrated into the community how the relationship with Israel has evolved and its approaches to gender roles and the LGBTQ community Featuring up to date and groundbreaking additions by a powerhouse group of experts on various aspects of contemporary Judaism *The State of American Jewry* describes the current nature of American Jewish life Jews have repeatedly seen themselves on the verge of disappearing leading to innovative responses and adaptations to the changing world around them This volume examines the increasing diversity of the Jewish people the varied nature of Jewish religious practice and the changing ways Jews affiliate with regard to denominations and charitable giving as well as how they are confronting antisemitism A seminal text on Judaism in the twenty first century *The State of American Jewry* provides evidence of a dynamic community s adaptability in a period of substantial change      **Persuasions and Prejudices** Irving Louis Horowitz, 1989-01-01 With the presumption that review essays and statements written for special occasions may reveal as much about the writer as those written about Irving Louis Horowitz has collected thirty five years of his criticism and commentary Included are comments on the famous near famous and infamous sociologists political scientists and assorted literary figures in between Taken as a whole this volume will surprise and delight readers who are acquainted with Horowitz s other works as well as those who are interested in the people he writes about Written with characteristic verve and nerve these statements sometimes combine two or more reviews into one statement often of substantial length Altogether the collection gives a picture of twentieth century social science as an ongoing dialogue within itself about the nature of social reality as well as the nature of the disciplines seeking to define that reality The results are sometimes serious other times amusing but uniformly compelling The book covers Arendt to Zetterberg and such major figures in between as Becker Bell de Jouvenel Mills Parsons Solzhenitsyn and more than eighty other leading lights who have had an effect on the contemporary social landscape All are critically examined sometimes positively other times negatively Long recognized as a major figure in his own right Horowitz writes with the kind of refreshing frankness experts will appreciate and the general reader will understand The underlying assumption behind the volume giving its disparate parts a unified characteristic is that together these observations on others amount to a general theory of social science held by the author Whether his larger ambition is accepted or disputed there is no doubt that the volume provides a standard against which to measure the literary quality of reviewing in the world of professional social research      Religion in Philanthropic Organizations Thomas J. Davis, 2021-12-22

Religion in Philanthropic Organizations explores the tensions inherent in religious philanthropies across a variety of organizations and examines the effect assumptions about professional philanthropy have had on how religious philanthropies carry out their activities Among the organizations discussed are the Salvation Army the World Council of Churches and Catholic Charities USA The essays focus on the work of one individual Robert Pierce founder of World Vision and Samaritan's Purse and on more general matters such as philanthropy and Jewish identity American Muslim philanthropy since 9 11 and the federal program that funds faith based initiatives The book sheds light on how religion and philanthropy function in American society shaping and being shaped by the culture and its notions of the common good     *People and Polity* Daniel Judah Elazar,1989     *Jewish Self-Definition* Liane Weigel,2004-06-09 Seminar paper from the year 2003 in the subject English Language and Literature Studies Culture and Applied Geography grade Good University of Potsdam Institute for Anglistics American Studies language English abstract Assuming an absolute number of 17 5 million Jewish people in the world and 6 9 million of them living in the USA a discussion of The Jews in America seems indispensable in the context of American Cultural Studies Jewish identity in this context has been approached in a greater focus with a wider public political and religious discussion of the question Who is a Jew 1 This question which is certainly connected to a difficult answer became a very important factor especially for the Jews in the USA during the 20 th century Therefore this paper attempts to analyse the changing Jewish self definition in the USA during the 20 th Century Although it can or will not answer the complex question Who is a Jew correctly or in a wider sense completely it will focus on the development of Jewish continuity and the changes in self definition in the pluralistic society of the United States during the 20 th century A short acknowledgement on Jewish self definition and identification in general will be provided before facts referring to assimilation Americanisation and authenticity are discussed The starting point for the changing Jewish self definition which is connected to the immigration at the end of the 19 th and the beginning of the 20 th century will be analysed in the second part The Holocaust the worst genocide of the century was especially for the German Jews a dramatic experience Besides traumatic feelings the perception of the Holocaust and anti-Semitism in general mainly influenced the Jewish self definition of American Jews referring to the concept of Zionism and Redemption as strictly linked to a concept of hostility towards Jews Considering the strong sense of self identification and self definition of the Jewish people will therefore lead to the third part where the influence of the perception of the Holocaust and anti-Semitism on Jewish self definition is analysed The following part will refer to the appearance of revolutionary ideas as usually revealed in the development of almost every people society or religion In the USA the influence of a pluralistic society opens possibilities to reform Jewishness and Judaism and results in the emergence of two types of Jews in the 60s and 70s that still dominate American Jewry     *Trouble in the Tribe* Dov Waxman,2018-05-08 How Israel is dividing American Jews *Trouble in the Tribe* explores the increasingly contentious place of Israel in the American Jewish community In a fundamental shift growing numbers of American Jews have become less willing

to unquestioningly support Israel and more willing to publicly criticize its government More than ever before American Jews are arguing about Israeli policies and many especially younger ones are becoming uncomfortable with Israel's treatment of Palestinians Dov Waxman argues that Israel is fast becoming a source of disunity for American Jewry and that a new era of American Jewish conflict over Israel is replacing the old era of solidarity Drawing on a wealth of in depth interviews with American Jewish leaders and activists Waxman shows why Israel has become such a divisive issue among American Jews He delves into the American Jewish debate about Israel examining the impact that the conflict over Israel is having on Jewish communities national Jewish organizations and on the pro Israel lobby Waxman sets this conflict in the context of broader cultural political institutional and demographic changes happening in the American Jewish community He offers a nuanced and balanced account of how this conflict over Israel has developed and what it means for the future of American Jewish politics Israel used to bring American Jews together Now it is driving them apart Trouble in the Tribe explains why **The Crisis of Zionism** Peter Beinart, 2012-03-27 Israel's next great crisis may come not with the Palestinians or Iran but with young American Jews A dramatic shift is taking place in Israel and America In Israel the deepening occupation of the West Bank is putting Israeli democracy at risk In the United States the refusal of major Jewish organizations to defend democracy in the Jewish state is alienating many young liberal Jews from Zionism itself In the next generation the liberal Zionist dream the dream of a state that safeguards the Jewish people and cherishes democratic ideals may die In *The Crisis of Zionism* Peter Beinart lays out in chilling detail the looming danger to Israeli democracy and the American Jewish establishment's refusal to confront it And he offers a fascinating groundbreaking portrait of the two leaders at the center of the crisis Barack Obama America's first Jewish president a man steeped in the liberalism he learned from his many Jewish friends and mentors in Chicago and Benjamin Netanyahu the Israeli prime minister who considers liberalism the Jewish people's special curse These two men embody fundamentally different visions not just of American and Israeli national interests but of the mission of the Jewish people itself Beinart concludes with provocative proposals for how the relationship between American Jews and Israel must change and with an eloquent and moving appeal for American Jews to defend the dream of a democratic Jewish state before it is too late Community and the Individual Jew Lavy M. Becker, 1986 Jewish Political Studies Review, 2007 **AMERICAN JEWISH YEARBOOK 1978**, 1977 **Forum on the Jewish People, Zionism, and Israel**, 1980 **Annual Review of Sociology** Ralph H. Turner, 1982 **A Representative Supreme Court?** Barbara Perry, 1991-08-30 Barbara Perry's *A representative Supreme Court* focuses on the appointment of 15 of the 105 Justices 8 Catholics 5 Jews one black and one woman to serve on the Supreme Court between 1789 and 1990 Roger Taney Edward White Joseph McKenna Pierce Butler Louis Brandeis Benjamin Cardozo Felix Frankfurter Frank Murphy William Brennan Arthur Goldberg Abe Fortas Thurgood Marshall Sandra Day O'Connor Antonin Scalia and Anthony Kennedy After an opening chapter laying out the conceptual framework that underlies Perry's investigation of the representative nature of the Supreme Court the book

presents a detailed examination of the circumstances surrounding the nomination and confirmation of each justice. Perry's analysis of the historical record shows that race and gender were important considerations in the appointments of Marshall and O'Connor. The evidence on religion as a factor in the appointment process is mixed. For some nominees their religion played no consequential role in the deliberations of the president who chose them. For others religion was an important if not the primary reason for their selection to the high court. Often unrecognized, Perry identifies concern with these representational criteria of religion, race, and gender as a distinctively 20th-century phenomenon. While Perry's suggestion that representation narrowly defined is relevant to court nominations, her more persuasive argument deals with the relevance of court nominations to presidential politics. She draws a link between the political coming of age of Catholics, Jews, blacks, and women and the degree to which presidents have considered these representational characteristics of potential nominees. Representation is seen as a political reward. In some cases the reward is paid for past support. In other situations the reward is offered in anticipation of or to secure future support. Having answered the question of whether representative factors such as religion, race, and gender played a role in the selection of Supreme Court Justices, Perry ventures further to address the issue of whether such factors SHOULD play a role. In confronting this normative question, she finds herself skating on thin ice. The book turns on a specific definition of representation. Perry's definition warrants discussion for it both refines and limits her thesis. Following Pitkin and Mosher, Perry concentrates on descriptive or passive representation, which is concerned with who the representative is or what he or she is like rather than what he or she does.<sup>10</sup> Indeed, Perry argues forcefully in Chapter 6 that the court should be representative in this sense. But what is the value of descriptive representation? Descriptive representation may assist the court in establishing legitimacy of its decisions. Yet was it important to have a black representative on the court to get blacks to accept decision *Brown v. Board of Education*? Did having a Catholic member of the court make *Roe v. Wade* more acceptable to Catholics? Will having three Catholics on the court help legitimate the overturning of *Roe v. Wade*? Did having a man pen the *Roe* decision make it more palatable to men, and will having a woman vote to overturn *Roe* make women more willing to accept such a decision? What other possible effects of minority group representation exist? Perhaps these individuals are role models for current or future generations. Consider the words of Whitney M. Young Jr. on the appointment of Thurgood Marshall to the Supreme Court. Page 127 follows: This is an event of tremendous significance for Negro citizens. It is an example of the heights which are open to kids in the ghetto. His appointment is proof that whatever the obstacles Negroes can fight their way to the top.<sup>101</sup> Yet no evidence is presented to suggest that Black Americans have found Thurgood Marshall to be a role model. Similarly, there is no evidence that Catholic, Jewish, or female Americans have drawn on the models presented by the likes of William Brennan, Abe Fortas, and Sandra Day O'Connor. Combined with the assertion that descriptive representation has not led to substantive representation, it is hard to see the point of an emphasis of descriptive representation on the High Court at all. In many ways the principal findings here

despite the author's claims are not about descriptive representation but about the extent of interest representation on the Supreme Court. For those who worry about the policy agendas of Supreme Court justices, Perry's work implies that such worries are overblown at least with respect to minorities advancing positions that might be attributed to the groups they represent. Unfortunately, Perry's work predates the Thomas nomination of 1992. It would add to the single case study of Thurgood Marshall in assessing the notion of a Black seat on the Court. Writing prior to the Thomas nomination, Perry anticipates his promotion. Clarence Thomas, a conservative Black member of the U.S. Court of Appeals, reportedly made the short list of four candidates when Bush was considering a replacement for Justice Brennan.<sup>106</sup> Perry argues that the best alternative for Bush would be to nominate a well-qualified, moderately conservative Black whose race might blunt ideological attacks as Justice O'Connor's gender and Justice Scalia's ethnic heritage arguably did.<sup>106</sup> Bush may well have attempted to follow such advice in nominating Thomas to succeed Marshall. The strategy was barely successful. There are evidentiary concerns. In attempting to demonstrate the importance of these representational factors, Perry ignores systematic comparisons between the eventual nominee and the competition: those other individuals who were considered by the president and rejected in favor of the nominee. How can readers assess if race, religion, or gender played a decisive role, one that put a particular nominee over the top? In Perry's words, if we do not know what the competition looked like, one frustrating aspect of the book is its limited focus on the Supreme Court. This is simply a bias of the reviewer. Assessment of the descriptive representation of the Supreme Court is but a small step in the examination of representation in American courts. Most descriptive representation in our nation's courts exists at lower levels of the federal courts and on the state benches. Perry concludes by reminding the reader that arguments pitting merit versus representation as criteria for Supreme Court appointments are both simplistic and often inaccurate. It is possible for a candidate to satisfy both concerns. Presidents rarely look for representative candidates that lack merit, although they may often consider meritorious candidates without taking representation of group interests into account, and certainly some presidents have appeared to offer candidates satisfying neither criteria. Neither ideology nor representation necessarily detract from merit. A candidate, particularly a successful one, is likely to satisfy a variety of criteria. Ideological compatibility, merit, AND representational qualifications combine to make a nominee that will be successful. Similarly, I would not overlook the merits of this work despite the weaknesses noted. The systematic historical Page 128 follows presentation of nomination politics will be welcome. It is a step toward further study of the role of minorities in the American courts. *Canadian Review of Studies in Nationalism*, 1996

**From Ghetto to Emancipation** David N. Myers, William V. Rowe, 1997. The central address at the conference, as reported on in this book, was posed by Salo Wittmayer Baron, then a young Jewish historian, in his 1928 essay *Ghetto and Emancipation*. In it, he challenged what he called the lachrymose conception of Jewish history in which the Jewish Middle Ages were all evil and Jewish post-Emancipation was all good. In asserting that medieval Jews possessed more rights than the great

bulk of the population and enjoyed full internal autonomy in the corporatist order of medieval civilization he also found much to criticize in the loss of communal autonomy and the recasting of Judaism into a narrow confessional mold in the wake of the Enlightenment In other words how can a group seeking to preserve a measure of collective identity survive within a liberal society that values individual rights and obligations above all else This became the basis for a conference in 1995 at the University of Scranton attended by a distinguished roster of scholars on various fields of Jewish studies from across the United States      *Encyclopedia of Politics and Religion: A-I* Robert Wuthnow, 2007      *From Lebanon to the Intifada* Ronnie Miller, 1991 This text seeks to examine the relationship over time between Canada and Israel and by doing so to highlight the relationship of Canada's Jewish community with Israel and Canada's Jewish community with the Canadian government The author explores in detail the activities of the Jewish Foreign Policy Lobby in Canada and its impact on the formulation of Canadian Middle East policy Includes a detailed examination of Canadian policymakers positions in key situations such as Prime Minister Trudeau's speeches Foreign Minister MacGuigan's speeches and the like which provide a concrete and specific focus that has not been offered in earlier studies Contents Canadian Foreign Policy and the Canada Israel Committee Canadian Middle East Policy Was Trudeau's Middle East Policy Even Handed Public Opinion and Canadian Middle East Policy The Jewish Lobby and Canadian Middle East Policy and What About the Intifada      *America as a Multicultural Society* Milton M. Gordon, 1981



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