President's Message (Len Saxe)

We are a small community of scholars. Learning that one of our most respected members (a past president of the Association and a winner of the Sklare award), had engaged in a career-long pattern of sexual misconduct is news that has deeply affected us, both personally and professionally. Along with condemning the behavior and offering support for those who were harmed, a broad set of discussions has taken place about the nature and methodology of our studies and the ways in which power and privilege shape our work together.

It is not just fitting, but important, that this issue of the ASSJ Newsletter reprints several op-eds by our members that address facets of the current situation. Included is Keren McGinity's initial essay describing the incident that opened the current discussion, along with an op-ed written several months ago by ASSJ Secretary Jennifer Thompson about teshuvah and its place in response to sexual misconduct. The newsletter also reprints a feminist response to challenges to the field by Michelle Shain. The articles were selected not to represent the full breadth of commentary, but to highlight different perspectives across our community.

My hope is that the discussion of issues raised by our colleagues will continue, not just in op-eds and newsletters, but in scholarly fora such as Contemporary Jewry. And occur not just in papers, but also in conversations panim-al-panim (face-to-face). These discussions must include men and women, younger and older scholars, those in established institutional settings as well as those who are independent scholars.

We also need to act as an organization. Even before the recent revelations, the ASSJ Board had begun to develop a code of ethics. Perhaps because almost all of us are members of established disciplines, it was presumed we did not need such a code. But this omission was clearly an error, if for no other reason than developing a code requires us to talk about our values.

We are expanding the membership of a Board committee to rectify this issue, and we hope to have a draft code available for discussion at the AJS meeting in December 2018. The draft will include provisions that address not only our relationships with one another, but also our responsibilities to research participants and to the organizations that support our work. I would also like it to consider how we communicate the results of our work.

I will not speculate as to the impact of the current discussion on the future of the social scientific study of Jewry. Nevertheless, I am confident that by confronting sexual misconduct and the challenges that have been posed to our epistemic framework, we will better realize the potential of our work to contribute to scholarship and our community.
B’shalom,
Len
Leonard Saxe, Ph.D.
Klutznick Professor of Contemporary Jewish Studies and Social Policy
Director, Steinhardt Social Research Institute and Cohen Center for Modern Jewish Studies
Brandeis University
Waltham, MA 02454

Editor’s Note: Len and I delayed this issue of the Newsletter to allow further thought on this situation. I have chosen to fully publish three columns (with permission of the authors) that were written by our own members. For articles that were written by reporters we provide links below.

May our careful reading and consideration of the opinions of all lead to an improved research environment for all.

From The Forward (MeToo needs a forgiveness option and Judaism can provide it: December 15, 2017) See text below.

From ejewishphilanthropy (American Jewry’s #MeToo Problem: A First-Person Encounter; July 5, 2018) See text below.

From New York Jewish Week (Harassment Allegations Mount Against Leading Jewish Sociologist: July 19, 2018)

From the Forward (How Jewish Academia Created a #MeToo Disaster: July 19, 2018)

From ejewishphilanthropy (New Headwinds; Steven M. Cohen and Tisha B’Av: July 22, 2018)

From New York Jewish Week (Don’t Dismiss Steven Cohen’s Research: July 25, 2018) See text below.

From JTA (Leading Jewish sociologist out at 2 organizations following sexual misconduct allegations: July 25, 2018)

From Haaretz (The Jewish World’s #MeToo Crisis is Much Deeper than Ari Shavit and Steven Cohen: August 3, 2018)

From JTA (The fall of a top sociologist could change the field of counting Jews: August 3, 2018). Also printed in The Forward.)

I will be leaving the Editorship of this Newsletter after the December 2018 issue. I have enjoyed my 10 years as editor and wish to thank all who made contributions to the Newsletter. If you would like to take over this publication, please let me and/or Len Saxe know. Ira

The Table of Contents is on Page 10.
American Jews have loudly applauded the women who have come forward in recent months to reveal the sexual harassment and abuse they have suffered at the hands of politicians, journalists, intellectuals and entertainers. The emergence of the #MeToo movement resonates for those of us who place a premium on principles such as gender equality, ethics and social justice.

Yet the Jewish community still has not confronted its own #MeToo problem – the horrible reality that prominent figures in Jewish organizations and institutions have sexually harassed women. I know because I am one of those women.

Like many women in America, I have endured unwanted touching and sexual contact. During a visit to the Bronx Zoo at age 8, a man exposed and rubbed himself against me. Since high school there have been incidents in which strangers groped me. I went about my life feeling like something had been stolen from me, without a road map for how to heal or seek justice.

All of these #MeToo experiences haunt me. Compounded, they weigh me down, make it hard to concentrate on the work I love, and make me question my own worth in ways that are difficult to articulate. One incident, however, was different from the rest in important ways. It was not a random man pawing me as I walked by him on the street. In this instance, the wrongdoer got away with it because his prominence in the Jewish community made me hesitant to tell anyone.
It happened at a conference of a prestigious Jewish organization several years ago. An older, married man used his seniority to lure me to dinner with the promise of professional guidance. I suggested we go someplace nearby the venue and invite other people to join us. He vetoed both of those ideas. Clearly, he had a plan and I was naïve, thinking that surely nothing improper would happen because, after all, we were two professionals meeting to discuss my professional future. But I believe he saw me as neither a mentee nor a colleague, but rather a potential conquest.

He took me to a candle-lit Italian restaurant that was entirely unsuitable for an ostensibly professional meeting. He peppered me with personal questions about my love life. He reached across the table and took my hand in his. I could not get out of that restaurant and back to the conference hotel fast enough. But despite my obvious discomfort, he persisted in accompanying me into the elevator and up to my floor. I should have insisted on parting ways in the hotel lobby. But he is a leader in his field and I was afraid to offend him.

I firmly said “good night,” told him that he did not have to walk me back to my room, and turned to walk away when he suddenly wrapped his arms around me, pressed his body against mine, and forcefully kissed my neck in a way that only lovers should. I broke free and ran to my room, reeling from what had just happened. I felt violated and betrayed. Adding to my wound, he texted me the next day as if he had not done anything wrong. I continue to feel uncomfortable when I see him at professional events.

In the winter of 2017, I decided that I could stay silent no longer. Slowly, cautiously, I began raising the incident with trusted colleagues. The reactions shocked and saddened me. “Oh, he’s been acting like that since graduate school, he hasn’t changed,” one person said. Another declared: “Everyone knows you should never be alone in a room with him.” But I didn’t know. Apparently, many people in the Jewish community are aware of his behavior yet none have spoken out publicly about him.

For far too long, women and girls were conditioned to believe that anything short of rape was not serious enough to warrant complaint. In my earlier years I was molested but did nothing at the time. The #MeToo movement made me realize that I was not alone. Women of all religions, ethnicities, races, educational backgrounds and socioeconomic levels are revealing that they have been mistreated, usually by men in positions of seniority, authority, power or a combination. It has also helped me understand that all nonconsensual sexual contact is wrong and that we should hold men who engage in it accountable.

There needs to be a Jewish response to the #MeToo movement. There are plenty of whispers and grumblings about abusive colleagues among Jewish academics. But people are afraid of personal or professional consequences if they dare to reveal the truth about these wrongdoers.

American Jewry is very good at singing its own praises, celebrating people’s Jewish identities when they do something worthwhile or admirable. But it’s time for the Jewish community to face its own #MeToo crisis. If we want to create positive cultural change for ourselves and for our daughters, women must speak out and the Jewish community must act – regardless of the individual’s position or influence.
MeToo Needs A Forgiveness Option, And Judaism Can Provide It

By Jennifer Thompson

December 15, 2017

Many famous men have lied about sexually harassing women and have subsequently lost their jobs and social standing. They deserve to pay for their actions, and should repent. But because this problem is systemic, we need systemic repentance as well. The Jewish practice of teshuvah, or repentance, is about "return" to right behavior, and it is the tool our society needs right now, regardless of our individual religious beliefs or lack thereof.

We can't exactly return when we have never had the right behavior to begin with: sexual harassment and exploitation have been around for too many generations, part of the patriarchal legacy established in our religious and cultural traditions and social institutions. But we can use Jewish sources together with other sources that matter to us as Americans and as human beings to construct what right behavior should be.

Teshuvah is the prerequisite for forgiveness and restorative justice. Unlike the Protestant notion that God directly forgives people's sins, foundational rabbinic Jewish text called the Mishnah divides sin into categories of bein adam l'havero (between a person and his/her friend) and bein adam l'makom (between a person and God). Sins against God include failing to observe the Sabbath or to pray regularly, which God forgives when someone atones. But when one person harms another, the offender must sincerely seek forgiveness from the person they harmed. Jewish tradition requires them to clearly recognize where they went wrong, accept the need to change, and commit to doing so. The person they harmed may then forgive them.

We're not doing any of this right as a society. Most of the men publicly accused of sexual harassment have offered only denials and defensiveness. They might make financial restitution to the victims when forced to by law, but that doesn't constitute seeking forgiveness. And when offenders establish a pattern of harassing and then making financial settlements with victims, we can see there's no acceptance of or commitment to changing for the better, either.

We don't know whether the offenders have asked the victims privately for forgiveness. Few if any offenders accused publicly have asked publicly in a way that actually merits forgiveness. Some of them have succumbed to public outrage and have resigned or been fired from their positions, and may have been socially shunned as well. But others have found success in their public denials and defensiveness. There is no incentive to ask for forgiveness if offenders are going to be shunned if they admit what they did. So instead of being able to even consider what forgiveness and restorative justice might look like, the offenders either are (temporarily) expelled from public life or they get away with it.

This leaves a system in place that devalues women and leaves open the possibility that sexual harassers can get away with it. Many women are furious. They don't want to hear men's
inquiries about redemption when they have not yet seriously repented. There is no sincerity without first listening to the women who have been harmed.

When someone sincerely repents and asks for forgiveness, Jewish tradition says that the one who was harmed should be gracious about forgiving them. Refusing to forgive after being beseeched repeatedly is a sin against God. Why should that be the case? Because God has an interest in our recognizing our interdependence so that we can function together. You can see this without believing in God as a supernatural being-think of it instead as the anthropologist Emile Durkheim did, where God represents society itself. A society can’t function without solidarity among its members. Solidarity is impossible when people hold grudges, feel vengeful, and harm one another with impunity.

Repentance and forgiveness, when done sincerely, do not require the harmed person, the offender, and society to pretend nothing ever happened. And some offenses may be so serious that extraordinary effort must be exerted to earn forgiveness. The men publicly accused of sexual harassment have held tremendous cultural and institutional power, and may even after being expelled from public life have the ability to leverage this power to teach other men what they have learned about their complicity in institutionalized beliefs and practices that deny women’s basic humanity and dignity. Repentance, as well, must involve modeling what it looks like to treat women with respect as full human persons. Maybe then the offenders would deserve forgiveness, and could move our society forward toward repentance and change as well.

From *The Forward*

Jennifer Thompson is the Maurice Amado Associate Professor of Applied Jewish Ethics and Civic Engagement at California State University, Northridge.

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**Don’t Dismiss Steven Cohen’s Research**

Studying fertility is a feminist and a Jewish enterprise.

By Michelle Shain

I met Steven in 2007 when I was a first-year graduate student at the Hebrew University of Jerusalem, studying contemporary Jewry. He gave me my first paid job in the field: gathering paper copies of publications from the pre-digital era and scanning them into a database that later
The Association for the Social Scientific Study of Jewry Vol. 10 Num. 1

became the Berman Jewish Policy Archive. In the decade since, Steven involved me in research projects, introduced me to other scholars and helped me understand the complex process through which academic insights become policy change. I trusted his generosity, and I trusted him.

The recent revelations about Steven’s history of sexual predation shocked me to my core (“Harassment Allegations Mount Against Leading Jewish Sociologist,” July 19). My heart aches for all the women in positions like mine who became Steven’s victims, and I welcome a public conversation about how to assure the dignity and safety of each member of the Jewish professional and academic communities.

Yet, in recent days I have been perturbed by an unexpected turn in this public conversation. There are those who have started declaring Steven’s body of work treif, who want to excise his books from our libraries and purge his insights from Jewish communal discourse. His research on marriage and fertility has come under particularly heavy fire. The idea that studying family formation patterns is sexist, exploitative, patriarchal or misogynistic is simply ludicrous.

As a feminist, I wholeheartedly reject the suggestion that marriage and childbearing stand in opposition to women’s professional success or control of our bodies. That is exactly the sort of zero-sum thinking that slows the march of egalitarianism. The truth is, survey data consistently shows that the vast majority of young American women want to marry and have children. Data from the Jewish Futures Project, a longitudinal panel study conducted by my colleagues and me at Brandeis University, confirm that young Jewish women are no different from their non-Jewish peers in this regard, a finding which has been corroborated in qualitative interview studies conducted by Prof. Sylvia Barack Fishman and Daniel Parmer. Health economist Benjamin M. Craig recently called the high prevalence of childless women who want a baby a “major public health concern.” Understanding the pathways and obstacles to contemporary marriage and parenthood benefits, not subjugates, Jewish women.

Yes, marriage and fertility are subjects of great interest to those who care about the future of the Jewish community, and deservedly so. The demographic vitality of the Jewish people involves the balance between two sets of factors: (1) births and deaths and (2) accessions and secessions. Advocating for programs and policies that will affect the balance of accessions and secessions while ignoring the realities of births and deaths is a fool’s errand.

Moreover, I believe that Jewish demographic vitality is meaningless unless it’s accompanied by a flourishing of normative Jewish values — including the mitzvah of procreation, the first commandment in the Torah. In the Talmud, tractate Shabbat (31a), Rava lists the questions that a Jew will be asked when facing final judgment. In the end, Rava says, our tasks in this world boil down to ethical behavior, the study of Torah, faith in God and having children. Helping the Jewish community understand the contemporary context for childbearing is a noble goal that is in no way consistent with sexual predation.

I was not a victim of Steven Cohen. Please don’t make me a victim of those who would address his personal failings by rejecting everyone who has learned from and built on his work.

Michelle Shain is an associate research scientist at the Cohen Center for Modern Jewish Studies at Brandeis University. ☺
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New Members
Welcome to our New Members

Lila Corwin Berman, Temple University  
Daniel Cedarbaum, The Mordechai M. Kaplan Center for Jewish Peoplehood  
Beth Cousens, JFNA  
Maya Kaplan, Hebrew University  
Emma Lesser, University of Connecticut  
Vanessa Ochs, University of Virginia  
Barry Shrage, Brandeis University  
Samuel Thomas, Asefa Music  
Sivan Zakai, HUC-JIR

Upcoming Conferences

• American Jewish Historical Society, Philadelphia, 2020  
• American Sociological Association, Philadelphia, August 11-14, 2018  
• ASSJ at the Association for Jewish Studies, Boston, December 16-189, 2018  
• Association for Canadian Jewish Studies, University of British Columbia, June 2-4, 2019  
• Association for the Sociology of Religion, Philadelphia, August 11-13, 2018  
• Association for the Study of Religion, Economics, and Culture, 2019  
• Australian Association for Jewish Studies, Monash University, February 11-12, 2019  
• Institute for Israel Studies, not scheduled  
• Israeli Sociological Society, 2019  
• Midwestern Jewish Studies Association, Spertus Institute in Chicago, October 21-22, 2018  
• Network for Research in Jewish Education, 2019  
• Religious Research Association/Society for the Scientific Study of Religion, Las Vegas, October 26-28, 2018  
• Society for the Anthropology of Religion, 2019  
• Southern Jewish Historical Society, Mobile, October 26-28, 2018  
• Western Jewish Studies Association, 2019  
• World Union of Jewish Studies, Jerusalem, 2021  
• Latin American Jewish Studies Association, 2019

Editor's Note: Not all organizations announce the place and time of their conferences well in advance. If the 2018 conference was prior to July 2018, I have simply listed the year when the next conference will occur.
The American Jewish Year Book is published by Springer with the cooperation of The Association for the Social Scientific Study of Jewry. Edited by Arnold Dashefsky and Ira Sheskin.

Part I of the 2018 volume to be published in January 2019 contains two chapters on The Quality of American Jewish Life with about 20 authors. Chapter 3 is Anti-Semitism in Contemporary America by Tom W. Smith and Benjamin Shapiro, followed by American Jews and the Domestic Arena (Steven Windmueller), American Jews and the International Arena (Mitchell Bard), United States Jewish Population, 2018 (Ira M. Sheskin and Arnold Dashefsky), Canadian Jewish Population, 2018 (Charles Shahar) and World Jewish Population, 2018 (Sergio DellaPergola).

Part II contains up-to-date listings of Jewish Federations, Jewish Community Centers, Jewish human service agencies, national Jewish organizations, Jewish overnight camps, Jewish museums, Holocaust museums, Israeli consulates, national Jewish periodicals and broadcast media, local Jewish periodicals, Jewish studies programs, holocaust and genocide studies programs, Israel studies programs, as well as Jewish social work programs in institutions of higher education, books, journals, and scholarly articles on the North American Jewish communities, websites and organizations for research on North American Jewry, and major Judaic research and holocaust research libraries. Finally, the volume contains a list of major events in the North American Jewish communities, a list of persons honored by the Jewish and general communities, and obituaries for the past year.

ASSJ members and others ordering through Arnie Dashefsky, can take advantage of the bulk rate price of $79.95 (inclusive of shipping). The price from Springer will likely be $189.

See the two page flyer at the end of this Newsletter.

The first five issues of the Year Book (2012-2017 have 25,100 chapter downloads from the Springer website. Thanks to all of our authors! 😊
NEWS FROM MEMBERS

Arnold Dashefsky
University of Connecticut

Publications

Panel Organizer

Sergio DellaPergola
The Hebrew University of Jerusalem

New tasks:
• Since November 2016 - President, Hevrat Yehudé Italia be-Israel - the NGO in charge with the Italian Synagogue and Museum of Jewish Arts in Jerusalem

New publications:
Books edited

Articles
• Lo schiaffo di Obama: La risoluzione dell'ONU e la politica sugli insediamenti di Netanyahu. Il Regno, 52 (1250), 2017, 5-6.
• Israel's population in the third decade: trends and relationships, in Ofer Shiff and Aviva Halamish (eds.) lyunim Bit'kumat Israel, Sidrat Nosé 11, Israel 1967-1977: Continuity and Turning. Beersheva, Ben-Gurion University of the Negev, The
- Israel and Palestine Population Trends 2017. In Ripplezoo, 14 Nov

Articles accepted for publication:

Book reviews:

Unpublished reports and selected presentations:
● Migration from Israel in Comparative Perspective. Jerusalem, The Hebrew University, Workshop Latin American Return Migration from Israel, 2017
● (With A. Keysar) American and Israeli Jewish Millennials: Similar and Different. Haifa, Haifa University, International Conference Seventy Years of Israel-US Jewry Relations: Past, Present and Future, 2018. Also: Beer Sheva, Ben Gurion University,

Newspaper articles:
- Demography does not lie: The data that were reported to the Knesset Foreign and Defense Affairs Committee very close to reality, Ma'ariv, March 27, 2018 (Hebrew).
- The key to the demographic future of Israel: the Haredim, Haaretz, April 20, 2018 (Hebrew).

Selected interviews:
- Galei Tzahal (radio, Hebrew) http://player.gl.bynetcdn.com/Players/ByPlayer/EmbedPlayer/GLZ?ClipID=21cents04e09&Type=aod&Width=300&Height=200
- Arutz HaKnesset (TV, Hebrew) https://www.youtube.com/watch?v=3N4mvDoUwX4&feature=youtu.be
- The Jewish Historical Society of England Israel Branch (Presentation, English) https://www.youtube.com/watch?v=ex5QwMQQbvk&feature=youtu.be
- RAI (TV, Italian) https://www.youtube.com/watch?v=3ZVils9XTs&feature=em-share_video_user

Steven Gold
Michigan State University

Harriet Hartman
Rowan University

Publications
- Harriet Hartman, Glaube, Ehe, Kindersegen, Aufbau 84(1), pp. 6-9, February/March 2018

Presentation
- Harriet Hartman, Panel presentation at American Jewish Historical Society, June, 2018, on Jewish Family and Gender.

Harold Himmelfarb
Harold is making aliyah in mid-August and hopes to join ASSJ colleagues there.
Ariela Keysar  
*Trinity College*

**Publications**

**Presentations**
- "The 20 Up Longitudinal Study: Young Americans and Canadians from the Bar/Bat Mitzvah Class of 5755" World Congress of Jewish Studies, Jerusalem, Israel, August 6-10, 2017.

**Expert Consultation**

**Guest Co-editor**
- Methods Matter, *Contemporary Jewry*, 2016-2018

**Ongoing Research**
- "Principal Investigator, From one-religion to mixed religion and no-religion families: The religious evolution of millennials from adolescence to adulthood, Grant support from Louisville Institute. March 2018-March 2019.

Barry A. Kosmin  
*Trinity College*

**Current Research Projects**
- *Barry A. Kosmin*, Principal Investigator, 4th Survey of European Jewish Leaders and Opinion Formers, for JDC International Centre for Community Development, Barcelona, Spain, May - November 2018. (An on-line survey in 5 languages (English, French, German, Spanish & Hungarian) covering 28 European countries.)

**Publications**

**Book Reviews**

Invited Lectures
● "The Interdisciplinary Challenge of Teaching and Measuring Antisemitism," ISGAP Summer Institute on Curriculum Development in Antisemitism Studies, St John's College, Oxford University, July 17, 2017.

Conference Papers

Courses

Roberta Kwall
DePaul University

Jewish Themed Lectures and Teaching
● Taught a course on Jewish Law and the American Jewish Movements at the Radzyner Law School in Israel in March, 2018.

Bruce Phillips
Hebrew Union College

Recent Publications:
● "Intermarriage in the 21st Century: New Perspectives" was just published in the 2017 volume of the American Jewish Year Book [Ira--do you want to add a link? I'm not sure how]
● "Beyond Policy: New Directions for Jewish Demography" (Marshall Sklare Award Lecture) Contemporary Jewry.

Current Projects
● Book on Intermarriage with Arnie Dashefsky to be published by ASSJ/Springer.
● Greater Denver Jewish Community Survey. This survey has two emphases of interest: (1) Both spouses/partners in interfaith/intergroup unions will be interviewed and detailed questions on intermarriage will hopefully make the cut to the final questionnaire (2) we are also exploring new questions on alternative patterns of Jewish engagement (3) Like Pew 2013, we will interview persons of Jewish background and will have a few questions to better understand Jews who identify as Christian by religion (4) Part of the sample will be based on "respondent driven sampling" (aka network sampling).
Jonathan Sarna
Brandeis

Publications

Ira Sheskin
University of Miami, Geography and Director of the Jewish Demography Project of the Sue and Leonard Miller Center for Contemporary Judaic Studies

Publications

Randal F. Schnoor
York University

Publications:

Presentation
- Randal F. Schnoor "Approaches to Engaging Interfaith Families in Toronto" Presented at the Association for Canadian Jewish Studies Conference, Montreal, Quebec, May 13, 2018.

In Progress
- I am currently working on a community study in Detroit.

Adina Bankier-Karp
Monash University

Current research
- 2015-present' Catalysts of connectedness: Critical experiences influencing identity and engagement of young adults in the Melbourne Jewish community' (PhD) - in progress

Overview of thesis
- Aims: To identity the critical experiences associated with the sustaining, intensification and diminishment of Jewish identification and community engagement of young adults (aged 18-35) of the Melbourne Jewish community
- Relevant techniques: Interpretative Phenomenological Analysis (qualitative analysis), Factor analysis and Serial Mediation Analysis (quantitative analysis)
- Achievements: Assisting in recruiting and increasing participation rate (Gen08 6000, Gen17 almost 8700 participants). Collaborated with the Melbourne Adass (Haredi) community, with over 200 participants completing the survey.

Research interests
- My principal research interests lie in the fields of Jewish identity formation, Education, Bible and Philosophy. I have particular expertise and interest in Jewish identity formation and Bible. I am currently investigating factors associated with Jewish identity formation for my PhD, using SPSS and R to conduct Multivariate (quantitative) analysis and Interpretative Phenomenological Analysis (IPA) to conduct thematic (qualitative) analysis. My future research plans are to use my pedagogical and research skills in Educational programs and community institutions promoting the identity formation of young adults.
Presentations / Conferences / Posters
- "Catalysts of connectedness: Critical experiences influencing identity and engagement of young adults in the Melbourne Jewish community" The Network for Research in Jewish Education Joint Annual Conference Brandeis University, Waltham, MA, June 5-6, 2017
- Findings presented on pilot study into Jewish identification and community engagement. Overview of recent research into the Melbourne Jewish community, together with discussion of upcoming mixed-method research. 2018 AJS Conference - paper

Keren McGinity
Brandeis University

Publications

Presentations

Teaching
- New Course, "Faces and Fictions of Intermarriage," Hebrew College (Spring 2018).

Awards
- Fellowship, Schusterman Summer Institute for Israel Studies, Brandeis/Israel (2018).
The Marshall Sklare Award is an annual honor of the Association for the Scientific Study of Jewry (ASSJ). The ASSJ seeks to recognize "a senior scholar who has made a significant scholarly contribution to the social scientific study of Jewry." In most cases, the recipient has given a scholarly address. In recent years, the honored scholar has presented the address at the annual meeting of the Association for Jewish Studies. The award is named in memory of the "founding father of American Jewish sociology" Marshall Sklare (1912-1992), who had been Klutznick Family Professor of Contemporary Jewish Studies and Sociology at Brandeis University.

Sklare Award Winners

1992 Sidney Goldstein (Brown, demography)
1993 Seymour Martin Lipset (Hoover Institute and George Mason University, sociology)
1994 Celia Heller (NYU, history)
1995 Daniel Elazar (Jerusalem Center for Public Affairs, Temple University, and Bar Ilan University, political science)
1996 Samuel Klausner (University of Pennsylvania, sociology)
1997 Walter Zenner (SUNY at Albany, anthropology)
1998 Bernard Reisman (Brandeis, communal service)
1999 Sergio DellaPergola (Hebrew University, demography)
2000 Charles Liebman (Bar Ilan, political science)
2001 Calvin Goldscheider (Brown, sociology and demography)
2002 Jonathan Sarna (Brandeis, history)
2003 Samuel Heilman (CUNY, sociology)
2004 Egon Mayer (Brooklyn College, sociology)
2005 Elihu Katz (University of Pennsylvania and Hebrew University, communications)
2006 Deborah Dash Moore (University of Michigan, history)
2007 Barry Chiswick (University of Illinois at Chicago, economics)
2008 Paul Ritterband (Haifa University, sociology)
2009 Charles Kadushin (Brandeis, sociology)
2010 Steven M. Cohen (Hebrew Union College-Jewish Institute of Religion)
2011 Riv-Ellen Prell (University of Minnesota, anthropology)
2012 Leonard Saxe (Brandeis University, social psychology)
2013 Morton Weinfeld (McGill University, sociology)
2014 Sylvia Barack Fishman (Brandeis, sociology)
2015 Barbara Kirshenblatt-Gimblett (NYU, performance studies)
2016 Bruce Phillips (HUC/USC, sociology)
2017 Judit Bokser Liwerant (Political Science, Universidad Nacional Autonoma de Mexico)
2018 Arnold M. Eisen (Jewish Theological Seminary)
The Mandell L. Berman Service Award is given periodically to a civic or business leader or an academic for a career of distinguished commitment to the social scientific study of Jews either through service or financial support of such research. Named for a great philanthropist and supporter of the Association for the Social Scientific Study of Jewry and various other research entities, the Berman Service Award recognizes the work of leaders in many sectors of the Jewish community whose efforts have advanced the social science of Jewry.

Berman Award Winners

2010 Mandell “Bill” Berman Lifetime Achievement Award
2011 Irene and Eddie Kaplan (Washington, DC)
2012 Arnold Dashefsky (University of Connecticut, Storrs, Sociology)
2013 Rela Mintz Geffen, Gratz College
2015 Barry Shrage, CJP, Greater Boston’s Jewish Federation
2017 Ambassador Stuart E. Eizenstat 😊
The ASSJ

The Association for the Social Scientific Study of Jewry is a cross-disciplinary organization whose research concerns the Jewish people throughout the world.

The ASSJ encourages and facilitates contact among researchers, supports the dissemination of research, and assists in the cultivation of younger scholars.

The organization's journal, Contemporary Jewry, is issued three times per year. All social science disciplines are represented, including anthropology, demography, economics, geography, history, Jewish education, political science, social psychology, social work, and sociology.

Our members are primarily academics, but also policy analysts, communal professionals and activists, and are engaged in a wide range of scholarly activity, applied research, and the links between them.

www.assj.org

ASSJ Executive Board

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The ASSJ Book Series, Studies of Jews in Society, has recently undergone several changes. We have moved from the University of Nebraska Press to Springer Publications. The Springer site is still under revision to reflect the changes.

Focused on social scientific studies of Jewry, the series takes a broad perspective on "social science," to include anthropology, communications, demography, economics, education, ethnography, geography, history, politics, population, social psychology, and sociology. Books may rely on quantitative methods, qualitative methods, or both. The series is directed to social scientists and general scholars in Jewish studies as well as those generally interested in religion and ethnicity; academics who teach Jewish studies; undergraduates and graduate students in Jewish studies, sociologists interested in religion and ethnicity; communal professionals and lay leaders who deal with Jewish organizations and individuals. The style, rigorous scientifically, is accessible to a general audience.


Four books are in print with the University of Nebraska Press:
Falafel Nation, by Yael Raviv.
Toward an Anthropology of Nation Building and Unbuilding in Israel by Fran Markowitz, Stephen Sharot, Moshe Shokeid, and Alex Weingrod
JewAsian by Helen Kiyong Kim and Noah Samuel Leavitt
South African Jews in Israel by Rebeca Raijman

Springer offers a 40% discount to registered members of the ASSJ, making the series more competitive in price than most commercial publishers.

The series has a new editor, Charles Kadushin (kadushin@brandeis.edu) and an enlarged board of editors who will assist the editor in setting policies and reviewing book projects:


Scholars are urged to contact the series editor or any of the board members with ideas about book projects.
Contemporary Jewry

Contemporary Jewry, the journal of the ASSJ since 1975, serves as the single source for the social scientific consideration of world Jewry, its institutions, trends, character, and concerns. In its pages can be found work by leading scholars and important new researchers from around the world. While much relevant scholarship about Jewry is published in general social science journals, as well as more narrowly focused periodicals, no other single scholarly journal focuses primarily on the social scientific study of Jewry. The distinguished editorial board reflects the multi-disciplinary nature of the journal.

Note from the Editor, Harriet Hartman

I am very pleased to announce that as of January 2019, Contemporary Jewry will be published four times a year. Not only will this allow articles to be published in print in a more timely manner, but it will also make room for a number of special issues and symposia, without postponing the appearance of regular articles for an undue amount of time.

Coming up in our very next issue, we have the Sklare address of 2017. Judit Bokser Liwerant presented a multi-layered, very interesting and penetrating analysis of Latin American Jewry. I recommend that you read and re-read it, to appreciate the sociological model as well as the particulars of Latin America. Judit, whose work bridges all of the social sciences including a cultural approach to history, makes an extraordinary contribution as the Sklare honoree. Not only that, but she added an extensive bibliography on transnationalism which many students and researchers will find invaluable. Sergio DellaPergola, Naomi Lindstrom, and Riv-Ellen Prell provide interesting commentary on the address. The issue is rounded out by 3 multi-cultural articles: one on pilgrimage to Uman (where Rav Nachman of Breslav is buried), Ukraine; one on contemporary Jewish communities in Russia; and one on changes in the perception of the Western Wall as both a religious and a national (Israeli) symbol since 1967. Given the recent controversies on whether the Western Wall reflects Israeli or world-wide Jewry in terms of providing a public space for egalitarian worship, the background presented in this article should be of interest to many. As always, the issue also includes research updates and book reviews, as well as a list of books received.

The next issue will be devoted to methodological approaches to studying contemporary Jewry. Ilana Horwitz and Ariela Keysar are working hard as guest editors to review the submissions and prepare the issue for a timely production.

I also wanted to share with you some of the results from Springer, our publisher's report for 2017, which I just recently received. We had 13,879 downloads during 2017, and 70 articles discussed via Social Media platforms (here's an aside: raise our image by discussing articles you like on your favorite Social Media platforms!) - we've been the subject of news stories, tweets, and facebook posts. We have impact factors from 2016: .021 CiteScore, .981 SNIP, .231 SJR, and an h5 index of 8. (If you'd like more detail on what these various impact factors are, feel free to contact me.) We have an acceptance rate of 63%, and a rejection rate of 23%. It takes about 2 months on average to get the first editorial decision (after peer reviews have come in)-and that is getting shorter every year. Once accepted, articles are published online (through Online First) within 2-3 weeks of acceptance. With their own DOI, this allows others to view articles quickly and to be able to cite them. Currently we have 8 Online First articles waiting for print publication. Published articles (Online First or print publication) receive their own "SharedIt" id that can be shared with others for view-only. In 2017 there were 1,430 author sharing views.
Remember that you can sign up for table of contents (ToC) alerts on the website: in 2017, Springer sent out nearly 22 million ToC alerts to over 1,693,000 subscribers. Sign up at http://springer.com/tocsubscription/12397.

Our journal is truly international—visited from all over the world, and we publish authors from all over the world. I would love to have more submissions about contemporary Jewry around the world, as well as in such topics as health/illness/special needs, aging, divorce and blended families, adoption, becoming and un-becoming religious, grandparenting…Are you doing research in any of these areas? Or know colleagues who are? Or in another sub-field of contemporary Jewry? Encourage yourself and your colleagues to submit to Contemporary Jewry, and sign up yourself as a reviewer in your fields of expertise.

Looking forward to hearing your comments and suggestions!
Harriet Hartman, hartman@rowan.edu

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- Race, Religion, and Jewish Identity in the Operas of Fascist Italy by Jesse Rosenberg
The Berman Jewish DataBank continues to expand its holdings.

The Berman Jewish DataBank @ The Jewish Federations of North America is the central online address for quantitative studies of North American Jewry and information about world Jewish populations. We proudly collaborate with the Berman Jewish Policy Archive @ Stanford and the Center for Judaic Studies and Contemporary Jewish Life at the University of Connecticut in offering open access to more than 375 national, local and topical studies, reports, and resources. The DataBank is funded through a generous endowment from the Berman Foundation. We extend our gratitude to commissioning organizations, researchers and others whose cooperation in providing materials makes our work possible.

Contact the Databank
DataBank users can contact the DataBank at info@jewishdatabank.org and can sign up for the DataBank's email list on the bottom of every page of the DataBank website.

From Laurence Kotler-Berkowitz, Ph.D.
Director, Berman Jewish DataBank
Senior Director, Research and Analysis
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David Graham, Senior Research Fellow
Donatella Mashiah Casale, Research Fellow
Keith Kahn-Harris, Projector Director, European Jewish Research Archive

Institute reports

An analysis of Jewish identity across eight European countries, using data from the multinational 2012 survey of Jewish people's experiences and perceptions of antisemitism carried out by JPR in partnership with Ipsos and funded by the European Union Agency for Fundamental Rights (FRA). It reveals a European Jewry that is more 'mosaic' than 'monolith' - an array of Jewish communities, each exhibiting unique Jewish personas, yet united by geography and a common cultural heritage. The study also contrasts the European picture with the ones found in the United States and Israel by the Pew Research Center, providing a truly global, empirical perspective on Jewish identity.

A study investigating the numbers of births and deaths that have taken place in the Jewish population of the UK in recent years. It demonstrates that the UK Jewish community has turned an important corner in recent years: following several decades of demographic decline, during which Jewish deaths consistently exceeded Jewish births, births have exceeded deaths in every year since 2006, implying Jewish demographic growth in the UK, all other factors being equal.

Major projects

● European Union study of discrimination and hate crime against Jews in Europe
This new study - a follow-up to the 2012 one - is currently being undertaken by JPR in partnership with Ipsos, on behalf of the European Union Agency for Fundamental Rights. It looks at the perceptions and experiences of antisemitism among Jews living in thirteen EU Member States: Austria, Belgium, Denmark, France, Germany, Hungary, Italy, Latvia, the Netherlands, Poland, Spain, Sweden and the UK. The academic team includes JPR's own researchers alongside a wider group of national research experts, including Sergio DellaPergola, Lars Dencik, Andras Kovacs, Chantal Bordes-Benayoun, Eliezer Ben-Rafael, Olaf Glockner, Hanna van Solinge and Martina Weiss. Fieldwork was successfully completed in July 2018; initial results will be published by FRA towards the end of the calendar year. From 2019, JPR will be using the dataset to write a series of follow-up reports about the situation in each country.
European Jewish Demography Unit
JPR has received major funding to establish a new demography unit within the Institute in late 2018/early 2019, that will generate up-to-date demographic data about European Jewish populations. The Unit will be headed up by Dr. Daniel Staestky, with a mission to provide demographic information both for academic purposes and to support Jewish community development work across the continent.

Published articles
Boyd, J. 'Good news, Britain's Jewish population is breeding and blooming,' Jewish Chronicle, 22 June 2018
Boyd, J. 'Labeling Jews may do more harm than good,' Jewish Chronicle, 25 May 2018
Boyd, J. 'Data will reveal true picture,' Jewish Chronicle, 11 May 2018
Boyd, J. 'Remarkable consequences of growing self-confidence,' Jewish Chronicle, 27 April 2018
Boyd, J. 'Jews know what legitimate criticism of Israel looks like,' Jewish Chronicle, 30 March 2018
Boyd, J. 'Seder night represent Judaism in microcosm,' Jewish Chronicle, 30 March 2018
Boyd, J. 'Do we spend too much on bnei mitzva?' Jewish Chronicle, 23 February 2018
Boyd, J. 'Start planning for the baby boomers' old age,' Jewish Chronicle, 19 January 2018
Boyd, J. 'How to meet the multicultural challenge,' Jewish Chronicle, 15 December 2017

jpr / Institute for Jewish Policy Research
Journal Articles

Institute Reports
Acculturation Strategies and Ethnic Identity Among Second-Generation Israeli Migrants in the United States

Lilach Lev Ari
Nir Cohen
Published in Contemporary Jewry, 18 April 2018

Abstract

This paper examines acculturation strategies among second-generation Israeli migrants in the United States as part of their ethnic identity formation process. Utilizing data obtained through semi-structured personal interviews and building on Berry’s model (2001; 2005), as well as Cohen’s (2011) expanded typology, it traces four dominant strategies among this group; Those who employed Group Integration (A) and Group Nostalgic Insulation (B) expressed explicitly positive attitudes towards their parents’ country of origin as well as co-migrants while those using Individual Integration © were equally attached to their homeland and host country cultures. A fourth group subscribed to Assimilation (G), a strategy that entails negative attitudes towards the country of origin and the in-group of migrants but highly positive identification with the host society and culture. Thus, interactions and networks in the host-versus home-society dynamically construct acculturation strategies of second-generation migrants and contribute to the formation of their ethnic identities.

Keywords: Acculturation strategies, ethnic identity, second-generation migrants, assimilation, co-migrants
**Gen17 - a Major New Study of Jewish Identity in Australia**

The Australian Jewish community has undertaken a major new study to provide planning data for its vibrant Jewish community. The initial findings were recently published in a report *Gen17, the ‘Australian Jewish Community Survey’* by David Graham and Andrew Markus.

Whilst Australia's census contains a religion question, the data can only provide a partial picture of Jewish life down under. Gen17 was carried out online between February and May 2017 to complete that picture. The survey achieved a sample size of 8,621 Jewish adults living in 4,571 unique households—given Australia's total Jewish population, the 9th largest in the world, only numbers around 115,000 this represents a huge sample by comparison to similar studies carried out elsewhere in absolute and relative terms. The data have been weighted using both census and membership statistics gathered from synagogues.

The survey was a collaborative effort between JCA in Sydney and the ACJC at Monash University in Melbourne and was the first such study to have been attempted since 2008. Gen17 is a once-in-a-decade opportunity to explore the diversity of Australian Jewish identity and Jewish life. Some of its key findings are as follows:

- 90% attend Passover Seder most years
- 63% usually attend a Friday night (Shabbat) meal with their family
- 29% lives in a home for which only kosher meat is purchased
- 46% regard 'Believing in God' to be important to their Jewish identity
- 63% are concerned about intermarriage in Australia
- 17% of those living in married couples have a non-Jewish partner
- the intermarriage rate is 33% for the period 2010 to 2017—out of every three marriages involving at least one Jew, two are in-marriages and one is an out-marriage
- 54% have attended a youth movement and 51% have attended a Jewish day school
- 92% have visited Israel and 66% have close family living there

**Members in the News**

Steven Gold, Michigan State University, was quoted February 1, 2018 in Thomas Edsall's article, "Trump Has Democrats Right Where He Wants Them," in the New York Times. (The article is about the politics of Republicans' versus Democrats' views on immigration).
Since 1899, the American Jewish Year Book, at various times published by the Jewish Publication Society and the American Jewish Committee, has been "The Annual Record of the North American Jewish Communities." This volume, now published by Springer, has been a very important and prestigious annual publication because it has acted as a major resource for academic researchers; practitioners and researchers at Jewish institutions and organizations; the media, both Jewish and general; education leaders and lay persons; and libraries, particularly University and Jewish libraries, for up-to-date information about the American and Canadian Jewish communities.

For decades, the American Jewish Year Book has been the premier place for leading academics to publish long review chapters on topics of major interest to the American Jewish communities. Each volume features 5-7 major review articles, including 2-3 long chapters written by leading experts on topics of contemporary interest.

The 2018 volume features a forum on "American Jewry in the 21st Century: Grounds for Optimism or Pessimism." Steven M. Cohen provides a commentary on his assessment of the quality of American Jewish Life, published by the American Jewish Committee thirty years ago (republished along with Charles Liebman’s original article with permission from the AJC). Contemporary assessments from 19 leading scholars round out the forum. A review article on "Anti-Semitism in Contemporary America" by Tom W. Smith and Benjamin Schapiro is followed by several standard articles typically featured in the Year Book, including "American Jews and the Domestic Arena" by Steven Windmueller; "American Jews and the International Arena" by Mitchell Bard; "United States Jewish Population, 2018" by Ira M. Sheskin and Arnold Dashefsky; "Canadian Jewish Population, 2018" by Charles Shahar; and "World Jewish Population, 2018" by Sergio DellaPergola.

In addition, the volume contains up-to-date listings of Jewish Federations, Jewish Community Centers, Jewish social service agencies, national Jewish organizations, Jewish day schools, Jewish overnight camps, Jewish museums, Holocaust museums, Israeli consulates, national Jewish periodicals and broadcast media, local Jewish periodicals, Jewish studies programs, Holocaust and genocide studies programs, Israel studies programs, as well as Jewish social work programs in institutions of higher education, major books, journals, and scholarly articles on the North American Jewish communities, websites and organizations for research on North American Jewry, and major Judaic and Holocaust research libraries. Lastly, the volume contains a list of major events in North American Jewish communities, a list of persons honored by the Jewish and general communities, and obituaries for the past year.

Data submitted by the new publisher, Springer, indicate that for the 2012-2017 volumes, 25,100 chapters were downloaded from the Springer website. In addition, Google found about 439,000 references to the Year Book; Google Scholar found 6,350 references to the Year Book in the scientific literature; and Wikipedia has 283 references to the Year Book.

The current volume is generously supported by the College of Liberal Arts and Sciences and the Center for Judaic Studies and Contemporary Jewish Life, both at the University of Connecticut, as well as the College of Arts and Sciences and the Sue and Leonard Miller Center for Contemporary Judaic Studies, both at the University of Miami, along with the Mandell and Madeleine Berman Foundation.
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Note: The editors receive no royalties from the sale of each book.

Reviewed by Keren R. McGinity (Hebrew College, Brandeis University, and Hadassah-Brandeis Institute)

Published on H-Judaic (April, 2018)

Commissioned by Katja Vehlow (University of South Carolina)

Hybrid Family Identities and Race in American Religious Life

Samira K. Mehta’s first book, *Beyond Chrismukkah: The Christian-Jewish Family in the United States*, is a welcome addition to the scant qualitative scholarship on interfaith marriage. Focusing her research and analysis primarily on Christian-Jewish families, which she argues are the archetypal kind, Mehta uses contemporary ethnography to advance understanding of lived experiences that are considerably more complex than the word “interfaith” implies. She uses data gleaned from interviews with fifty families and religious professionals; explores the Jewish Reform movement’s institutional positions, Catholic policies and theologies about marriage, and *The Christian Century* magazine of the Protestant mainline; analyzes select advice and children’s literature; and looks at key examples of television and film. The result is a multilayered narrative that illuminates how, in her words, “thinking about religion and culture as strategic terms provides a new paradigm for understanding interfaith families, but it also advances our understanding of how American society defines and uses those concepts and encourages scholars to continue to explore and question how we draw those boundaries” (p. 3). Amen, sister.

Unlike most monographs about Jewish intermarriage, this volume is not concerned with the continuity question, that is, whether marriage outside of the group will lead to loss of identity and a decline in the population, and therefore free from trying to determine whether interfaith marriage is “good or bad for the Jews.”

This flexibility allows the author to venture into uncharted behavioral waters and to see with fresh eyes how religious institutions that prioritized education and affiliation outside of the home neglected to provide for “children of interfaith marriage raised in homes that saw themselves as Jewish, but existed outside of institutional structures” (p. 90). Moreover, the Reform tendency to mark Jewish identity by the absence of Christian practice (such as having a Christmas tree) as much as the presence of Jewish practice (lighting Shabbat candles) did not account for the reality of Christian-Jewish families who created “their own pastiche of practices” and a “moral framework that anchors their choices” (pp. 13, 110; see also p. 141). Mehta effectively illuminates and defines for her readers a new category of interfaith families, as it relates to American culture, including consumption of food and objects, which is “inherently hybrid” (p. 13). “When previously religious objects—like a menorah or a crèche—become cultural,” she writes, “they then become equivalent, within and across groups” (p. 140).

While the fourth chapter titled “Chrismukkah” likely inspired the book’s title and has the best explanation of this new holiday that I have had the privilege to read, the previous chapter is actually this work’s greatest contribution to intermarriage scholarship. Mehta explains the advent (no pun intended) of Chrismukkah as follows: “Two trends allowed interfaith families to draw selectively from their Christian and Jewish backgrounds in or-
order to create a mosaic of household practices that formed new, hybrid identities: the development of a 'seeker' mode of religion and the rise of multiculturalism as a theoretical and lived concept intersected with a consumer-based mode of identity formation to create new possibilities for interfaith families. Specifically, the seeker religion model enabled a shift between religious traditions that combined practices from multiple religious traditions, a religious reality that was deeply shaped by consumption.... Chrismukkah itself, then, serves as a (sometimes minimally) reconfigured holiday that points to 'cultural' heritages rather than 'religious' truths, allowing interfaith families to shape a family-based, multicultural practice” (p. 137). The multiculturalism of the 1990s played a definitive role, although, as Mehta explains, the rhetoric of multiculturalism first arose earlier in 1960. Somewhat surprisingly, the author does not emphasize the unprecedented high rate of Jewish intermarriage in 1990, 52 percent of Jews according to the National Jewish Population Survey, which likely contributed to a larger volume of interfaith families needing to find ways to avoid conflicts and find a family identity—a point she emphasizes along with the individualism ethos and lack of community.

Beyond Chrismukkah is a good example of a book whose title does not do it justice. Or perhaps the word “beyond” is meant to convey much more than it actually does. Unless one believes that the United States is a post-racial society, the word “race” belongs in the title. Mehta’s research and analysis of interracial interfaith families, specifically black and Latino, is both pioneering and timely. The construct of race and racism in America, and within the Jewish community despite growing awareness of Jews of color, creates a power imbalance and process that is different for interracial interfaith families than for white interfaith families. Since Jewish privilege is white privilege, for families in which the “Christian spouse was not white, however, the Ashkenazi Jewish parent often lost the status as the singular religious or ethnic minority in the family” (p. 113). Because the church is a significant element of the construction and understanding of blackness, "the minority culture/majority culture dynamic imagined for interfaith marriages was disrupted ... by the racial dynamic” (p. 128). Similarly, a Jewish-Puerto Rican family may partake in a meal of pork and plantains on Christmas Eve out of deference to the non-white Christian parent. Interracial families, therefore, transformed what the terms “race,” "ethnicity,” and "religion” mean and make boundaries considerably more porous.

As a gender historian, I cannot help but wish that the gender analysis had been consistently carried throughout Mehta’s engaging book. The importance of the statement that “gender is a dominant factor in shaping the experiences of interfaith families” (p. 114), which is absolutely true, gets lost later in the text where there is no comment when wives prepare their husbands’ family recipes, nor in the discussion about young adult literature in which both protagonists have Jewish fathers. Previously published scholarship about interfaith marriage (by me and other scholars) makes it reasonable to suggest that the I-told-you-not-to-marry-a-shiksa joke, the Sex in the City (1998-2004) dialogue, and scenes from Annie Hall (1977), Bridget Loves Bernie (1972-73), and The Heartbreak Kid (1972) be omitted or relegated to footnotes rather than rehashed in Mehta’s book with little gained. Moreover, given the importance of the multicultural turn of the 1990s that the author analyzes, why not focus on television and films contemporary to that time period and since? Most striking about what is missing from Beyond Chrismukkah, however, is an invitation to know its author and her relationship to the topic. There is one fleeting reference in the concluding chapter about Mehta’s background—“My own Unitarian-Hindu parents like to say that ‘all Unitarians are Hindus; sadly, all Hindus are not Unitarian’” (p. 210)—but I was left wondering: Who is Samira Mehta? How did her family of origin and identity inform the questions she asked, the way she asked them, and the interaction with her respondents whose lives she studied? These complaints aside, Beyond Chrismukkah is a must read for everyone who wants to understand the dynamics of Christian-Jewish families in an increasingly multicultural American landscape, especially the children of interfaith families, the “bridge builders” who hold the future in their hands.

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