

MSU Jewish Studies 2006 Summer Program at Hebrew University's Rothberg International School (Draft Syllabus)

*Focus on Modern Jewish Experience: American Jewry and Israeli Jewry**

*This seminar counts at MSU as IAH 211D: Area Studies and Multicultural Civilizations: The Middle East: Focus on American Jewry and Israeli Jewry, (4 cr)); or as MC 390: Modern Jewish Experience: American Jewry and Israeli Jewry (4 cr).

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Meetings: SMWTh, 2:15-5:15 pm.
Hebrew U.-Rothberg Int'l School

This seminar explores the experience(s) of Jews and Jewish communities during the modern era, with special emphasis on the momentous shift during the 20th century from Europe to the U.S. and Israel. What was once central – Europe – is now peripheral; what were once peripheral – the U.S. and Israel – are today central. It also explores American and Israeli Jewry as two independent centers in global Jewish life. The course covers Emancipation, responses to modernity, modern anti-Semitism, modern Jewish politics and identities, mass migration and settlement, the Holocaust, the rise of American Jewry, the rise of Israel, comparative Jewry, and the idea and nature of the Jewish diaspora.

Jewish civilization has changed in the last century. War, ideology, anti-semitism, migration and settlement, state formation, and social and cultural change have transformed the political reality and the spatial, social and cultural dynamics of Jewish life. Once, 80% of world Jewry lived in Europe; Yiddish was the *lingua franca*. Today, more than 80% of world Jewry lives in two new centers: English and Hebrew are the key languages. Once, Jews lived everywhere without sovereignty or equal rights. Today, Jews live increasingly concentrated in a sovereign Jewish state and as a minority in a nation founded on liberal principles and equal rights. While tied by common roots and mutual concerns, these Jewries, it has been said, also embody sharply “divergent destinies.” The bonds shift and pull and go in differing directions. A case can be made there is decreasing concern in each for the other.

American Jews and Israeli Jews inhabit different societies and different world regions. American Jews have accommodated as an ethnic and religious *minority* in a liberal, multicultural society that is predominantly Christian, shaped by traditions of individualism and equal rights. Israeli Jews have integrated as an ethnic and religious *majority* in a nationalist state and society that is predominantly Jewish, shaped by traditions of Zionist communal assertion and state direction. American Jews seek expression and influence in a multicultural or plural society of immigrants and minorities. Israeli Jews seek security and normalcy amidst hostile states and nations and a seething internal minority. American Jews and Israeli Jews are “at home” in different states and societies in different parts of the world.

What has shaped or shapes such divergent destinies? What in responses to modernity, in different and selective negotiations with the Jewish past, and in divergent histories of migration and settlement or in regional location are responsible? What in the challenges of living in specific environments, or as minorities and majorities in relation to different “others,” shapes Jewish life? In these comparative histories, American Jews and Israeli Jews have shaped differing political cultures and outlooks and embraced differing propensities toward individualism and communalism, inter-group relations and national assertion, mutuality and martial heroism.

American and Israeli Jews respond to differing ideas and images and their own distinctive literatures, music, and visual expressions.

In our seminar work together, we seek to explore comparative Jewish life and experience in the U.S. and Israel and to ask, above all, how divergent societies and cultures have emerged among people sharing common origins and a shared fate. We also seek to explore some of the diversity within each society and culture, for neither is a monolith, and also to explore common features that exist across the two societies and cultures.

Course Objectives:

Course goals include a) learning generally about key transformations in Jewish life since the late 19th century, especially the decline of Europe as a center and the development of two new modern centers and their relations; b) exploring the common and also differing origins of Jews who came to comprise these two centers and the differing societies and cultures they built; c) developing comparative insights on Jewish life in America and in Israel, including issues of identity, politics, relations with others, and self-expression; and d) probing continued connections and also frictions among Jews in the Jewish diaspora. They also include e) developing skills and confidence in doing comparative analysis and in making oral presentations.

Course Requirements:

The course is a small seminar, with emphasis on joint work and active participation. Requirements include a) preparation and active participation, (10%) b) two short paper assignments (20%), c) at least two oral presentations (20%), and d) midterm and final essay exams (50%). MSU policies on academic integrity apply, even in Jerusalem.

Course Readings:

Philip Roth, **Operation Shylock**
Kenneth Waltzer, ed., **Coursepack of Selected Readings**

Recommended (we will draw on selections in the coursepack):

Deborah Dash Moore & Ilan Troen, eds., **Divergent Jewish Cultures**
Ezra Mendelsohn, **On Modern Jewish Politics**
Charles S. Liebman and Steven M. Cohen, **Two Worlds of Judaism**
Gabriel Sheffer, **Diaspora Politics**
Uzi Rebhun and Chaim Waxman, eds., **Jews in Israel**
Anita Shapira, ed., **Israeli Identities in Transition**

Course Meetings:

The course will meet in a classroom at the Rothberg International School in 203 Boyar Building and will usually include beginning lecture or overview, discussion, and interactive work, documents workshop, or oral presentation. There will be a break.

Course Schedule and Topics:

	Intro: Getting Started
Sun., 7/2	a. Introduction: Who are the Jews? A People in History b. What are Relations Between American Jewry and Israeli Jewry? Two of Many "Takes": Philip Roth and A. B. Yehoshua
Mon., 7/3	Two Centers, Comparisons, and a Changing Diaspora: Concepts, Cultures, Demographics, and Identities

Part I. History and Origins

Wed., 7/5	Jewish History & Identity in Europe; Emancipation and Its Challenges
Thurs., 7/6	Jewish Responses to Modernity I and II: Migrations, Politics, Identities
Sun., 7/9	Mass Migration to the New World – <i>Goldenah Medinah</i>
Mon., 7/10	Zionism & Colonization: The Israeli <i>Yishuv</i> : Colonial Project or National Liberation?

Part II. Two New Centers

Wed., 7/12	The Holocaust: The Nazi Destruction of European Jewry (<i>Yad Vashem</i>)
Thurs., 7/13	Creating an Israeli State (Film: <i>The Long Way Home</i>)
Sun., 7/16	Creating Israeli Society: European and Middle Eastern Jews in Zion
Mon., 7/17	Is Israel a Democracy? Ethnocracy? Ethnic Democracy?

Part III. Comparisons, Explorations, Insights

Wed., 7/19	Jewish Life in America and Israel: Some Commonalities and Contrasts
Thurs 7/20	Jewish Life in America and Israel: Divisions, Conflicts, Tensions
Sun., 7/23	Jewish Relations with Others in America and In Israel
Mon., 7/24	Some Limited Explorations in Israeli Cultural Expressions
Wed., 7/26	The Transforming Jewish Diaspora

Schedule of Course Readings:

Intro and Overview

July 2 Students have been asked before arriving in Israel to read Philip Roth, Operation Shylock and recent essays on the controversy touched off when A. B. Yehoshua in May 2006 spoke to the American Jewish Committee at the Library of Congress about American and Israeli Jewry.

July 3 Deborah Dash Moore and Ilan Troen, ed., “Introduction,” in Divergent Jewish Cultures: Israel and America (2001), pp. 1-24; as well as Gabriel Sheffer, “Is The Jewish Diaspora Unique?” in Eliezer Ben-Rafel et. al., eds., Contemporary Jewries: Convergence and Divergence (2003), pp. 21-44 in **Coursepack**.

Part I.

July 5 Jacob Katz, “The Image of the Future, “Profile of Emancipated Jewry,” and “Gentile Objections,” Out of the Ghetto (1978), pp. 9-27, 57-79, and 80-103 in **Coursepack**.

July 6: Ezra Mendelsson, On Modern Jewish Politics (1993), chpt. 1-4, pp. 3-113 (we will divide the reading /student presentations) **Book Box**

July 9: Gerald Sorin, “The East European Cultural Heritage and Mass Migration to the U.S.,” and “Transplanted in America,” chpt. 4-5, pp. 34-60, 61-90, in Tradition Transformed: The Jewish Experience in America (1997) **Coursepack**;

and

Ewa Morawska, “Becoming Ethnic, Becoming American: Different Patterns and Configurations of the Assimilation of Eastern European Jews 1890-1940,” in Deborah Dash Moore and S. Ilan Troen, eds., Divergent Jewish Cultures: Israel and America (2001), 277-303. **Coursepack**

- July 10: Selected documents from Arthur Hertzberg, ed., The Zionist Idea (1997) – Max Nordau, Ahad Ha-am, & A. David Gordon -- Workshop in Class
- Gershon Shafir, “Israeli Society: A Counterinterview,” *Israel Studies* 1:2 (Fall, 1996), pp. 189-213; and
 Ran Aaronsohn, “Settlement in Eretz Israel - A Colonialist Enterprise? – “Critical” Scholarship & Historical Geography” *Israel Studies* 1.2 (Fall, 1996), pp. 214-229. **Coursepack**

Midterm Essay Exam (date to be announced)

Part II.

- July 12 : No Required Reading: We will be visiting the new Yad Vashem Museum.

Brief Response Paper to Yad Vashem: 2 pp (7/16)

- July 13 : No Required Reading: We will view *The Long Way Home*
 Student Workshop: Competing views: War of Independence vs *Nakba*

- July 16 : Some data on Israeli immigration before and after independence – who came, how, when, from where, and what were their experiences?

Gabriel Lipshitz, “Immigration to Israel in the 1950s’ Core Vs. Periphery,” in Country on the Move: Migration to and Within Israel 1948-1995 (1998), pp. 38-59. **Coursepack**

Sammy Smootha, “Jewish Ethnicity in Israel: Symbolic or Real,” pp. 47-80, in Uzi Rebhun and Chaim Waxman, eds., Jews in Israel: Contemporary Social and Cultural Patterns (2004), **Coursepack**.

 PROGRAM CALLED HOME DUE TO ISRAEL-HEZBOLLAH WAR
 COURSE CONTINUATION-LATE SUMMER

- Wed., Aug. 23: Sammy Smootha, “Ethnic Democracy: Israel as an Archetype,” *Israel Studies* 2:1 (1997), pp. 198-241; and Alan Dowty, “Is Israel Democratic?” *Israel Studies* 4:2 (1999), pp 1-15. **Coursepack. [On Line Discussion]**

Part III.

- Thurs Aug. 24: Charles S. Liebman and Steven M. Cohen, “Introduction, “Liberalism and Judaism,” and “Are Two Judaisms Emerging?” from Two Worlds of Judaism: The Israeli and American Experiences(1990), pp. 1-12, 96-122, 157-175, in **Coursepack. [On Line Discussion]**

- Fri., Aug. 25: Daniel Elazar, “Changing Places, Changing Cultures:Divergent Jewish Political Cultures,” pp. 319-331 in Deborah Dash Moore and S. Ilan Troen, eds., Divergent Jewish Cultures: Israel and America (2001), in **Coursepack**.

and

Naomi Cohen, “Dual Loyalties: Liberalism and Zionism,” pp. 319-334; in Allon Gal, ed., Envisioning Israel: The Changing Ideals and Images of North American Jews (1996) in **Coursepack;**

and

Judith Elizur, "The Fracturing of the Jewish Self-Image: The End of "We Are One," pp. 14-30, and Oz Almog: "Shifting the Center from Nation to Individual and Universe." pp. 31-42, in Efraim Karsh, ed., Israel: The First Hundred Years. Vol. III, Israeli Society and Politics Since 1948: Collective Identity (2002) in **Coursepack**. **[Meeting and Discussion]**

Brief Response Paper to American-Israel Tensions 3 pp (Mon. 8/28)

Tues, Aug. 29 Sammy Smootha, "Arab-Jewish Relations in Israel: A Deeply Divided Society," in Anita Shapira, ed., Israeli Identity in Transition (2005), pp. 31-67 in **Coursepack**. **[On Line Discussion]**

See also Elie Rekhess, "The Arabs in Israel and the War in the North," 8/14/06 http://www.dayan.org/kapjac/files/War_North1_EN.pdf (PDF file, 255 KB)

Wed., Aug. 30 Some Israeli Stories: Etger Keret, "*Shoes*," (2004); A. B. Yehoshua, "*Facing the Forests*," (1963); Amos, Oz, "*Thank God for His Daily Blessings*," (1983); Savyon Liebrecht, "*A Room on the Roof*," 1996. **Coursepack** **[Meeting and Discussion]**

Thurs., Aug. 31 Gabriel Sheffer, "Israelis and the Jewish Diaspora," Uzi Rebhun (last) and Chaim Waxman, eds., Jews in Israel: Contemporary Social and Cultural Patterns (2004) 421-444; **Coursepack**

Eli Lederhandler, "The Diaspora Factor in Israeli Life," in Anita Shapira, ed., Israeli Identity in Transition (2004), 109-135, **Coursepack**

Oz Almog, "The Globalization of Israel: Transformations, in Anita Shapira, ed., Israeli Identity in Transition (2004), pp. 233-256 in **Coursepack**. **[Meeting and Discussion]**

Final Essay Exam (Takehome due after Labor Day)

Selected Bibliography and Essay:

Jack Wertheimer, The Modern Jewish Experience: A Reader's Guide (1993), is a good overview of subjects in modern Jewish experience. Paul Mendes-Flohr and Jehuda Reinharz, eds., The Jew in the Modern World: A Documentary History (2nd ed., 1995) is the standard primary documents sourcebook on modern Jewish history but includes little on the Middle East or recent history. Michael A. Meyer, Jewish Identity in the Modern World (1990) is a thoughtful set of lectures built around three themes – Enlightenment (the enticements of reason and universalism), Anti-Semitism (the effects of exclusion and persecution), and Zion (the centripetal force of Jewish peoplehood). David Vital, The Future of the Jews (1990) worries from a Zionist view that modernity has profoundly fractured world Jewry, creating different communities of Jews that are "differently placed" and "inhabit different mental and philosophical worlds." It is in the U.S., not Europe, Vital writes, that the destinies of the contemporary diaspora are played out; the State of Israel provides an alternative national Jewish life.

Jacob Katz, Out of the Ghetto: The Social Background of Emancipation (1973) is a classic work on Jewish emancipation. Pierre Birnbaum and Ira Katznelson, eds., Paths of Emancipation: Jews, States, and Citizenship (1995), responds to it and emphasizes the comparative study of Jewish emancipation and modernization. Birnbaum and Katznelson argue for a plurality of passages to modernity and a range of

Jewish responses. Rather than a single linear movement from tradition to modernity, there were multiple paths and transformations during modernity and the persistence of Jewish ethnicity amidst modernity in new forms.

Jonathan Frankel and Steven Zipperstein, eds., Assimilation and Community: The Jews in 19th Century Europe (1992), explores the aftermath of Jewish emancipation and, like other recent historiography, moves beyond a bipolar model to address Jewish history and life in their multiplicity. Todd Endelman, ed., Comparing Jewish Societies (1997) emphasizes comparison of Jewish communities across time and space. Jack Wertheimer, ed., The Uses of Tradition: Jewish Continuity in the Modern Era (1992) explores the persistence (and invention) of tradition in modern Jewish life. D. Sorkin, The Transformation of German Jewry (1987), Marsha Rozenblitt, The Jews of Vienna 1867-1914 (1983), Jacob Katz, ed., Toward Modernity: The European Jewish Model (1987), Artur Eisenbach, The Emancipation of the Jews in Poland 1780-1870 (1991), and Steven Zipperstein, The Jews of Odessa 1794-1881 (1985) are studies.

Jacob Katz, From Prejudice to Destruction: Anti-Semitism 1700-1933 (1980) traces the rise of modern anti-Semitism during the era of emancipation. Albert S. Lindemann, The Jew Accused: Three Anti-Semitic Affairs 1894-1915 (1991), explores anti-Semitism in France, Russia, and the U.S., and his Esau's Tears: Modern Anti-Semitism and the Rise of the Jews (1997) seeks with modest success to put modern racial anti-Semitism in social context. Ezra Mendelsohn, On Modern Jewish Politics (1993), explores the varieties of Jewish politics and identity that emerged during the modern era. Jonathan Frankel, Prophecy and Politics: Socialism, Nationalism and the Russian Jews (1981) is an indispensable source on East European Jewish politics and identity. E. Mendelsohn, ed., Essential Papers on Jews and the Left (1997), and J. Reinharz and Anita Shapira, eds., Essential Papers on Zionism (1997) are useful collections.

Moses Rischin, The Promised City (1968), Irving Howe, World of Our Fathers (1978), Susan Glenn, Daughters of the Shtetl (1990), Andrew Heinze Adapting to Abundance (1990), Henry Feingold, A Time for Searching (1992), and Paula Hyman, Gender & Assimilation in Modern Jewish History (1995) explore migration, settlement, and incorporation in the U.S.. Gerald Sorin, Tradition Transformed (1997) is the best one-volume study of American Jewry and covers to the present. Samuel Heilman, Portrait of American Jews (1995) looks at the late 20th century. Arthur Goren, The Politics and Public Culture of American Jews (1999) is also helpful. Hasia Diner's recent The Jews of the United States 1654-2000 (2004) contains good insights into recent American Jewish history. Deborah Dash Moore, "The Construction of Community: Jewish Migration and Ethnicity in the U.S." in Rischin, ed., The Jews of North America (1987), and Ira Katznelson, "Between Separation and Disappearance" in Paths of Emancipation, are useful. Lucy Dawidowicz, On Equal Terms (1982), Henry Feingold, A Midrash on Am. Jewish History (1982) and Lest Memory Cease (1996), Stephen Whitfield, American Space, Jewish Time (1988) and In Search of American Jewish Culture (1999) offer good essays. David Gerber, ed., Anti-Semitism in America (1986) and Leonard Dinnerstein, Uneasy at Home (1987) and Anti-Semitism in America (1994), explore anti-Semitism.

S. Ilan Troen, Imagining Zion: Dreams, Designs, and Realities in a Century of Jewish Settlement (2003), is written in an implicit comparative frame and explores how Israeli settlements, like early American settlements, but unlike later American homesteads, sought to create communities (not individual farms). Troen also takes on the colonial vs. colonizing argument, arguing Zionists distinguished colonial (exploitative) and colonizing (non-exploitative) policies and approaches and believed that their actions to purchase and improve the land and to combine their labor with the land would improve things for all in Palestine. For a different approach and argument, see Gershon Shafir, "Zionism and Colonialism: A Comparative Approach," in Ilan Pappé, ed., The Israel/Palestine Question (1999), pp. 81-96; Gershon Shafir, Land, Labor, and the Origins of the Israeli Palestinian Conflict (1989). Excellent articles on the colonial argument include Derek Penslar, "Zionism, Colonialism, and Post-Colonialism," and Avi Bareli, "Forgetting Europe: Perspectives on the Debate About Zionism and Colonialism," both of which are in Anita Shapira and Derek Penslar, eds., Israeli Historical Revisionism: From Left to Right (2003), pp. 84-98, 99-120.

An enormous literature continues to grow on the Holocaust and responses to the Holocaust. Provocative titles include Lucy Dawidowicz, War Against the Jews (1975, 1986), Christopher Browning, The Fateful

Months (1991), Michael Burleigh & Wolfgang Wipperman, The Racial State: Germany 1933-1945 (1991); Henry Friedlander, The Origins of Nazi Genocide (1995), Saul Friedlander, Nazi Germany and the Jews (1997), and Omer Bartov, Mirrors of Destruction (2000). Daniel Goldhagen, Hitler's Willing Executioners (1996) provokes but is problematic. Yisrael Gutman, Resistance: The Warsaw Ghetto Uprising (1994) supplements Dawidowicz' account. Henry Feingold, Bearing Witness (1996), and David Wyman, The Abandonment of the Jews (1984, 1998) focus differently on the American Jewish response to the Holocaust. Dina Porat, The Blue and Yellow Stars of David (1990), Tom Segev, The Seventh Million (1993), Shabtai Tevet, Ben-Gurion and the Holocaust (1996), and Tuvia Friling, Arrows in the Dark (2005) focus on the Israeli response.

David Vital's A People Apart: the Jews in Europe 1789-1939 (1999), a remarkable display of learning, thought, and writing, traces the arc of modern Jewish history in Europe from the French Revolution to World War II, from Emancipation to the Holocaust, from a Zionist perspective. From "integration and fragmentation," to "aspirations and equivocations," to captivity and destruction, Vital discusses how Europe invited, then rejected, the Jews and then ensured that, on the eve of World War II, "there would be no escape." "There would be no fresh migratory wave, no new treks from one land to another of the kind with which their history was already sufficiently punctuated." Three-fifths of the Jewish population of Europe died (5.6 million, 62%).

Bernard Wasserstein, Vanishing Diaspora: The Jews in Europe Since 1945 (1996) treats a complex story perhaps too easily in one volume. Jonathan Webber, ed., Jewish Identities in the New Europe (1994), and S. Ilan Troen, ed., Jewish Centers and Peripheries: Europe Between America and Israel Fifty Years After World War II (1999) offer different views, seeing continued vitality in European Jewish life. Sander Gilman, Jews in Today's German Culture (1995) looks at Jewish life in Germany; Michael Wolffsohn, Eternal Guilt? (1993) explores German-Jewish-Israeli relations. Benjamin Pinkus, the Jews of the Soviet Union (1988), surveys Jewish life in the former USSR; Jonathan Kaufman, A Hole in the Heart of the World (1997) is a reporter's journey in contemporary Eastern Europe. Ezra Mendelsohn, The Jews of East Central Europe Between the Wars (1983) discusses the people and communities that were wiped out by the Nazi Holocaust. See also Chimen Abramsky, ed., The Jews in Poland (1986) and Eva Hoffman, Shtetl (1997).

Ian Buruma, Wages of Guilt: Memories of War in Germany and Japan (1994) Jane Kramer, Politics of Memory (1996), Henry Rousso, The Vichy Syndrome: Holocaust and Memory since 1944 (1994), Michael Steinlauf, Bondage to the Dead: Memory of the Holocaust in Poland (1997), and Eva Hoffman, After Such Knowledge: Where Memory Ends and History Begins (2004) explore post-Holocaust memory in nations in contemporary Europe. Wasserstein emphasizes that, if there were nearly ten million Jews in Europe in 1939, and four million after the Holocaust, there are less than two million today, who face an uncertain future. Several volumes have recently been published on the huge exodus from the former Soviet Union that brought over 800,000 newcomers to Israel during the 1990s.

Boas Evron, Jewish State or Israeli Nation (1995), Charles S. Liebman and Steven M. Cohen, Two Worlds of Judaism: The Israeli and American Experiences (1990), and Alan Dowty, The Jewish State: A Century Later (1998) have influenced this instructor greatly. Eliezer Don-Yehiya, ed., Israel and Diaspora Jewry (1991) explores ideological and political differences between diaspora and Israeli Jewries. Dvora Hacoen, Immigrants in Turmoil (2003) helps clarify the demographic transformations that have helped shape Israeli social history and provides crucial insight on the immigration experiences of populations that now comprise a near majority in Israel. Teshome Wagaw, For Our Soul: Ethiopian Jews in Israel (1993) explores a recent migration. Lawrence Silberstein, ed., New Perspectives on Israeli History (1991) reflects post-Zionist currents in Israeli historiography. The same author has written Postzionism Debates: Knowledge and Power in Israeli Culture (1999). Anita Shapira and Derek Penslar, Israeli Historical Revisionism: From Left to Right (2003) is a first rate exploration. Alex Weingrod, ed., Studies in Israeli Ethnicity (1985), David Teutsch, ed., Imagining the Jewish Future (1992), Keith Kyle and Joel Peters, Whither Israel: Domestic Challenges (1993), Adam Garfinkle, Politics and Society in Modern Israel (1997), and Uzi Rebhun and Chaim Wazman, eds., Jews in Israel: Contemporary Social and Cultural Patterns (2004) explore the ethnic, religious, political, and cultural issues that shape contemporary Israel.

Andrew Furman offers Israel Through the Jewish-American Imagination (1997), which surveys American Jewish literature on Israel since 1928, arguing that there is increasing interest by American Jewish writers in Israel during recent years after a longer pattern of neglect. James E. Young, The Texture of Memory: Holocaust Memorials and Meaning (1993) compares U.S. and Israeli Holocaust memorials.

In The Future of the Jews (1990), David Vital stresses that, in addition to the profound discontinuity in modern Jewish history shaped by the Holocaust, the rise of Israel as an independent Jewish state since 1948 has revolutionized and destabilized the Jewish world. Where there was once a single, if scattered, monolithic people, a nation, a Jewish people, although without power, there are now separate fragments or two peoples – the Jews of Israel and of the Diaspora. A number of books, recently and in the future, have explored the two centers. Allon Gal, ed., Envisioning Israel: the Changing Ideals and Images of North American Jews (1996), a collection of essays, explores American Jewish views about Israel, including religious, political, and cultural issues. A final section, “Tangled Relations,” treats the relations between American Jewry and Israel concerning the centrality of Israel in the Jewish world. It states the tensions between universalist and pluralist traditions and nationalist and particularist ones, and it details equivocal American Jewish attitudes, ranging from affinity and identification to criticism and opposition. Steven Rosenthal, Irreconcilable Differences (2000) explores growing distance between American Jews and Israel. S. Ilan Troen and Deborah Dash Moore, eds., Divergent Centers: Shaping Jewish Culture in Israel and America, a first rate collection, explores the idea that America and Israel form two divergent centers of Jewish experience and two different cultures.

Holocaust history and memory, especially the history of collective memory, is an interesting topic, as Holocaust awareness and preoccupation has grown in both American Jewry and Israeli Jewry. Such memory challenges official orientations and yet also is accommodated in differing national narratives. Orna Kenan, Between Memory and History (2003), focuses attention on the special role of survivors in creating Holocaust memory in the Zionist state. So too does Hanna Yablonka in her important work. Peter Novick, The Holocaust in American Life argues that Holocaust preoccupation in the U.S., which has grown, even the retrospective construction of a coherent Holocaust narrative, cannot be understood apart from American cultural identity politics in the 1970s. Laurie Baron, on the contrary, in “The Holocaust and American Public Memory, 1945-1960,” Holocaust and Genocide Studies 17:1 (Spring, 2003), sees a longer, cumulative process of intellectual and cultural production, beginning with the Nuremberg trials.

Eliezer Ben-Rafael, Yosef Gorny, and Yaacov Ro'i, eds., Contemporary Jewries: Convergence and Divergence (2003) contains essays on contemporary Jewry. Gabriel Sheffer, Diaspora Politics: At Home and Abroad (2003), suggests that there is dramatic change in the diaspora, with decreasing attachment to and growing distance from Israel, which is perceived externally as socially and culturally uncreative, illiberal, and diminished as a haven. Eli Lederhandler, in “The Diaspora Factor in Israeli Life,” in Anita Shapira, ed., Israeli Identity in Transition (2004), 109-135, notes that Israel has been built from migrations not representative of other centers of Jewish diaspora life, hence creating an increasing psychosocial and cultural divide. Naftalie Rosenberg, “Jews in Israel and the U.S.: Diverging Identities,” in Ernest Krausz and Gitta Tulia, eds., Jewish Survival (1998), 163-168, emphasizes two parallel and distinct processes occurring in the Jewish people – the development of a Jewish society in Israel in a sovereign framework and the growth of a Jewish society in the U.S. in a voluntary framework. These inhabit different contexts, are comprised of differing ethnic elements, and are evolving different identities.

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June 2006, updated for completion August 2006