

GENERAL STUDIES COURSE PROPOSAL COVER FORM

Course information:

Copy and paste **current** course information from [Class Search/Course Catalog](#).

**School of Historical,
Philosophical and Religious
Studies**

College/School The College of Liberal Arts and Sciences Department/School School of Historical, Philosophical and Religious Studies

Prefix: HST Number: 211 Title: Jews and Judaism in America Units: 3

Course description: *See course syllabus*

Is this a cross-listed course? Yes If yes, please identify course(s): REL/JST 211

Is this a shared course? No If so, list all academic units offering this course:

*Note- For courses that are crosslisted and/or shared, a letter of support from the chair/director of **each** department that offers the course is required for **each** designation requested. By submitting this letter of support, the chair/director agrees to ensure that all faculty teaching the course are aware of the General Studies designation(s) and will teach the course in a manner that meets the criteria for each approved designation.*

Is this a **permanent-numbered** course with topics? No

If **yes**, each topic requires **an individual submission**, separate from other topics.

Requested designation: Historical Awareness (H)

Mandatory Review: Yes

*Note- a **separate** proposal is required for each designation.*

Eligibility: Permanent numbered courses **must** have completed the university’s review and approval process. For the rules governing approval of omnibus courses, contact Phyllis.Lucie@asu.edu.

Submission deadlines dates are as follow:

For Fall 2021 Effective Date: October 2, 2020

For Spring 2022 Effective Date: March 5, 2021

Area proposed course will serve:

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study. It is the responsibility of the chair/director to ensure that all faculty teaching the course are aware of the General Studies designation(s) and adhere to the above guidelines.

Checklists for general studies designations:

Complete and attach the appropriate checklist

- [Literacy and Critical Inquiry core courses \(L\)](#)
- [Mathematics core courses \(MA\)](#)
- [Computer/statistics/quantitative applications core courses \(CS\)](#)
- [Humanities, Arts and Design core courses \(HU\)](#)
- [Social-Behavioral Sciences core courses \(SB\)](#)
- [Natural Sciences core courses \(SQ/SG\)](#)
- [Cultural Diversity in the United States courses \(C\)](#)
- [Global Awareness courses \(G\)](#)
- [Historical Awareness courses \(H\)](#)

A complete proposal should include:

- Signed course proposal cover form
- [Criteria checklist](#) for General Studies designation being requested
- Course catalog description
- Sample syllabus for the course
- Copy of table of contents from the textbook and list of required readings/books

Proposals must be submitted electronically with all files compiled into one PDF.

Contact information:

Name Marissa Timmerman E-mail Marissa.R.Timmerman@asu.edu Phone 480-727-4029

Department Chair/Director approval: (Required)

Chair/Director name (Typed): Richard Amesbury Date: 8/5/2021

Chair/Director (Signature): 

Arizona State University Criteria Checklist for

HISTORICAL AWARENESS [H]

Rationale and Objectives

Recent trends in higher education have called for the creation and development of historical consciousness in undergraduates now and in the future. History studies the growth and development of human society from a number of perspectives such as—political, social, economic and/or cultural. From one perspective, historical awareness is a valuable aid in the analysis of present-day problems because historical forces and traditions have created modern life and lie just beneath its surface. From a second perspective, the historical past is an indispensable source of identity and of values, which facilitate social harmony and cooperative effort. Along with this observation, it should be noted that historical study can produce intercultural understanding by tracing cultural differences to their origins in the past. A third perspective on the need for historical awareness is that knowledge of history helps us to learn from the past to make better, more well-informed decisions in the present and the future.

The requirement of a course that is historical in method and content presumes that "history" designates a sequence of past events or a narrative whose intent or effect is to represent both the relationship between events and change over time. The requirement also presumes that these are human events and that history includes all that has been felt, thought, imagined, said, and done by human beings. The opportunities for nurturing historical consciousness are nearly unlimited. History is present in the languages, art, music, literatures, philosophy, religion, and the natural sciences, as well as in the social science traditionally called History.

The justifications for how the course fits each of the criteria need to be clear both in the application tables and the course materials. The Historical Awareness designation requires consistent analysis of the broader historical context of past events and persons, of cause and effect, and of change over time. Providing intermittent, anecdotal historical context of people and events usually will not suffice to meet the Historical Awareness criteria. A Historical Awareness course will instead embed systematic historical analysis in the core of the syllabus, including readings and assignments. For courses focusing on the history of a field of study, the applicant needs to show both how the field of study is affected by political, social, economic, and/or cultural conditions AND how political, social, economic, and/or cultural conditions are affected by the field of study.

Revised October 2015

Proposer: Please complete the following section and attach appropriate documentation.

ASU--[H] CRITERIA			
THE HISTORICAL AWARENESS [H] COURSE MUST MEET THE FOLLOWING CRITERIA:			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. History is a major focus of the course.	Syllabus
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. The course examines and explains human development as a sequence of events influenced by a variety of factors.	Syllabus
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. There is a disciplined systematic examination of human institutions as they change over time.	Syllabus
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.	Syllabus
		THE FOLLOWING ARE NOT ACCEPTABLE:	
		• Courses that are merely organized chronologically.	
		• Courses which are exclusively the history of a field of study or of a field of artistic or professional endeavor.	
		• Courses whose subject areas merely occurred in the past.	

Course Prefix	Number	Title	General Studies Designation
HST/REL/J ST	211	Jews and Judaism in America	

Explain in detail which student activities correspond to the **specific** designation criteria.

Please use the following organizer to explain how the criteria are being met.

Criteria (from checklist)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
History is a major focus of the course	This course is primarily focused on history. All but the last week engage in historical content. The course material begins in the sixteenth century and subjects run through the twentieth century. It explores the themes of continuity and change, rupture and cultural evolution.	Weeks and Readings 1– 14
This course examines human development as a sequence of events	Jews and Judaism in America explores the experiences of the Jewish ethnic minority sequentially from the sixteenth century through the twentieth century. It stresses the importance of historical continuities.	Weeks and Readings 1– 14
There is a systematic examination of human institutions as they develop over time	This course examines the historical evolution of human institutions that include religious systems, migrations, clergy, political leadership, cultural figures	Weeks and Readings 1– 14, Colonial Jewish Material Culture Project

Historical Awareness [H]

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<p>This course examines relationships among events, ideas, and artifacts</p>	<p>This course examines the relationship between various ethnic minority groups over time rooted in the Jewish experience. It has a very heavy focus on material culture including examinations of tombstones, religious artifacts, and synagogue structures.</p>	
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SPRING 2022: HST/REL/JST 211
JEWES AND JUDAISM IN AMERICA

INSTRUCTOR: PROF. STANLEY MIRVIS

stanley.mirvis@asu.edu

T/TH: 12:00–1:15: LOCATION

Office Hours: T/TH 2:00–4:00: COOR 4552

COURSE DESCRIPTION

“Jews and Judaism in America” explores the historical evolution of the Jewish people and the religion of Judaism in America from the colonial period until the present. This course offers a case study of the interaction of minority and majority cultures. The central question is what are the major challenges and successes of Jewish integration into American society? Topics include the definition of Jewish citizenship in the Early Republic, early American rabbinic culture, Jewish participation in the Civil War, the birth of American Jewish Reform and Orthodoxy, Jewish political participation, the American Jewish response to the Holocaust, American Jewish folk heroes, American Jewry’s relationship with the State of Israel, and contemporary Jewish identities.

LEARNING OUTCOMES

“Jews and Judaism in America” tells the story of the American experience through the eyes of an ethnic and religious minority. Our goal is to appreciate and understand the American experience through the perspective of that minority. Additionally, this course aims to cultivate a holistic understanding of not just the historical place of a localized Jewish community but also how Judaism, as a religion experience, evolved in America.

REQUIRED TEXTS

- Primary Source Reader [*Available on Canvas*]
- The Great American Jewish Novel [*List of approved texts on Canvas*]

RECOMMENDED TEXTS

- Jonathan Sarna, *American Judaism: A History* (Yale University Press, 2004)
- Eli Lederhendler, *American Jewry: A New History* (Cambridge University Press, 2017)

COURSE REQUIREMENTS

[*Assignment Prompts on Canvas*]

- Three Sectional Projects: 40%
- Weekly Reading Reflections: 30%
- Attendance: 20%
- The Great Jewish Novel Reflection: 10%

SCHEDULE OF CLASSES

Week 1: THE PORTUGUESE JEWISH DIASPORA

Reading 1: Autobiographies of Rejudaization

Learning Outcomes: Distinguish between the Spanish and Portuguese expulsions. Define the term “converso” and the cultural and social implications of “rejudaization.” Situate the first American Jewish community in Recife, Brazil, and consider the implications of the Brazilian expulsion in 1654.

Week 2: ATLANTIC JEWISH MERCHANTS AND PLANTERS

Reading 2: Documents of Colonial American Jews

Learning Outcomes: Situate the earliest American Jewish communities of the Dutch and English Americas. Problematize the myth of the wealthy Jewish merchant by evaluating Jewish plantation and slave ownership. Grasp the centrality of Diasporic communities in the Atlantic trade economy.

Week 3: JEWS AND THE AMERICAN REVOLUTION

Reading 3: American Patriots, American Loyalist

Learning Outcomes: Explain the role of Jewish patriots and Jewish loyalist. Describe the interplay between memory and myth regarding the Jewish economic contribution to the Revolution. Identify the importance of Caribbean Jewish communities in the development of North American Jewry.

Week 4: COMPARATIVE EMANCIPATIONS

Reading 4: Documents of Jewish Political Enfranchisement

Learning Outcomes: Define the term “Emancipation” within the context of modern Jewish history. Compare and contrast the paths of emancipation in the French, English, German, and American spheres. Address the question: Were Jews emancipated in the Americas?

Week 5: THE JEWS OF THE EARLY REPUBLIC

Reading 5: Jews Enter the American Public Sphere

Learning Outcomes: Explain the changing demographics and politics of American Jewry during the Early Republic. Appreciate the ways in which Jews began to enter the American public sphere. Describe the importance of Mordechai Manuel Noah in American Jewish history.

ASSIGNMENT DUE: The Colonial Jewish Material Culture Project

Week 6: THE “GERMAN” MIGRATION AND THE CIVIL WAR

Reading 6: The Peddlers and the Rabbis

Learning Outcomes: Problematize the use of the term “German” in reference to nineteenth-century Jewish migrations. Identify the main demographic shifts. Distinguish between Northern and Southern Jews during the Civil War. Describe the American rabbinate’s various approaches to slavery.

Week 7: REFORM JUDAISM IN TRANS-ATLANTIC CONTEXT

Reading 7: Reform Judaism in America

Learning Outcomes: Define the term “Reform Judaism” and its German origins. Evaluate the major ideological, liturgical, and practical positions of reformers. Determine the ways Reform impacted American Jewish religious life. Explain the importance of Isaac Meyer Wise and the Hebrew Union College.

Week 8: YIDDISH NEW YORK AND THE EAST EUROPEAN MIGRATION

Reading 8: Abraham Cahan and the Promised Land

Learning Outcomes: Identify the causes of East European Jewish migration to America in the late nineteenth century. Describe the ways Yiddish culture transformed the social landscape of New York City. Comprehend the religious, social, and economic challenges facing East European Jews.

Week 9: ANTISEMITISM IN AMERICA BEFORE WORLD WAR II

Reading 9: Antisemitism in America

Learning Outcomes: Define the term “antisemitism.” Describe key antisemitic events and personalities in America before WWII. Compare and contrast European and American antisemitism. Identify some of the key ways American Jews reacted to antisemitism.

Week 10: CONSERVATIVE AND ORTHODOX JUDAISM IN AMERICA

Reading 10: Ideologies of Conservative and Orthodox Judaism

Learning Outcomes: Distinguish between “Conservative” and “Orthodox” Judaism and identify the main religious positions of both. Explain the importance of Yeshiva University and the Jewish Theological Seminary. Appreciate the alternative religious philosophy of Mordechai Kaplan.

ASSIGNMENT DUE: The Occident Project

Week 11: AMERICAN JEWRY AND THE HOLOCAUST

Reading 11: American Jews and the Holocaust

Learning Outcomes: Understand the European context of the Holocaust. Explain the “panic” migration of German Jews to the Americas and the roadblocks they faced. Describe the competing Jewish organizational responses to the Holocaust and role of Rabbi Stephen Wise.

Week 12: JEWS AND BLACKS IN AMERICA

Reading 12: Jews and Blacks in America

Learning Outcomes: Contextualize the complex interaction between Jews and Blacks in America. Determine the main points of cooperation and conflict between the two minority communities. Identify key figures and events that shape this interaction. Compare and contrast the Jewish and Black experience.

Week 13: AMERICAN JEWISH FOLK HEROES

Reading 13: Jewish Popular Culture, Jewish Counter Culture

Learning Outcomes: Describe the ways Jewish individuals have shaped post-war American cultural life. Distinguish between the popular-cultural contributions of figures like Bess Myerson and Hank Greenberg and the counter-cultural contributions of figures like Allen Ginsberg and Lenny Bruce.

Week 14: AMERICAN JEWS AND THE STATE OF ISRAEL

Reading 14: American Jews Confront Zionism and the State of Israel

Learning Outcomes: Contextualize Zionism and the establishment of the State of Israel in the American Jewish experience. Determine the main points of unity and disunity between Israeli and American Jews. Understand the centrality of the State of Israel in the political identity of American Jews.

Week 15: TWENTY-FIRST CENTURY AMERICAN JEWRY

Reading 15: Contemporary Jewish Identities

Learning Outcomes: Identify the key varieties of contemporary American Jewish identity. Consider some of the key tensions of secularism and tradition, Zionism and progressivism, individualism and institutionalism. Define the scope of Jewish integration into contemporary American society.

ASSIGNMENT DUE: The Jewish Americans Project

TABLE OF CONTENTS
PRIMARY SOURCE READER: JEWS AND JUDAISM IN AMERICA

1. READING 1: AUTOBIOGRAPHIES OF REJUDAIZATION

- a. A New-Christian in Mexico Describes his Jewish Awakening: Luis de Carvajal, the younger, *Autobiography* (1594)
- b. Uriel Da Costa Recounts his Traumatic Relationship with the Jewish Community: Uriel da Costa, *Exemplar of a Human Life* (printed 1687)

2. READING 2: DOCUMENTS OF COLONIAL AMERICAN JEWS

- a. Organization of the First Community in Americas: Minutes of Zur Israel, Recife, Brazil (1632)
- b. A Jewish Man Supports his Black Mistress: The Will of David Aboab Furtado, Jamaica, 1760
- c. Peter Stuyvesant Attempts to Block Jewish Admission to New Amsterdam: Peter Stuyvesant's letter to the Directors of the Dutch West India Company (June 10, 1654)
- d. A Jewish Mother in New York Writes to Her Son in England: Selection of Letters of Abigail Franks to Naftali Hertz Franks (New York, 1733)

3. READING 3: AMERICAN JEWISH PATRIOTS, AMERICAN JEWISH LOYALISTS

- a. A Jewish Planter in South Carolina Reports on Militia Activity: Francis Salvador's letter to South Carolina Chief Justice William H. Drayton (July 18, 1776)
- b. A Family of Jewish Patriots in Georgia Recount their Experiences during the Revolutionary War: Memoirs of Sheftell Family (1776–1783)
- c. A Jewish Loyalists Relocates to Jamaica: Isaac Touro's Petition to General Commander of Occupied New York (December 12, 1782)
- d. The First Homegrown American Rabbi Blends Judaism and Patriotism: Selected Writings of Gershom Mendes Seixas, 1776–1803

4. READING 4: JEWS ENTER THE PUBLIC SPHERE

- a. The First President of the United States Pledges to Protect Jews from Bigotry: George Washington's Letter to the Jews of Newport, 1790
- b. A Jewish Jeffersonian Responds to the Antisemitic Posturing of Federalists: Benjamin Nones's Letter to the *Gazette of the United States* (August 11, 1800)
- c. Jewish Interlocutors in the Discourse on Liberty: The Letters of Thomas Jefferson to Mordechai Manuel Noah (May 28, 1818) and Jacob de La Motta (August 7, 1820)
- d. A Jewish Naval Officer Comments on the Challenges of Being Jewish: Testimony of Uriah Phillips Levy during his Court Martial Proceedings (1857)
- e. A Jewish Public Figure Proposes a Jewish Refugee Settlement on Grand Island, New York: Mordechai Manuel Noah's Address at "Ararat" (September 24, 1825)

5. READING 5: THE PEDDLERS AND THE RABBIS

- a. A German-Speaking Jewish Peddler in New England Reflects Upon Travels: Diary of Abraham Kohn, 1842–1853

- b. A Wandering Jew in Pennsylvania and Ohio: The Diary of William Frank, 1889
- c. The Life and Theologies of Rabbi Isaac Leiser: Selections from *The Occident* 1846–1857
- d. American Jews Respond to the Damascus Blood Libel of 1840: J.B. Kursheedt’s and Theodore Seixas’s Petition to Martin Van Buren (August 24, 1840)
- e. The Jews of South Carolina Oppose the Implementation of a Christian Thanksgiving Holiday: Jewish Chairman of Charleston to the Governor of South Carolina (November 1844)

6. READING 6: JEWS AND THE CIVIL WAR

- a. A Jewish Ambassador Defends the Jewish “Race” to Successive Republican Presidents: Simon Wolf, *The Presidents I have Known* (1918)
- b. Correspondences of a Jewish Colonel in the Union Army: Letters of Marcus Spiegel to his Wife Caroline, 1861–1864
- c. An Outspoken Jewish Woman from South Carolina Fiercely Defends the Confederacy: The Journal of Eugenia Levy Phillips, 1861–1862
- d. A Northern Rabbi Defends Slavery: R. Morris Raphall, “The Bible View of Slavery: A Discourse” (January 4, 1861)
- e. A Rabbi in Baltimore Rejects Slavery: R. David Einhorn’s Open Letter Refuting the Views of R. Morris Raphall, *Sinai*, 1861

7. READING 7: REFORM JUDAISM IN AMERICA

- a. The First Reformers of the United States at the “Harby” Synagogue: The Memorial of the Directors of Beth Elohim (1824)
- b. Traditional Rabbis Oppose the Implementation of Reforms in America: Letter of R. Abraham Rice to R. Isaac Leiser (December 15, 1848)
- c. The Codification of Reform Judaism in the United States: The Pittsburg Platform, 1885
- d. The Leading Voice of American Reform Judaism: Selected Writings of R. Isaac Meyer Wise (1847–1897)

8. READING 8: YIDDISH NEW YORK AND THE EAST EUROPEAN MIGRATION

- a. Yiddish Reflections on Arrival on in the United States: Abraham Cahan’s *Bintel Brief* column in the *Forverts*, 1882
- b. Jewish New York: Abraham Cahan “The Russian Jew in America,” *The Atlantic Monthly* July 1898
- c. An East European Jewish Woman’s Journey to the United States and Settlement in the United States: Mary Antin, *From Plotzk to Boston*, 1899
- d. A Jewish Labor Leader Calls for a Reform of Working Conditions in New York’s Lower East Side: Julia Richman, “New York’s East European Working Women,” 1893

9. READING 9: ANTISEMITISM IN AMERICA BEFORE WORLD WAR II

- a. The American Jewish Response to Antisemitism: The Anti-Defamation League, Statement of Policy (May 1915)

- b. A Rabbi Responds to Henry Ford's Publication of the "Protocols of the Elders of Zion" in the Dearborn Independent: R. Stephen S. Wise, "Henry Ford's Challenge and a Jew's Reply" (October 10, 1920)
- c. The President of Harvard University Defends Jewish Quotas: Letter of President A. Lawrence Lowell to Judge Julian Mack (March 29, 1922)
- d. A Catholic Priest Defends Nazism and Accuses Jews of Being Communist and Controlling the Media: Selections from the Broadcasts of Father Charles E. Coughlin, 1938

10. READING 10: IDEOLOGIES OF CONSERVATIVE AND ORTHODOX JUDAISM IN AMERICA

- a. "Catholic Israel" and the Birth of Conservative Judaism: Solomon Schechter, "Altar Building in America," 1904
- b. The Principles of Orthodox Judaism in America: Platform of the Orthodox Jewish Congregational Union of America (June 8, 1898)
- c. The Foundations of Yeshiva University: Bernard Revel, "The Vision of Yeshiva College," 1926
- d. Judaism as Civilization and the Birth of Reconstructionism: Mordechai Kaplan, "A Program for the Reconstruction of Judaism," *The Menorah Journal* 6 (August 4, 1920)

11. READING 11: AMERICAN JEWS AND THE HOLOCAUST

- a. A Jewish Officer in the United States Army Helps to Liberate Dachau: Lt. Dick Gottlieb, Affidavit, Liberating the Dachau Concentration Camp (Germany, April 1945)
- b. Rabbi Stephen Wise Calls on FDR to Support European Jewry: Selected Letters from R. Stephen Wise to FDR, 1942
- c. A Jewish Journalist Calls for Greater U.S. Action to Save European Jews: Max Lerner, "What about the Jews, FDR?" (July 22, 1943)

12. READING 12: JEWS AND BLACKS IN AMERICA

- a. A Harlem Renaissance Articulation of Urban Jewish and Black Tensions: Langston Hughes, "Hard Luck," *Fine Clothes to the Jew* (1927)
- b. A Black Public Intellectual Equates the Jewish and the Black Experience: W. E. B. DuBois, "Postscript: The Jews," *The Crisis* 40 (May 1933)
- c. A Southern Rabbi Speaks Out Against Segregation: Jacob Rothschild, "No Place to Hide," *Southern Israelite* (August 1963)
- d. The Rabbis Speech at the March on Washington: R. Joachim Prinz, "I Speak to You as an American Jew" (August 28, 1963)
- e. A Rabbi Calls for Civil Rights: R. Abraham Joshua Heschel, "Religion and Race" (January 14, 1963)
- f. A Black Novelist Meditates on Antisemitism: James Baldwin, "Negroes are Anti-Semitic Because They're Anti-White," *The New York Times* (April 9, 1967)

13. READING 13: JEWISH POPULAR CULTURE, JEWISH COUNTERCULTURE

- a. A Jewish Poet Celebrates Hank Greenberg: Edgar A. Guest, "Speaking of Greenberg," 1934

- b. Miss America Reflects on Being Jewish: Bess Myerson, "Miss America Speaks to Young America," *Jewish Veteran* 1945
- c. A Jewish Couple is Convicted of Espionage: Selections from the Transcript of the Rosenberg Espionage Case (June 7, 1952)
- d. A Jewish Comedian Defines the Difference Between Jews and Non-Jews in America: Lenny Bruce, "Jewish vs. Goyish" New York, 1961
- e. A Queer Jewish Beat Poet Wrestles with the Meaning of Death: Allen Ginsberg, "Kaddish," *Kaddish and Other Poems*, 1961

14.AMERICAN JEWS CONFRONT ZIONISM AND THE STATE OF ISRAEL

- a. A Jewish U.S. Supreme Court Justice Contemplates the Implications of American Zionists: Louis Brandeis, "The Jewish Problem and How to Solve it" (April 25, 1915)
- b. An American Rabbi Explains his Devotion to Zionism: R. Abba Hillel Silver, "Zionism: What is it—What it is Not," 1944
- c. The "Blaustein and Ben-Gurion Agreement": Transcript of Exchange Between Jacob Blaustein and David Ben Gurion at the King David Hotel (Jerusalem, August 1950)

15.CONTEMPORARY JEWISH IDENTITIES

- a. The American Mission of Chabad Hasidim: R. Menachem M. Scheerson, "Ufaratza!" (January 19, 1959)
- b. Radicalized Jewish Ethno-Nationalism: Zvi Lowenthal Interview with Meir Kahane (1971)
- c. Jewish Feminists Explore Sexuality Through Torah: Judith S. Antonelli "Jewish Feminisms Explore Torah, God, and Sexuality," *Jewish Advocate* (January 25, 1991)
- d. Jewish Endogamy in the Digital Age: Mission Statement of J-Date.com (1997)
- e. Reconciling Zionism and Occupation: Amanda Carpenter, "J Street Pro-Israel Lobby Takes on AIPAC, Alienates Backers," *Washington Times* (October 21, 2009)
- f. Jewishness as Pop-Culture: "How Adam Sandler's 'Chanukah Song' Helped Save the Jews" *Huffington Post* (December 23, 2011)