

Hate Crimes and the Safety Needs of Second and Third Generation Jewish Immigrants

Ningxin Li
University of Pennsylvania

DOI: <https://doi.org/10.37745/gjahss.2013/vol11n1945>

Published: 09th January 2023

Citation: Li N. (2023) Hate Crimes and the Safety Needs of Second and Third Generation Jewish Immigrants, Global Journal of Arts, Humanities and Social Sciences, Vol.11, No.1, pp.9-45

ABSTRACT: *There were many Jewish immigrants fled from different countries during World War II and migrated to the United States. They came from Poland, Russia, Cuba, Brazil, France, Syria, Israel, and other countries, hoping to find a more tolerant and secure place to raise their families. However, anti-Semitic violence and incidents have occurred over the years. The purpose of this study was to investigate the perceptions of the second and third-generation Jewish immigrants toward their views of anti-Semitic violence and discrimination and safety needs. Additionally, this research relied on Social Identity Theory to understand the causes of the conflicts among the different groups. The author used a quantitative methodology, the author will collect information on participants' perceptions toward anti-Semitism and safety needs. This study gathered 300 participants of the second and third Jewish immigrant generations in Florida. The results indicated that over 64.7% of Jewish participants strongly agreed or agreed they were more worried about encountering anti-Semitism or discrimination in neighborhoods, workplaces, schools, or other places now than in the past ten years. Moreover, this study provided explicit recommendations for different groups dealing with anti-Semitism and discrimination.*

KEYWORDS: anti-semitism, social identity theory, hate crime, safety needs

INTRODUCTION

Jewish people have a long history of immigrating to the United States (US) and seeing the United States as a golden land for seeking opportunities (Library of Congress, n.d.). Since 1820, an increasing wave of Jewish people made their way to migrate to the United States; they might have experienced political and religious persecutions and economic hardship from their home countries (Florida History Network, n.d.). Also, between 1881 and 1924, some European Jewish immigrants had built a strong connection with the Jewish people who were living in the United States, and their generations have shared different cultures and values with other American people (Library of Congress, n.d.). Although Jewish immigrants have experienced achievements and success in their businesses and careers, they have however had to face various problems, such as anti-Semitic

violence and discrimination (Lipstadt, 2019). For decades, White supremacists and Neo Nazis have accused the U.S. government of allowing Jewish immigrants to come to the United States (Weiss, 2019). The “White Genocide Manifesto” was announced by a White supremacist leader, he gave comments on Jewish immigrants by saying, “Jews will mix, overrun, and exterminate the White race” (Naimark, 2017). White supremacist rhetoric condemns Jewish immigration as race-mixing and third-world migration (Posner, 2017). An Anti-Defamation League (ADL) survey found a correlation between anti-Semitism and right-wing political groups (Grubin, n.d.). Kunzelman (2020) explained the rise of anti-Semitic incidents in 2019; an annual report from ADL reported a total of approximately 2,000 anti-Semitic incidents across the United States in 2018, which grew more than any other year over four decades.

Jewish people have been facing a new wave of anti-Semitism in recent years (Green, 2017). White supremacists and Neo-Nazis stated that they needed to have Trump back and launched rallies in Charlottesville, Virginia (Agence, 2017). Hundreds of anti-Semites carrying Nazi flags and symbols marched in the streets, saying, “We need smart and well-educated White people” (Agence, 2017). *The New York Times* (2020) indicated, “Society in recent years has shown signs of increased sensitivity to the forms of bigotry... anti-Semitism can often be dismissed as a disease gnawing at the fringes of society.” *The New York Times* (2020) also explained that the anti-Semitic view is a dangerous mistake and has become a mainstream problem that challenges social justice in the United States.

Anti-Semitic hate crime is a social problem that people need to be aware of and work to solve. Before conducting this research, the researcher heard from several Jewish individuals of different ages who complained that anti-Semitism has been occurring in the United States. The researcher also personally heard stories from several Jewish individuals about their experiences with anti-Semitic violence and discrimination. This research evaluated the influence of anti-Semites and far-right politician’s rising power and their impact on Jewish people’s increasing fear of being exposed to anti-Semitic violence and discrimination.

Evidence showed anti-Semitism is current and significant. The U.S. political environment and immigration policies had a significant impact on people’s opinions towards people with immigration backgrounds, which might have caused social and racial conflicts among people with different cultures, religion, ethnicities. The unstable political environment might have caused one group to hate or dislike another group. Federal policies did not minimize racial and ethnic discrimination in the justice system enough.

Definitions

Hate Crime

The term hate crime was introduced by policy advocates and scholars who described hate incidents directed at African Americans, Asians, and Jewish people (Shively, 2005). The Federal Bureau of Investigation (FBI) defined hate crimes as criminal offenses committed against a specific group based on race, ethnicity, and religious background (U.S. Department of Justice, n.d.).

Any criminal offense that is motivated by hostility, hatred, or discrimination will be considered a hate crime (Equality and Diversity Forum, 2018). Hate comes from bias against a group with specific characteristics that can be defined by laws (Shively, 2005). A hate crime can be expressed by intimidation, violence, threat of violence, and harassment by the offender's hate speech or actions against the victims (University of Michigan, n.d.). Also, hate crime laws describes hate crimes as engaged discrimination or bias against an individual's race, ethnicity, religion, gender, or disability (U.S. Department of Justice, n.d.).

Hate crimes are fueled by discrimination and prejudice which can motivate criminal acts and damage individuals' safety needs and well-being; hate incidents might result in severe emotional and physical harm, and these incidents can happen when the perpetrators hold hateful views toward the victims based on their race, religion, ethnicity, nationality, or value (Equality and Diversity Forum, 2018).

Discrimination

The concept of discrimination involves direct and indirect hostility expressed toward the members of a disadvantaged minority or racial group; Discrimination can be expressed by action, speech, or image, which contains distinction, exclusion, restriction, or preference when judging or treating people based on their race, ethnicity, cultural background, or nationality (Human Rights Watch World Report, 2001). Discrimination includes racial discrimination, xenophobia, and violence; discrimination can also occur in a dysfunctional or diverse system in society (Human Rights Watch World Report, 2001; Perspecs, n.d.). People who hold a discriminative view can rationalize the hierarchical domination of a national government and generate the idea that one racial or ethnic group is better than others (American Psychological Association, n.d.).

Immigrant

The immigrant is a term to describe foreign people who entered a country for the purpose of migration or gaining permanent resettlement (Martinez et al., 2015). In the United States, there are several categories of immigrants: foreign refugees and asylum seekers who enter the United States to avoid any persecution or poverty; migrants who come from other countries for the purpose of

joining their family members in the United States; foreigners who work for U.S. companies or organizations; and immigrants who enter the country illegally (Martinez et al., 2015).

The second immigration generation indicates that they born in the United States, their parents are from foreign countries and have migrated to the United States; the second-generation refers to U.S.-born children of foreign-born parents (Newsroom, 2010). In addition, the third-generation refers to people who were born in the United States, their grandparents were born in foreign countries outside of the United States, and their grandparents have migrated to the United States (Pew Research Center, 2013).

Neo-Nazism

Neo-Nazism consists of ideas of post-World II militant or political movements and can be referred to as the ideology of Nazism; Neo-Nazis seek to employ their Nazism ideology of attacking minorities, especially the Jewish group (Southern Poverty Law Center, n.d.). Unstable economic, political, and social conditions might be the causes of the upsurge of neo-Nazis (Jewish Virtual Library, n.d.). Neo-Nazism ideology has penetrated political issues, and neo-Nazism consists of the main segment of the white supremacists (ADL, n.d.; Jewish Virtual Library, n.d.).

LITERATURE REVIEW

Jewish immigrant families in the United States have faced many challenges in the past few years (Vesely et al., 2019). A witness, Wasserman Schultz, described how her daughter had been heavily subjected to aggressive and consistent anti-Semitic attacks on social media (Man, 2020). President John Thrasher of Florida State University was aware of the anti-Semitic incidents against Jewish groups and individuals; he once indicated that anti-Semitism and ethnic discrimination should have no place at the university (Florida State University, 2020).

The 2019 AJC's Survey of American Jewish Attitudes about Anti-Semitism showed that about 50% of people believed that anti-Semitism is a problem in the United States, and 62% of people strongly disapproved of the way the previous president handled the threats of anti-Semitism (AJC Global Voice, 2019). Anti-Semitic groups have supported social movements to challenge immigration enforcement and regulations (Weiss, 2019). Anti-Semitism ideologies can be rooted in anti-immigrant ideas (Lipstadt, 2019). Anti-Semitism is understood as hostility or prejudice towards the Jewish population who have immigration roots (Lipstadt, 2019). It has different forms that are accompanied by political, social, and economic discrimination (Lipstadt, 2019). Anti-Semitic groups have different opinions towards other ethnicities and races (Fighting Hate for Good, n.d.). The members of anti-Semitic groups have denied the Holocaust; Holocaust denial is a type of anti-Semitic propaganda that emerged in the United States after World War II (Kokkonen, 2020). Anti-Semites claimed that the Holocaust had never happened, and some anti-Semitic members believe

that the actual numbers of deaths during the Holocaust were significantly less than the recognized statistics (Fighting Hate for Good, n.d.).

In 2021, at California Polytechnic State University, a Jewish fraternity experienced vandalism with swastikas painted on their property. Cal Poly president Jeffrey Armstrong said that this incident was reported to the San Luis Obispo Police Department and the local police was investigating this case (CBS SF Bay Area, 2021). A school statement said that this case might have left “emotional scars” that would last a long time (CBS SF Bay Area, 2021).

Another incident took place on Collins Avenue near North Miami, Florida, in 2021 (CrownHeights.info, 2021). Many Jewish people live near a major shul there in the community of Bal Harbor. A man carried a bomb outside the entrance of the Bal Harbor Chabad House and tried to enter the shul (CrownHeights.info, 2021).

A swastika was found in a synagogue in West Palm Beach, Florida. Rabbi Andy Rosenkranz also noticed some words against the Jewish people written on the windows of the synagogue (Stopantisemitism.org, 2021). Rabbi Rosenkranz said, “The Jewish community in particular, when you see a swastika, not one, not two, not three, four or five of them, it just makes you shiver” (Stopantisemitism.org, 2021). Rabbi Rosenkranz also said there is no way to explain the motives of those who drew the swastikas, but it might be a way of expressing hatred and anti-Semitism toward their Jewish community (Stopantisemitism.org, 2021). The Palm Beach County Office said they have been investigating this incident, but since the building was not damaged, they might not consider this incident as a crime (Stopantisemitism.org, 2021).

Anti-Semitism can be expressed by damaging others’ properties, the news in 2020 indicated that detectives were attempting to identify a suspect who was responsible for vandalizing a Jewish temple in Sarasota, Florida (The Times of Israel, 2020). On April 2, 2020, in the middle of a night, a suspect walked into the Temple Emanu-El, located at 151 McIntosh Road, and painted multiple swastikas (The Times of Israel, 2020). His action caused an estimated \$5,000 of damages (The Times of Israel, 2020). The synagogue said on its Facebook page that it was grateful for the outpouring of community support in the wake of the attack (The Times of Israel, 2020).

Some attacks were violent and endangered Jewish people’s lives. Anti-Semitic attacks have also happened to young people. When a 13-year-old orthodox Jewish boy returned from a Yeshiva at 9:30 p.m., a person in a car fired four shots from a BB gun at him while he was walking home (Stopantisemitism.org, 2021). Also, an investigation by police detectives found that an orthodox Jewish man was stabbed by a woman in Lakewood, New Jersey, while he was walking on the street. The victim grabbed the weapon away from this woman and held her down until police arrived; the victim was taken to the hospital with injuries (The National Institutions, 2020; Serrano & Goudsward, 2020).

Social Identity Theory

Social Identity Theory was introduced by psychologists Henri Tajfel and John Turner in the 1970s (Brown, 2020). Social Identity Theory focuses on analyzing the nature of intergroup conflicts (Brown, 2020). This theory specifies the ways in which identity might influence intergroup behaviors (Tajfel, 1982). In addition, social categorization is a concept of Social Identity Theory that helps illustrate why the Jewish people live in close-knit groups in the communities and why some people who are not Jewish believe their races and ethnicities are better than other groups (Tajfel, 2010; Sorrell et al., 2019). Social categorization between different groups can result in an emphasis on the similarities of the same group but differentiate or discriminate against people from other groups (Tajfel, 2010).

Hahn (2019) explained how Jewish identity is essential for the Jewish people and noted that the Jewish people were having a problem living with others in the United States over the years. In addition, Barth (1994) provided insights on ethnic boundaries of conflicting parties and indicated that there will be an ethnic boundary when different group members interact with each other; they might have shared social settings while preserving differentiation in primary socialization.

Social Identity Theory helps explain why Jewish individuals sought to protect or enhance their group identity when they were threatened or when they have sensed the opportunity to enhance the recognition of their identity. Anti-Semitism is an ideology of hate toward a specific group's identity, religion, ethnicity, or national origin. Also, anti-Semitism can be intensified by discrimination or bias toward other factors such as an individual's race and color of skin, eyes, and hair (Lipstadt, 2019). Negative opinions toward the Jewish group's ethnicity, language, and culture might lead to anti-Semitic actions (Lipstadt, 2019).

Jewish identity is a combination of a unique culture, religion, ethnicity, and tradition (Pew Research Center, 2016). Many Jewish people consider themselves as the descendants of Abraham, Isaac, and Jacob, and they have a strong religious identity (Scherman, 1993). Anti-Semitism can be caused by religious conflicts between people with various religious identities (Goldberg & Weiser, 2020). When people cannot forgive or distrust a different religious group, they might show anger toward each other.

A White supremacist rally occurred in Charlottesville, Virginia, in 2017 (Spencer & Stolberg, 2017). Also, Los Angeles Police Department officials have been investigating a possible hate crime after video footage showed a note stating "I hate your race" was found on the wall at the Wilshire Boulevard Temple in Koreatown, Los Angeles (Stopantisemitism.org, 2021). In addition, the Director of Communications, Don Levy, also stated, on this day when we celebrate the life and legacy of Dr. Martin Luther King Jr., who chose to courage over fear in the face of oppression, ignorance, and violence, we stand strong in our resolve and condemn this hateful act of antisemitic

vandalism that defaced our historic sanctuary building. There is no place for hate in a civil society. (Bandler, 2021)

Conflicts can occur when there are competitions between different groups (Tajfel, 2010). If one group believes they should be the dominant party, they will often look down on or attack a different party to show their supremacy and dominancy (Tajfel, 2010). Anti-Semitism can also be initiated in an environment where people belong to different political affiliations. Once they identify themselves differently from other political parties, they might believe in certain political propaganda as well as hold political bias against another party by simply following the political leaders' speech and actions.

Social Identity Theory helps in understanding Jewish immigrant generations' experiences on how they feel when they interact with other groups in the United States (Tajfel, 2010). Social Identity Theory helps examine how the Jewish immigrant generations understand themselves as U.S. citizens or the members of American society. Many Jewish people have a strong sense of their heritage, culture, religion, and beliefs (Telhshkin, 2008). Adler (2016) indicated that he could recall the memories of his family when he was listening to his grandparents' stories about how they worked hard and immigrated to the United States. Adler's story illustrated the image of Jewish immigration and provided an understanding of the unique impression of Jewish people in U.S. immigration history (Adler, 2016).

Social Identity Theory helps explain why Jewish people's identity brought them closer to the Jewish community and how the Jewish people responded to anti-Semitic violence and threats (Tajfel & Turner, 1986). Jonathan Greenblatt, a Jewish CEO, said that "Anti-Semitism is a virus; it is like a disease, and it is known as the oldest hatred, which never seems to go away" (Kunzelman, 2020). Social Identity Theory points out that ethnic identities are essential to in-group members (Rumbaut & Feliciano, 2018). According to a study from the Pew Research Center (2016), Jewish people have a strong memory of Holocaust history, representing the shared compassion among Jewish generations. Over 65% of Israeli Jews believed that remembering the Holocaust was essential to their Jewish identity (Pew Research Center, 2016). Also, living an ethical life is critical to being Jewish. Some Jewish people felt that it was very important to preserve their traditions as much as possible by observing Jewish laws and holidays to maintain their Jewish identity (Morris, 2017; Pew Research Center, 2016).

The Torah, which emphasizes welcoming strangers and immigrants, is very important to many Jewish people (Scherman, 1993). The Torah provides knowledge to Jewish individuals of how to behave and how to treat others genuinely and adequately (Scherman, 1993). The Torah indicates that people should not oppress any strangers or put pressure on them, for the Jewish people used to be strangers in the land of Egypt (Scherman, 1993). The Torah also highlights the ideas of how to treat refugees equally, as Deuteronomy indicated, "Don't turn in a slave to his master when he

flees to you from his master. Let him dwell with you in your midst in the place he chooses ...; do not oppress him” (The Torah, 1992).

Social Identity Theory explains that group competitions can occur when one group feels threatened by another group (Tajfel, 2010). It also indicates how different groups want to provide benefits to their in-group members (Tajfel, 2010). White supremacists believe that the White race is in danger of extinction because of the growth of the non-White and Jewish populations (Fighting Hate for Good, n.d.). Also, White supremacist in-group members might want to protect the superiority of their group members' identity and might exclude other group members (Fighting Hate for Good, n.d.). White supremacists believe that White people are genetically superior to the Jewish people and should have more rights (Fighting Hate for Good, n.d.). White supremacists have made propaganda in social media that might incite more people to discriminate against people with immigration backgrounds (Fighting Hate for Good, n.d.).

Anti-Semitic groups might have group-based political values and identity-based bias (Rumbaut & Felicianq, 2018). White supremacists' racist ideas of distinctiveness threatened the safety needs of the Jewish people (Panofsky & Donovan, 2019). Anti-Semitic groups might influence government agencies and support anti-immigration policies (Weiss, 2019). Similar to the White supremacists, Neo Nazis also believe that White Americans have a higher racial status than those who have immigrant backgrounds and different skin colors; Neo Nazis have planned to create a clear boundary between Americans and Jewish immigrants (Zarate et al., 2004). Neo Nazis have adopted Nazi principles into their agenda of eliminating the social benefits of the Jewish people (Fighting Hate for Good, n.d.). Cobian (2019) pointed out that anti-immigrant policies have influenced the policy-making process and spread anti-immigrant ideologies, which created many potential risks through undermining core constitutional protections.

Social Identity Theory explains how people's different perceptions of national identity might cause prejudice and discrimination (Tajfel, 2010). People who agreed with the ideology of anti-Semitic groups might hold prejudice against immigrants or the ones whose families have immigration history in the United States (Weiss, 2019). A nativist mechanism has been merged in society and encompasses racism and xenophobia towards people with immigration backgrounds (Young, 2017). Anti-Semitic groups believed that immigrants caused a fundamental tension between white Americans and foreign-born civilians (Garcia, n.d.; Young, 2017). Nativists launched multiple movements to target immigrants and urged the government to restrict free immigration (Garcia, n.d.; Young, 2017).

Tajfel (2010) suggested that in-group favoritism and out-group discrimination might impact people's judgments. The party who shows prejudice to other groups will lead to those groups' anger and resentment. Wright et al. (2012) addressed the ideology of nativism that led to more considerable opposition to immigration. The Jewish immigrant generations have experienced

periods of intense anti-Semitic sentiment and violence, as anti-Semitism is described as cyclical (Jews For Racial and Economic Justice, 2017).

Political ideologies have created a more socially acceptable space for anti-Semitic and anti-immigrant groups to express white supremacy and discrimination against people with immigration roots (Lindsay, 2016). In 2017, White nationalists marched in Charlottesville streets and chanted that “Jews will not replace us,” spreading propaganda that the Jewish people were engineering a genocide of the White race through immigration (Posner, 2017). However, the government responded to the media and made comments on the rally by saying, “You had some very bad people in that group, but you also had people that were very fine people, on both sides” (Elsner, 2018). Politicians’ ambiguous words might confuse people and revealed his true attitude on combating racial and ethnic inequities.

The Southern Poverty Law Center testified to the threat from White supremacists in U.S. agencies; the failure of the government agency in protecting the rights and dignity of immigrants has led to a divisive society and challenged democracy (Elsner, 2018). Social Identity Theory explains that individuals will want to preserve self-esteem and need to gain mutual respect from other people (Tajfel, 2010). The government did not openly condemn White supremacists and other anti-Semitic groups; part of his “America First” vision reserved power for group members who shared his same values and interests (Granieri & Orenstain, 2020).

Social Identity Theory indicates that conflicts can occur when people experience unfair treatment and marginalization (Turner & Tajfel, 1986). The idea of ensuring non-citizens did not abuse public benefits might have impacted the immigrants’ reputation (Lindsay, 2016). Discrimination occurs when people show favoritism to one group but ignore the interests of another group (Southern Poverty Law Center, 2020). Also, intergroup threats can lead to strong negative emotions of the vulnerable group members, including fear, insecurity, and discomfort; intergroup threats can be manipulated by the dominant groups (Tajfel, 2010). Discrimination, prejudice, and hatred could occur when a dominant group with power openly spreads rumors against a racial or ethnic group (The National Academic Press, 2004).

When a political system uses power and authority to treat certain groups unfairly and promotes policies with discrimination, it reflects that inequalities of historical, social, cultural, and power sentiments have been deeply rooted in a social system (Australian Psychological Society, n.d.). If people ignore and do not protect the rights and interests of immigrant generations, it might have a negative impact for people to gain their safety needs and well-being.

Limitations

Most literature focused on studying immigrant identities and certain ethnic groups other than the Jewish group. Little research has been done on searching for information such as how the Jewish

immigrant generations feel and define their safety needs in the United States. Some scholars also debated about whether discrimination has an impact on the experiences of immigrants (Alba, 1992; Waldinger, 1996). Also, investigating the entire Jewish population in the United States is a challenge. This research selected a total of 300 participants because the researcher had limited resources to contact more Jewish individuals due to limitations during the COVID-19 pandemic. The process of data collection took longer than usual during the COVID-19 pandemic, since many people stayed home, which made it difficult to collect enough surveys from participants. It was more convenient to focus on the Jewish population in Florida, where they have reported considerable cases of anti-Semitic violence and discrimination.

Quantitative Research Method

There were 300 Jewish participants who were selected from second and third-generation Jewish immigrants in Florida. If participants belonged to the second immigrant generation, their parents must be Jews who migrated to the United States from other countries. If they belonged to the third immigrant generation, their grandparents must be Jews who migrated to the United States from other countries. This research investigated the safety needs of different Jewish immigrant generations and their perceptions toward anti-Semitic hate crimes. The main research questions include: Research questions 1: Are there any differences in the perceptions of second and third-generation Jewish immigrants toward the view of fearing anti-Semitic violence and discrimination? Research question 2: Are there any differences in the perceptions of second and third-generation Jewish immigrants toward viewing safety needs?

According to the above three research requests and based on the test statistic that was used to test the hypotheses, chi-square test of independence, the alternative hypotheses and null hypotheses were listed below: Hypothesis 1: There is a statistically significant difference in the perceptions of the second and third Jewish generation immigrants toward their views of fearing anti-Semitic violence and discrimination. The null hypothesis for the first research question is that there is no statistically significant difference in the perceptions of second and third-generation Jewish immigrants toward their views of fearing anti-Semitic violence and discrimination. Hypothesis 2: There is a statistically significant difference of the perceptions of second and third-generation Jewish immigrants toward viewing their safety needs. The null hypothesis for the second research question is that there is no statistically significant difference in the perceptions of second and third-generation Jewish immigrants toward viewing their safety needs.

Data Collection

This research also used snowball sampling, which allowed the researcher to contact people who met the study's criteria in different areas. Snowball sampling relies on each participant to recruit more people (Everitt & Skrondal, 2010). This method used each participant to recruit people they knew until the numbers met the criteria for this study (Faugier & Sargeant, 1997). After participants completed the surveys, they were asked to recommend more people who met the study

criteria to participate in this study (Levine, 2014). These steps were repeated until the needed sample size was met.

Survey research is an approach in the quantitative study when examining the features of multiple groups (Singleton & Straits, 2009). Among all the participants, 46% live in Miami-Dade County, 39% live in Broward County, and 15% live in Palm Beach County in Florida. 48.33% identified as female, 51.33% identified as male, and one individual identified as another gender. The targeted population was divided into two main groups: second and third-generation Jewish immigrants, then, took a sample from each subgroup in a number that was proportional for the size of the entire targeted population. Non-discriminative snowball sampling method assisted in searching for participants in the targeted Jewish communities.

DATA ANALYSIS AND FINDINGS

The participants in this study consisted of 145 Jewish females and 154 Jewish males. Participant ages ranged from 20 to 79. For ethnicity, there were 247 individuals (82.9%) who identified as the White/Caucasian, 16 were Latino/Hispanics (5.4%), 3 were of Black/African descents (1%), 2 were Asians (0.7%), 3 were East Indians (1%), and 27 were Middle Eastern (9.1%).

Figure 1

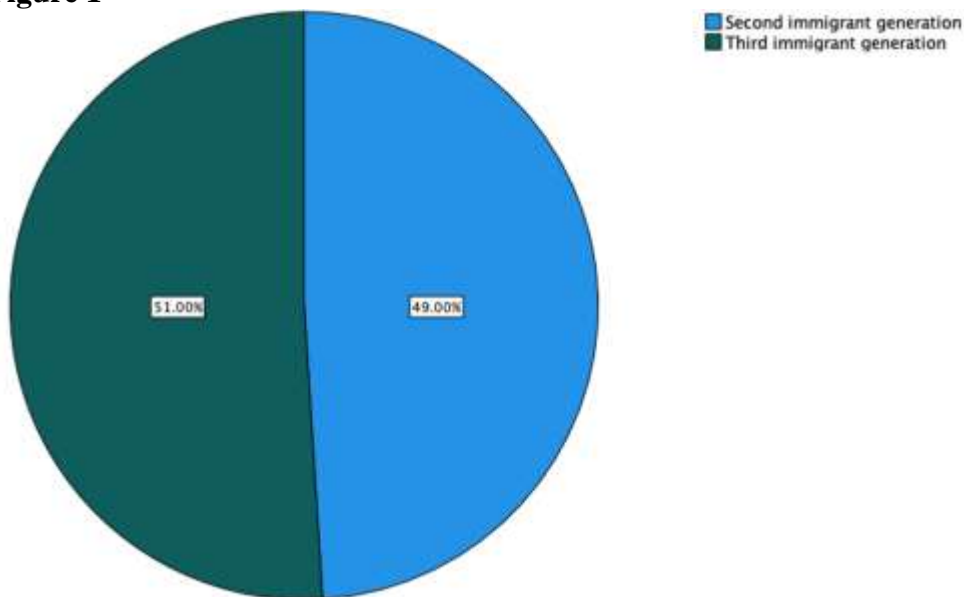


Figure 1: Are you from the second or third immigrant generation?

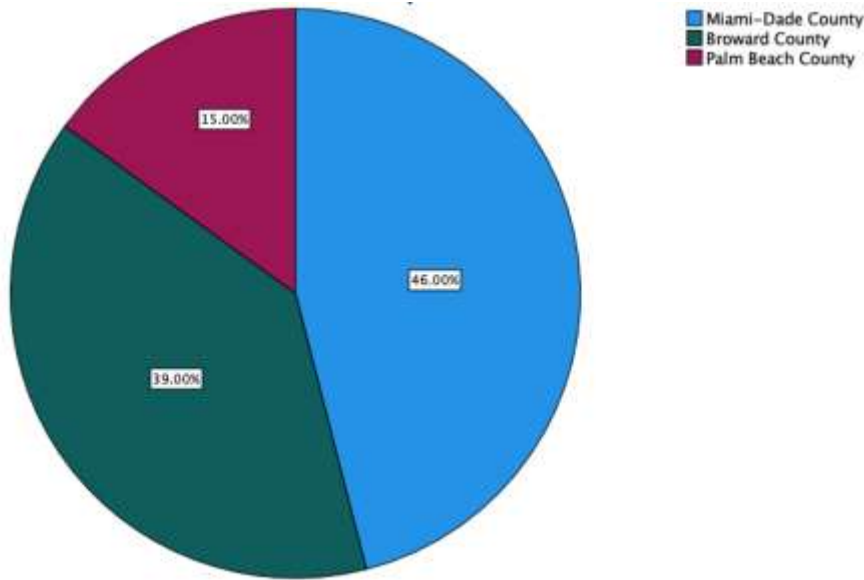


Figure 2: *Where do you live now?*

The author chose participants with various ethnicities. The table above represents the percentages of individuals who made up the ethnicity's category. There were 298 valid participants and 2 missing values. The Whites or Caucasians consisted of the most percentage. For ethnicity, there were 247 individuals who identified themselves as White or Caucasian, 16 were Latino/Hispanic, 3 were Black or African descent, 2 were Asian, 3 were East Indian, and 27 were Middle Eastern.

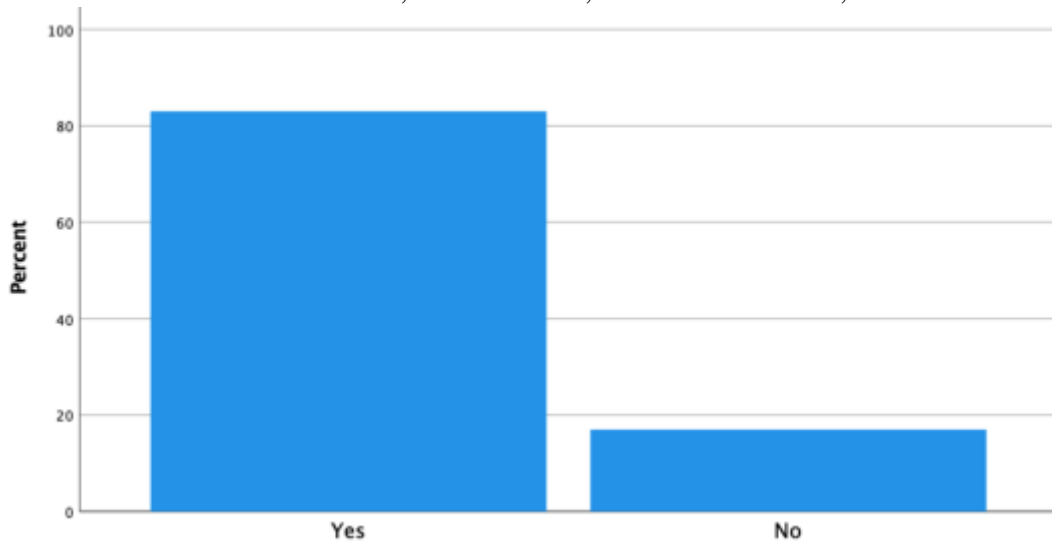


Figure 4: *Have you experienced or witnessed anti-Semitic incidents, violence, or discrimination?*

The author asked the question “Have you experienced or witnessed anti-Semitic incidents, violence, or discrimination?” The author received a total of 300 valid responses. There were 249 individuals (83%) who responded yes to this question and 51 (17%) who responded no to this question.

Table 1

Where Have You Heard About Anti-Semitic Incidents, Violence, or Discrimination?

Where have you heard about anti-Semitic incidents, violence, or discrimination?	Percent	
	Yes	No
Family members	59.3	40.7
Friends	64.3	35.7
Workplace	34.7	65.3
School	37	62.7
Media	78.7	21
other	16.3	83.7

There was a total of 300 valid participants who responded to the question “Where have you heard about anti-Semitic incidents, violence, or discrimination?” 59.3% of individuals indicated that they heard about anti-Semitic incidents, violence, or discrimination from their family members, 64.3% of individuals heard from their friends, 34.7% heard from their workplaces, 37% heard from their schools, 78.7% of individuals heard about anti-Semitic incidents from the media, and 16.3% of individuals heard from “other.”

Table 2

What factors do you believe might cause a person to experience anti-Semitic violence or discrimination?	Percent	
	Yes	No
Identity	56.7	43.3
Ethnicity	47	53
Religion	72	28
Immigration status (U.S./non-U.S. citizen)	31	69
Origin of nation	34.7	65.3
Race	37	63
Gender	15.7	84.3
Age	14.3	85.7
Social or economic status	37.7	62.3
Educational level	25.7	74.3
Political affiliation	38	62
Lack of awareness of cultural diversity and inclusion	55.3	44.7

What Factors Do You Believe Might Cause A Person to Experience Anti-Semitic Violence or

There was a total of 300 valid participants who responded to the question “What factors do you believe might cause a person to experience anti-Semitic violence or discrimination?” 56.7% of individuals chose identity, 47% of individuals chose ethnicity, 72% of individuals chose religion, 31% of individuals chose immigration status (US/Non-US citizen), 34.7% of individuals chose the origin of people’s nations, 37% of individuals chose race, 15.7% of individuals chose gender, 14.3% of individuals chose age, 37.7% of individuals chose social or economic status, 25.7% of individuals chose educational level, 38% of individuals chose political affiliation, and 55.3% of individuals believed that a lack of awareness of cultural diversity and inclusion is a factor that might have caused a person to experience anti-Semitic violence or discrimination.

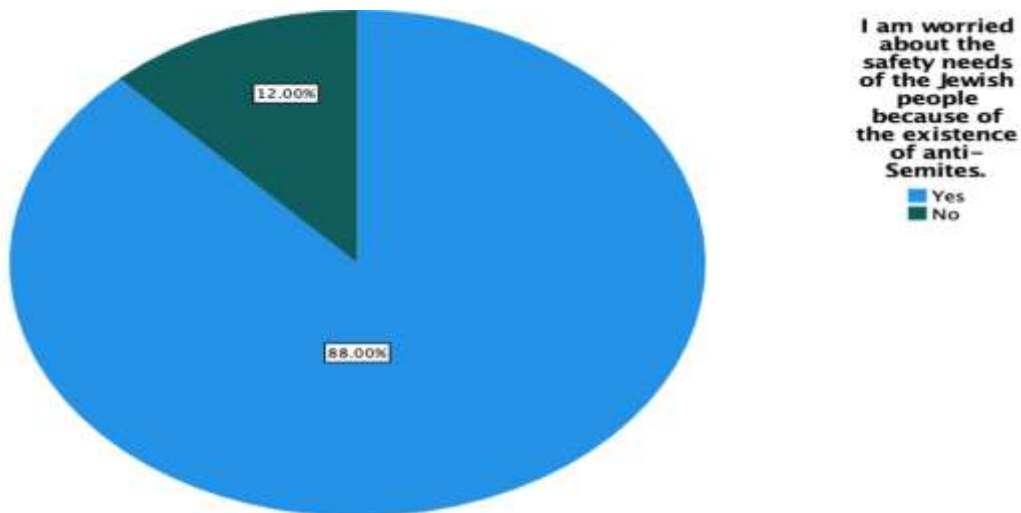


Figure 3: Pie chart of I am worried about the safety needs of the Jewish people because of the existence of anti-Semites

The author asked the participants to answer the question “I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.” There was a total of 300 valid participants who responded to this question. There were 265 individuals (88%) who responded they were worried about the safety needs of the Jewish people because of the existence of anti-Semites, and 36 individuals (12%) who responded they were not worried about the safety needs of the Jewish people because of the existence of anti-Semites.

Table 3

*Are you From the Second or Third Immigrant Generation? * I am Worried About the Safety Needs of the Jewish People Because of the Existence of Anti-Semites. Crosstabulation.*

		I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.			Total
		Yes	No		
Are you from the second or third immigrant generation?	Second immigrant generation	Count	133	14	147
		% of Total	44.3%	4.7%	49.0%
	Third immigrant generation	Count	131	22	153
		% of Total	43.7%	7.3%	51.0%
Total		Count	264	36	300
		% of Total	88.0%	12.0%	100.0%

Table 4

*Are you From the Second or Third Immigrant Generation? * I am Worried About the Safety Needs of the Jewish People Because of the Existence of Anti-Semites.*

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	1.674 ^a	1	.196		
Continuity Correction ^b	1.245	1	.264		
Likelihood Ratio	1.688	1	.194		
Fisher's Exact Test				.217	.132
Linear-by-Linear Association	1.668	1	.197		
N of Valid Cases	300				

^a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 17.64.

^b. Computed only for a 2x2 table

The author asked the participants to see if they were worried about their safety needs because of the existence of anti-Semites. The author has gained a total of 300 valid responses to this question. In Miami-Dade County, among a total of 138 participants (46%), there were 121 individuals (40.3%) who said yes to this question and 17 individuals (5.7%) said no. In Broward County, among a total of 117 participants (39%), there were 104 individuals (34.7%) who said yes to this

question and 13 individuals (4.3%) said no. In Palm Beach County, among a total of 45 participants (15%), there were 39 individuals (13%) who said yes to this question and 6 individuals (2%) said no. Additionally, the Pearson Chi-Square test $X^2(2, N=300) = 0.1775, p = 0.915$ indicated that the result is not statistically significant ($p > 0.05$). In other words, there is no significant difference between the participants of the three counties and their views toward the statement “I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.”

Table 5

*Which Age Group Describe You? * I am Worried about the Safety Needs of the Jewish People Because of the Existence of Anti-Semites*

		I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.			Total
		Yes	No		
Which age group describes you?	20-29	Count	22	6	28
		% of Total	7.3%	2.0%	9.3%
	30-39	Count	24	4	28
		% of Total	8.0%	1.3%	9.3%
	40-49	Count	39	5	44
		% of Total	13.0%	1.7%	14.7%
	50-59	Count	65	7	72
		% of Total	21.7%	2.3%	24.0%
	60-69	Count	63	10	73
		% of Total	21.0%	3.3%	24.3%
	70-79	Count	51	4	55
		% of Total	17.0%	1.3%	18.3%
Total		Count	264	36	300
		% of Total	88.0%	12.0%	100.0%

The author tested the participants' views toward the statement “I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.” There was a total of 300 participants who belonged to the five age groups: 20 to 29, 30 to 39, 40 to 49, 50 to 59, 60 to 69, and 70 to 79. There were 9.3% of participants that belonged to the age group of 20-29, 9.3% of individuals who belonged to the age group of 30 to 39, 14.7% of individuals who belonged to the age group of 40 to 49, 24% of individuals who belonged to the age group of 50 to 59, 24.3% individuals who belonged to the age group of 60 to 69, and 18.3% of individuals who belonged to the age group of 70 to 79. Among all the 300 responses, there were 88% of individuals who responded that they were worried about the safety needs of the Jewish people because of the existence of anti-Semites, and 12% of individuals who responded that they were not worried about the safety needs of the Jewish people because of the existence of anti-Semites.

Publication of the European Centre for Research Training and Development -UK

In the age group of 20 to 29, there were 22 who responded yes to the following question: “I am worried about the safety needs of the Jewish people because of the existence of anti-Semites,” and 6 responded no. In the age group of 30 to 39, there were 24 who responded yes to the above question and 4 who responded no. In the age group of 40 to 49, there were 39 who responded yes to the above question and 5 who responded no. In the age group of 50 to 59, there were 65 who responded yes to the above question and 7 who responded no. In the age group of 60 to 69, there were 63 who responded yes to the above question and 10 who responded no. Finally, in the age group of 70 to 79, there were 51 who responded yes to the above question and 4 who responded no.

Table 6

*What is Your Ethnicity? * I Am Worried About the Safety Needs of the Jewish People Because of the Existence of Anti-Semites. Crosstabulation.*

What is your ethnicity?		I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.		Total
		Yes	No	
White/Caucasian	Count	219	28	247
	% of Total	73.5%	9.4%	82.9%
Latino/Hispanic	Count	15	1	16
	% of Total	5.0%	0.3%	5.4%
Black/African descent	Count	3	0	3
	% of Total	1.0%	0.0%	1.0%
Asian	Count	2	0	2
	% of Total	0.7%	0.0%	0.7%
East Indian	Count	3	0	3
	% of Total	1.0%	0.0%	1.0%
Middle Eastern	Count	20	7	27
	% of Total	6.7%	2.3%	9.1%
Total	Count	262	36	298
	% of Total	87.9%	12.1%	100.0%

Table 7

*What is Your Ethnicity? * I Am Worried About the Safety Needs of the Jewish People Because of the Existence of Anti-Semites.*

Chi-Square Tests

	Value	df	Asymptotic Significance (2- sided)
Pearson Chi-Square	6.613 ^a	5	.251
Likelihood Ratio	6.636	5	.249
Linear-by-Linear Association	3.586	1	.058
N of Valid Cases	298		

^a. 8 cells (66.7%) have expected count less than 5. The minimum expected count is .24.

There were 298 individuals with different ethnicities who responded to the statement: “I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.” The author chose a Chi-Square test to analyze if there is a significant difference between the views from the participants of different ethnicities toward the statement “I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.”

The author received a total of 298 responses to this statement. Among a total of 247 whites/Caucasians, there were 219 who responded yes to this statement and 28 who responded no. Among a total of 16 Latino/Hispanics, there were 15 who responded yes to this statement and 1 who responded no. Among a total of 3 Blacks/African descents, there were 3 who responded yes to this statement and no one responded no. Among a total of 2 Asians, there were 2 who responded yes to this statement and no one responded no. Among a total of 3 East Indians, there were 3 who responded yes to this statement, and no one responded no, and among a total of 27 Middle Eastern individuals, there were 20 who responded yes to this statement and 7 who responded no. The Pearson Chi-Square table shows 8 (67%) cells with expected values less than 5. The test is not valid. Therefore, the descriptive statistics in table 8 should be used to interpret the data for these variables. No inferential statistics can be deduced.

Table 8

*What is Your religious Jewish Identity? * I Am Worried About the Safety Needs of the Jewish People Because of the Existence of Anti-Semites. Crosstabulation.*

		I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.			
		Yes	No	Total	
What is your religious Jewish identity?	Conservative	Count	52	7	59
		% of Total	17.3%	2.3%	19.7%
	Culturally Jewish	Count	36	5	41
		% of Total	12.0%	1.7%	13.7%
	Orthodox	Count	86	11	97
		% of Total	28.7%	3.7%	32.3%
	Reform	Count	48	6	54
		% of Total	16.0%	2.0%	18.0%
	Traditional	Count	16	2	18
		% of Total	5.3%	0.7%	6.0%
	Spiritual but not religious	Count	26	5	31
		% of Total	8.7%	1.7%	10.3%
Total		Count	264	36	300
		% of Total	88.0%	12.0%	100.0%

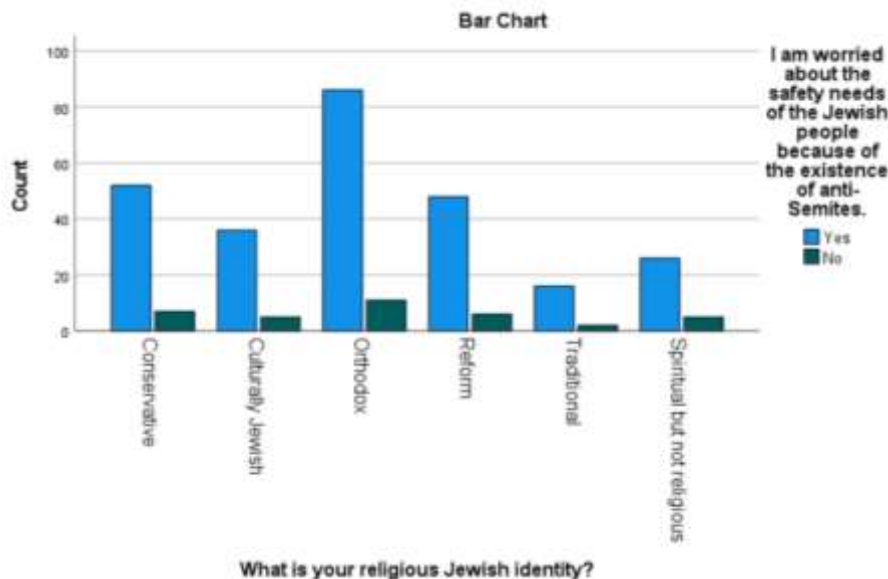


Figure 4: *What is your religious Jewish identity? * I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.*

Table 9

*What is Your religious Jewish Identity? * I Am Worried About the Safety Needs of the Jewish People Because of the Existence of Anti-Semites.*

Chi-Square Tests

	Value	df	Asymptotic Significance (2- sided)
Pearson Chi-Square	.597 ^a	5	.988
Likelihood Ratio	.556	5	.990
Linear-by-Linear Association	.135	1	.713
N of Valid Cases	300		

^a. 3 cells (25.0%) have expected count less than 5. The minimum expected count is 2.16.

The author chose a Chi-Square test to investigate if there is a significant difference between the views of the participants who had different religious identities toward answering the statement “I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.” There was a total of 300 responses to the statement “I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.” Among a total of 59 conservative Jewish people, there were 52 who responded yes to this statement and 7 who responded no. Among a total of 41 individuals who identified themselves as culturally Jewish, there were 36 who responded yes to this statement and 5 who responded no. Among a total of 97 orthodox Jewish participants, there were 86 who responded yes to this statement and 11 who responded no. Among a total of 54 reform Jewish participants, there were 48 who responded yes to this statement and 6 who responded no. Among a total of 18 Jewish participants who identified themselves as traditional Jews, there were 16 who responded yes to this statement and 2 who responded no, and among a total of 31 participants who identified themselves as spiritual but not religious, there were 26 who responded yes to this statement and 5 who responded no.

The Pearson Chi-Square value, $X^2(5, N=300) = 0.597, p = 0.988$, which indicates that the result is not statistically significant; there is no statistically significant difference between the views of the participants with different religious identities toward the statement “I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.”

Table 10

*What is Your Marital Status? * I am Worried about the Safety Needs of the Jewish People Because of the Existence of Anti-Semites. Crosstabulation*

		I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.			Total
		Yes	No		
What is your marital status?	Never married	Count	54	12	66
		% of Total	18.0%	4.0%	22.0%
	Married	Count	121	13	134
		% of Total	40.3%	4.3%	44.7%
	Divorced	Count	62	9	71
		% of Total	20.7%	3.0%	23.7%
	Legally separated	Count	1	1	2
		% of Total	0.3%	0.3%	0.7%
	Widower	Count	26	1	27
		% of Total	8.7%	0.3%	9.0%
Total		Count	264	36	300
		% of Total	88.0%	12.0%	100.0%

Among the total valid 300 responses, the author chose a Chi-Square test to investigate if there is a significant difference between the views of the participants with different marital statuses toward the statement “I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.” The author received a total of 300 responses. Among a total of 66 participants who never married, there were 54 who responded that they were worried about the safety needs of the Jewish people because of the existence of anti-Semites, and 12 who responded that they were not worried about the safety needs of the Jewish people because of the existence of anti-Semites. Among a total of 134 individuals who were married, there were 121 who responded yes to this statement and 13 who responded no. Among a total of 71 individuals who were divorced, there were 62 who responded yes to this statement and 9 who responded no. Among a total of 2 who were legally separated, there was 1 who responded yes to this statement and 1 who responded no, and among a total of 27 widowers, there were 26 who responded yes to this statement and 1 who responded no.

The Pearson Chi-Square value is $X^2(4, N=300) = 7.584, p = 0.108$, which means that the result is not statistically significant; there is no statistically significant difference between the views of the participants with different marital statuses when responding to the statement “I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.”

The author chose a Chi-Square test for investigating a total of 300 participants. This test will help investigate if there is a statistically significant difference between the views of the participants who have different numbers of children toward the statement “I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.” The author received a total of 300 responses. Among a total of 101 people who never had a child, there were 83 who responded yes to the statement “I am worried about the safety needs of the Jewish people because of the existence of anti-Semites,” and 18 who responded no. Among a total of 166 who have one to two children, there were 151 who responded yes to the statement “I am worried about the safety needs of the Jewish people because of the existence of anti-Semites,” and 15 who responded no. Among a total of 33 participants who have four or more children, there were 30 who responded yes to this statement and 3 responded no.

The Pearson Chi-Square value $X^2 (2, N=300) = 4.887, p = 0.87$ and the result is not statistically significant. There is no statistically significant difference between the views of the participants who have different numbers of children toward the statement “I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.”

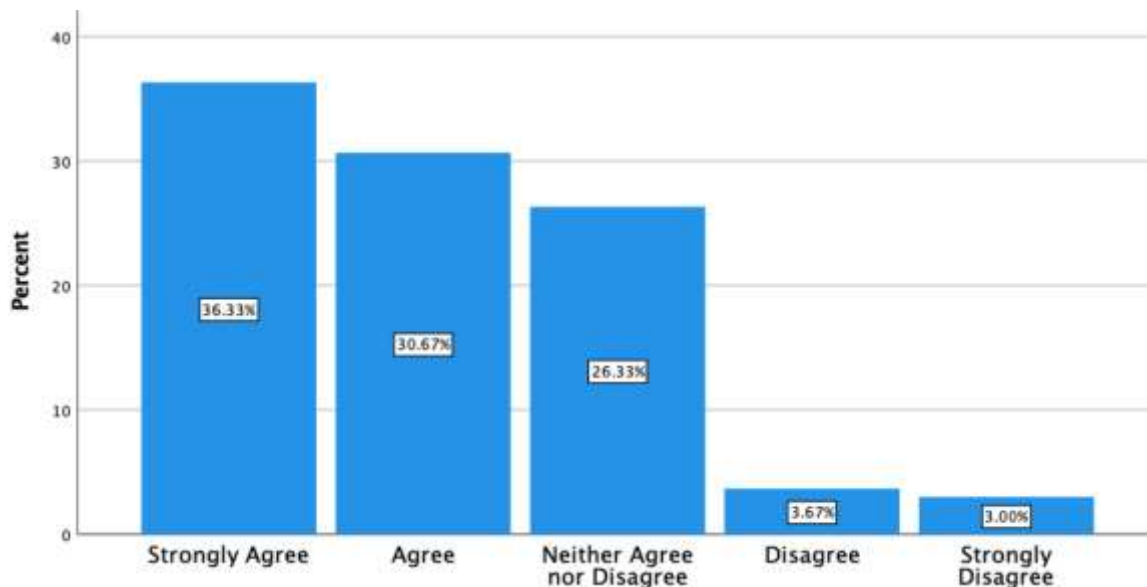


Figure5: *I have felt fearful about anti-Semitic violence and discrimination in the past ten years.*

The author asked the participants to determine how they felt about anti-Semitic violence and discrimination in the past ten years. The author asked the participants to respond to a question “I have felt fearful about anti-Semitic violence and discrimination in the past ten years.” There were 36.33% who indicated that they strongly agreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, 30.67% who agreed that they have felt fearful

about anti-Semitic violence and discrimination in the past ten years, 26.33% who neither agreed nor disagreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, 3.67% who disagreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, and 3% who strongly disagreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years.

Table 11

*Are You from the Second or Third Immigrant Generation? * I Have Felt Fearful about Anti-Semitic Violence and Discrimination in the Past Ten Years. Crosstabulation*

		I have felt fearful about anti-Semitic violence and discrimination in the past ten years.						
		Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	Total	
Are you from the second or third immigrant generation?	Second immigrant generation	Count	60	44	35	5	3	147
		% of Total	20.0%	14.7%	11.7%	1.7%	1.0%	49.0%
	Third immigrant generation	Count	49	48	44	6	6	153
		% of Total	16.3%	16.0%	14.7%	2.0%	2.0%	51.0%
Total	Count	109	92	79	11	9	300	
	% of Total	36.3%	30.7%	26.3%	3.7%	3.0%	100.0%	

Table 12

*Are You from the Second or Third Immigrant Generation? * I Have Felt Fearful about Anti-Semitic Violence and Discrimination in the Past Ten Years
Chi-Square Tests*

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.282 ^a	4	.512
Likelihood Ratio	3.304	4	.508
Linear-by-Linear Association	2.998	1	.083
N of Valid Cases	300		

^a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is 4.41.

The author asked the second and third-generation Jewish immigrants to answer a question to see if they have felt fearful about anti-Semitic violence and discrimination in the past ten years. There were 300 total valid participants who responded to the statement “I have felt fearful about anti-Semitic violence and discrimination in the past ten years.” There were 109 individuals (36.3%) who strongly agreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, 92 individuals (30.7%) who agreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, 79 individuals (26.3%) who neither agreed nor disagreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, 11 individuals (3.7%) who disagreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, and 9 individuals (3%) who strongly disagreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years.

Also, within the total 147 individuals (49%) who identified themselves as the second immigrant generation, there were 60 (20%) who strongly agreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, 44 (14.7%) who agreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, 35 (11.7%) who neither agreed nor disagreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, 5 (1.7%) who disagreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, and 3 (1.0%) who strongly disagreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years.

In addition, within the total 153 individuals (51%) who identified themselves as the third immigrant generation, there were 49 (16.3%) who strongly agreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, 48 who agreed (16%) that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, 44 (14.7%) who neither agreed nor disagreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, 6 (2%) who disagreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, and 6 (2%) who strongly disagreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years. In addition, the Chi-Square test, $X^2(4, N=300) = 3.282, p = 0.512$ indicated that there is no statistically significant difference between the second and third-generation s about their views toward the statement “I have felt fearful about anti-Semitic violence and discrimination in the past ten years.”

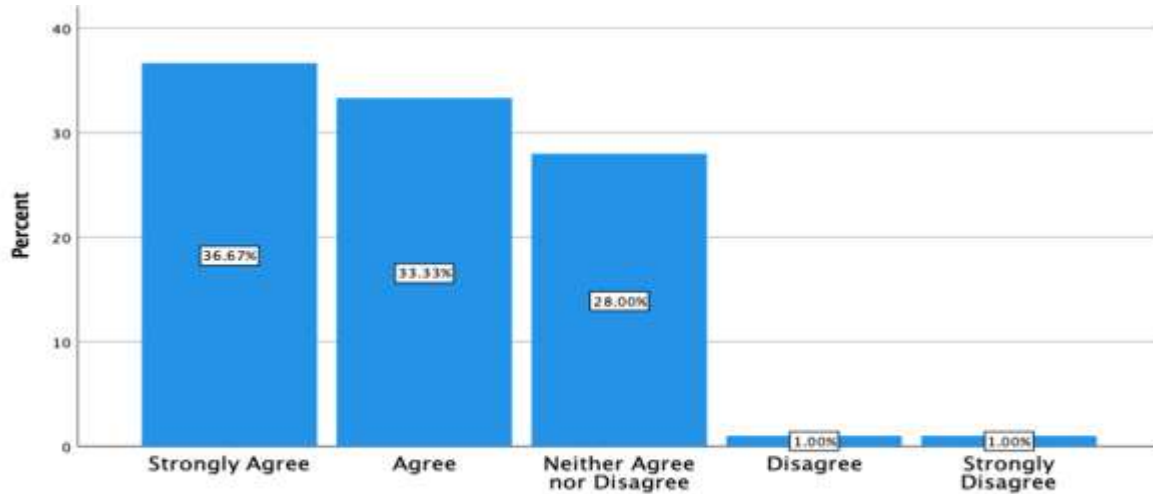


Figure 6: *The workplace should ensure the safety needs of Jewish workers*

The author asked the participants’ opinions to see how they viewed their safety needs in the workplace: “The workplace should ensure the safety needs of Jewish workers.” The author received a total of 300 responses. There were 110 individuals (36.7%) who strongly agreed that the workplace should ensure the safety needs of Jewish workers, 100 individuals (33.3%) who agreed that the workplace should ensure the safety needs of Jewish workers, 84 individuals (28%) who neither agreed nor disagreed that the workplace should ensure the safety needs of Jewish workers, while 3 individuals (1%) who disagreed that the workplace should ensure the safety needs of Jewish workers, and 3 individuals (1%) who strongly disagreed that the workplace should ensure the safety needs of Jewish workers.

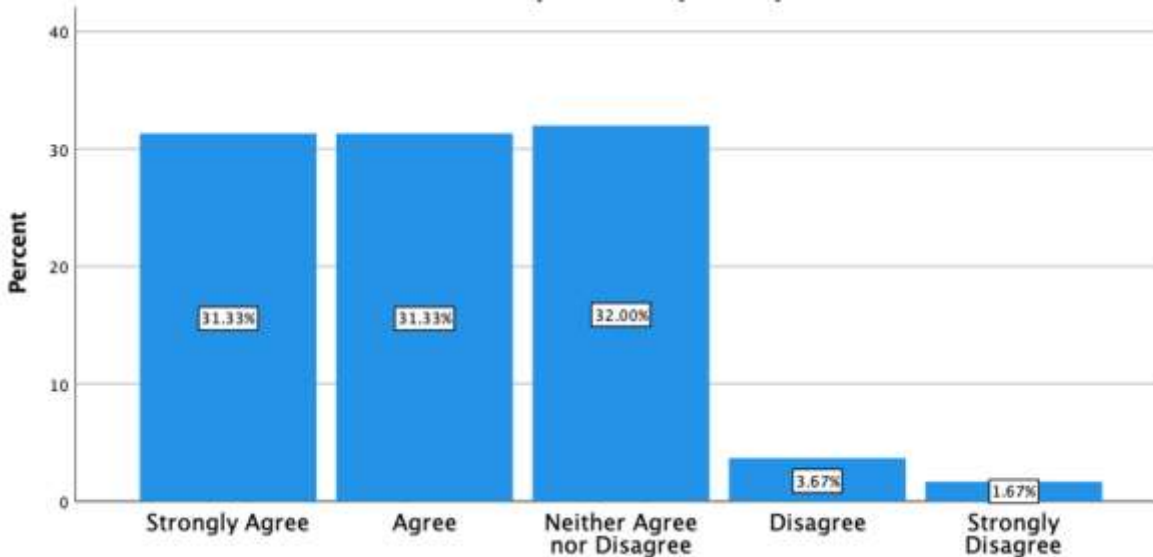


Figure 7: I am more worried now about the safety of my family members from encountering anti-Semitism or discrimination compared to the past ten years

The Jewish participants responded to a statement “I am more worried now about the safety of my family members from encountering anti-Semitism or discrimination compared to the past ten years.” The findings show that there were 94 individuals (31.3%) who strongly agreed they were more worried now about the safety of their family members from encountering anti-Semitism or discrimination compared to the past ten years, 94 individuals (31.3%) agreed that they were more worried now about the safety of their family members from encountering anti-Semitism or discrimination compared to the past ten years, 96 individuals (32%) neither agreed nor disagreed that they were more worried now about the safety of their family members from encountering anti-Semitism or discrimination compared to the past ten years, while 11 individuals (3.7%) disagreed that they were more worried now about the safety of their family members from encountering anti-Semitism or discrimination compared to the past ten years, and 5 individuals (1.7%) who strongly disagreed that they were more worried now about the safety of their family members from encountering anti-Semitism or discrimination compared to the past ten years.

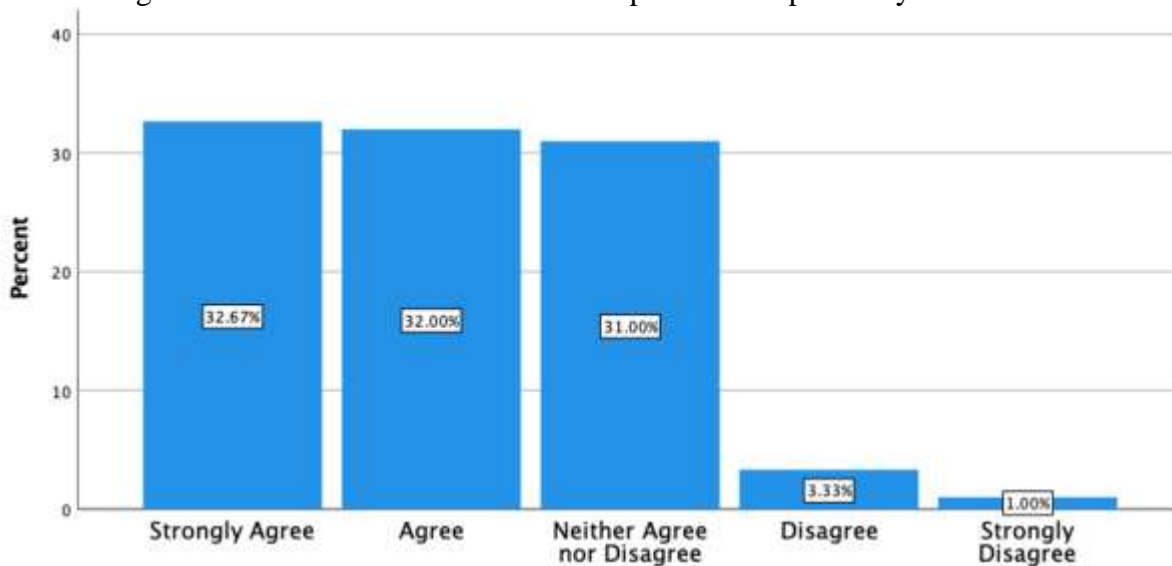


Figure 8: I am more worried now about encountering anti-Semitism or discrimination in neighborhoods, workplaces, schools, or other places than in the past ten years

The author investigated the anti-Semitic problems in different locations and asked the participants’ ideas about how they viewed the statement: “I am more worried now about encountering anti-Semitism or discrimination in neighborhoods, workplaces, schools, or other places than in the past ten years.” There was a total of 300 participants who responded to this statement; There were 98 individuals (32.7%) who strongly agreed that they were more worried now about encountering

anti-Semitism or discrimination in neighborhoods, workplaces, schools, or other places than in the past ten years, 96 individuals (32%) who agreed that they were more worried now about encountering anti-Semitism or discrimination in neighborhoods, workplaces, schools, or other places than in the past ten years, 93 individuals (31%) who neither agreed nor disagreed with this statement, while 10 individuals (3.3%) disagreed with this statement, and 3 individuals (1%) chose strongly disagree with this statement.

DISCUSSION

The researcher did not find any significant differences between the views of the second and third-generation Jewish immigrants toward their fear of anti-Semitic violence and discrimination. The Chi-Square test $X^2(4, N=300) = 3.282, p = 0.512$ indicated there is no statistically significant difference between the second and third-generation in their perceptions toward the statement, "I have felt fearful about anti-Semitic violence and discrimination in the past ten years." Among the second-generation immigrants, 55% strongly agreed they have felt fearful about anti-Semitic violence and discrimination in the past ten years, and 47.8% agreed they have felt fearful about anti-Semitic violence and discrimination in the past ten years. Among the third-generation immigrants, 45% strongly agreed they have felt fearful about anti-Semitic violence and discrimination in the past ten years, and 52.2% agreed they have felt fearful about anti-Semitic violence and discrimination in the past ten years.

The researcher also investigated the second research question to see if there were any differences in the perceptions toward viewing their safety needs between the second and third-generation immigrants. The researcher did not find any significant differences in the perceptions between the second and third-generation immigrants toward viewing their safety needs. When responding to the statement, "I am worried about the safety needs of the Jewish people because of the existence of anti-Semites," in Miami-Dade County, among a total of 138 participants (46%), 121 individuals (40.3%) responded yes to this question; In Broward County, among a total of 117 participants (39%), 104 individuals (34.7%) responded yes to this question; In Palm Beach County, among a total of 45 participants (15%), 39 individuals (13%) responded yes to this question.

There was a total of 88% who responded they were worried about the safety needs of the Jewish people because of the existence of anti-Semites. In the age group of 20 to 29, 22 (7.3%) were worried about the safety needs of the Jewish people because of the existence of anti-Semites; In the age group of 30 to 39, 24 (8%) worried about the safety needs of the Jewish people. In the age group of 40 to 49, 39 (13%) were worried about the safety needs of the Jewish people. In the age group of 50 to 59, 65 (21.7%) were worried about the safety needs of the Jewish people. In the age group of 60 to 69, 63 (21%) were worried about the safety needs of the Jewish people; and among people from the age group of 70 to 79, 51 (17%) were worried about the safety needs of the Jewish people.

This research investigated participants' views toward the statement "I am worried about the safety needs of the Jewish people because of the existence of anti-Semites." There was a total of 264 individuals (88%) who responded yes to this statement. Among 59 conservative Jewish people (19.7%), 17.3% responded yes; Among a total of 41 individuals (13.7%) who identified themselves as culturally Jewish, 12% responded yes. Among a total of 97 orthodox Jewish participants (32.3%), 28.7% responded yes to this statement; Among a total of 54 reform Jewish participants (18%), 16% responded yes to this statement; Among 18 Jewish participants (6%) who identified themselves as traditional Jews, 5.3% responded yes to this statement; and among 31 participants (10.3%) who identified themselves as spiritual but not religious, 8.7% responded yes to this statement. In addition, the Pearson Chi-Square value is $X^2(5, N=300) = 0.597, p = 0.988$, which indicates there is no statistically significant difference among people with different religious identities toward their views for the statement "I am worried about the safety needs of the Jewish people because of the existence of anti-Semites."

Recommendations

Understanding the concerns over the safety needs and well-being of the Jewish people will help to improve U.S. societal structure and cultures. Transformation of conflicts among the Jewish group and the non-Jews means a transformation in the relationships between individuals with various identities (Marshall, 2016). It is essential to understand the transformation of the relations between different groups can happen when these relationships can be built based on respect and trust. This research used a quantitative methodology to provide an overview of the problems of anti-Semitism and investigated the concerns of different Jewish immigrant generations. Recommendations were provided to help identify potential approaches to eliminate anti-Semitic hate crimes and other related problems. This research also presented strategies and illustrated examples of how to improve social equality in different places.

Recommendations for Workplaces

Jewish immigrants' families have a need to work in a safe and comfortable environment. This study showed a total of 70% of participants strongly agreed (36.67%) or agreed (33.33%) that the workplace should ensure the safety needs of the Jewish workers. Workers' safety needs should be ensured so that they will feel comfortable to work and be free from prejudice and discrimination in workplaces (American Public Health Association, n.d.). Safety needs in the workplace should be ensured so that people will feel comfortable when communicating with each other (American Public Health Association, n.d.). Fair treatment should be guaranteed for people with immigration backgrounds so that they will have equal access to resources and benefits in the workplace.

Employers should be aware of cultural diversity and should ensure a safe environment for their employees (United Nations Office on Drugs and Crime, 2015). Workplaces should help to promote inter-cultural dialogue and bridge the gap between cultures (Catlin, 2019). Providing training for employees will help avoid workplace prejudice and discrimination. Workplaces should pay

attention to the emotional changes of employees and train them to raise cultural awareness so that they can cooperate with people of different cultural backgrounds smoothly.

Workers of different identities deserve mutual respect from each other. Understanding the importance of preserving cultural diversity and inclusion will help employees and employers to reduce stereotypes (Catlin, 2019). A workplace can create presentations to educate its staff about the values and traditions of the diverse groups. It is important for people with different backgrounds in one workplace to understand each other's cultural backgrounds and respect each other regardless of where they are from and what social or immigration statuses they have (Williams, 2020).

Encouraging open communication in a dynamic workplace is essential. Workplaces should inform people that any forms of discrimination will not be allowed. Workplaces could create diverse training for their employees to cultivate their consciousness of avoiding hidden bias based on other people's race, religion, culture, national origin, or ethnicity (Williams, 2020). Workplaces could help ensure that the employees understand what appropriate and inappropriate behaviors are when they communicate and cooperate with each other.

Leadership in workplaces should promote a peaceful environment that welcomes people with various backgrounds (George, 2020). When the employers make decisions, it is important to avoid any type of bias or prejudice toward others (George, 2020). Workplaces should effectively address discrimination issues and should gain feedback from others to see if there is any discriminatory phenomenon that exists in the workplace (Henderson, 1994). If workplaces find feedback indicating that there are victims of discrimination, the employers should take active action to address it. Through training about culture awareness, people will see how unconscious biases could impact judgment and decision-making (Henderson, 1994).

People who have been influenced by various cultures might have a specific way to view different situations, and they might express their emotions and ideas differently (George, 2020). Understanding the importance of preserving cultural diversity and inclusion in workplaces would help people reduce stereotypes of prejudice. Leadership in the workplaces could promote a peaceful environment that welcomes people from different cultures.

Recommendations for Communities

Communities should impede or prevent people from engaging in racist actions. Preventing anti-Semitism and discrimination would help people achieve their full potential and help them meet their basic needs, such as gaining self-esteem and feeling safe. An individual may have a need for gaining strength, self-confidence, and freedom (Lumen, n.d.). The goal of gaining self-esteem is to receive respect from others (Lumen, n.d.). When Jewish people feel comfortable living in their communities, their confidence and desire to contribute fully to society will increase.

Community members are encouraged to have intercultural dialogue (Bank, 2016). People should feel they are welcomed in communities they join. Communities can assist in communication between families and neighbors to build connections. Community leaders could nurture equality and inclusion for neighborhoods, which allows people to live in a healthy and happy environment. Communities should take action to promote democracy and follow the values of the United States Constitution (George, 2020). Addressing prejudice and discrimination against Jewish individuals requires dealing with ethnic exclusion and injustice. Individuals in communities can strengthen their relationships with each other and make efforts to overcome difficulties. Community officials could bring people with different cultural backgrounds together to support each other and help to overcome fear and threats of hate crimes and violence (George, 2020). People in a community could connect with each other, as this will help them meet their basic needs, such as feeling safe and loved, and gaining a sense of belonging.

Community leaders should guide people when they are facing difficulties. In Maslow's hierarchy of needs (1962), he indicated people not only have physiological needs, such as hunger and thirst, but they also have safety needs, such as ensuring security in communities and gaining protection. People have needs to receive love, friendship, and freely engage in social activities without fear and threats. Community leaders must ensure minorities' safety needs are met, which include freedom from conflicts. Communities also have the responsibility to ensure well-being for each member regardless of their background. Community leaders should pay attention to prevent any hate crimes or violence against immigrants and their families. They could promote dialogue and discuss any concerns or problems related to hate crimes and discrimination. In addition, they should make a collaborative effort to help civil rights organizations, local law enforcement, and government agencies develop strategies to prevent and investigate hate crimes and hate incidents (International Association of Chiefs of Police, n.d.). These strategies may help reduce violence, bullying, and discrimination within communities. The community could assist families to build trust, as well as provide opportunities for Jewish immigrants and other groups to engage in active learning about the importance of understanding cultural differences while maintaining social harmony.

CONCLUSION

Immigrant generations have contributed significantly to the development of the U.S. economy, public services, and other knowledge-based sectors (Griswold, 2002). People should avoid any types of violence and discrimination. This research also provided critical arguments on U.S. immigration policies to raise awareness of improving social policies for ensuring immigrant generations' safety needs and well-being. This research suggested that the workplaces and communities should ensure policies of protecting immigrant families so that they will have a safe place to live and have enough access to social benefits as other residents. People should take effective effort in fostering a peaceful, inclusive, and just society. Also, this research encourages

local authorities and community leaders to cooperate with each other to enhance safety needs of the minority group. This study provided insights for policymakers and researchers with ideas for further researching how to prevent people from facing social injustice and group marginalization. Recognizing the safety needs of Jewish immigrant generations is important. This research explained the reasons for the government to support the immigrant generations and tested the possible impacts of the on-going hate crimes and discrimination in the United States based on data evidence. Various strategies have been provided for raising public awareness and fostering a culture of respecting people with different identities. Eliminating social barriers and ensuring racial equality is important. Educational and public awareness strategies are important when fostering a culture of accepting and respecting cultural diversity.

References

- Agence, F., P. (2017). *White supremacists and Neo-Nazis: 'We need to have Donald Trump's back'* <https://www.telegraph.co.uk/news/2017/08/16/white-supremacists-neo-nazis-need-have-donald-trumps-back/>
- Adler, M. M. (2016). *Jewish values are to welcome strangers, something Trump doesn't stand for.* <https://www.jpost.com/opinion/jewish-values-are-to-welcome-strangers-something-trump-doesnt-stand-for-467470>
- AJC Global Voice. (2019). *AJC survey of American Jews on antisemitism in America.* <https://www.ajc.org/AntisemitismSurvey2019>
- Anash. (2019). *Killers were members of anti-Jewish hate group.* <https://anash.org/killers-were-members-of-anti-jewish-hate-group/>
- Australian Psychological Society. (n.d.). *Racism and discrimination.* <https://www.psychology.org.au/About-Us/What-we-do/advocacy/Advocacy-social-issues/Racism>
- American Psychological Association. (n.d.). *Psychological causes and consequences of racism, racial discrimination, xenophobia and related Intolerances.* <https://www.apa.org/pi/oema/programs/racism/un-conference-plenary>
- Alba, R., D. (1992). *Ethnic identity: The transformation of White America.* Yale University Press.
- American Public Health Association. (n.d.). *The impact of racism on the health and well-being of the nation.* <https://www.health.state.mn.us/communities/practice/resources/equitylibrary/apha-impactracism.html>
- Brown, R. (2020). *Henri Tajfel: Explorer of identity and difference.* Routledge.
- Barth, F. (1994). *The anthropology of ethnicity: Beyond ethnic groups and boundaries.* Het Spinhuis.

- Bandler, A. (2021). *Wilshire boulevard temple vandalized with "I hate your race" graffiti*. <https://jewishjournal.com/news/327594/wilshire-boulevard-temple-vandalized-with-i-hate-your-race-graffiti/>
- Banks, A., J. (2016). *Cultural diversity and education: Foundations, curriculum, and teaching*. Routledge.
- CBS SF Bay Area. (2021). Vandals paint swastikas, anti-semitic graffiti on Jewish frat house at Cal Poly. <https://sanfrancisco.cbslocal.com/2021/02/09/vandals-paint-swastikas-anti-semitic-graffiti-on-jewish-frat-house-at-cal-poly/>
- CrownHeights.info. (2021). *Security incident at Chabad of Bal Harbor sparks scare*. <https://crownheights.info/chabad-news/723774/security-incident-at-chabad-of-bal-harbor-sparks-scare/>
- Cobian, J. (2019). *The anti-immigrant extremists in charge of the U.S. immigration system*. <https://www.americanprogress.org/issues/immigration/news/2019/06/24/471398/anti-immigrant-extremists-charge-u-s-immigration-system/>
- Catlin, K. (2019). *Better allies: Everyday actions to create inclusive, engaging workplaces*. Better Allies Press.
- Dreier, P. (2020). *Why anti-Semitism is on the rise in the United States*. https://www.dissentmagazine.org/online_articles/anti-semitism-rise-trump.
- Elsner, A. (2018). *Neo-Nazis look for new home in Trump's Republican*. PARTY. <https://jstreet.org/neo-nazis-look-for-new-home-in-trumps-republican-party/#.Xu7ZEXhKjIV>
- Equality and Diversity Forum. (2018). *Hate Crime: cause and effect*. <https://www.equallyours.org.uk/wp-content/uploads/2018/10/Hate-crime-cause-and-effect.pdf>
- Florida History Network. (n.d.). *Jewish refugee ship turned away from Florida coast*. <http://www.floridahistorynetwork.com/june-4-1939---jewish-refugee-ship-turned-away-from-florida-coast.html>
- Fighting Hate for Good. (n.d.). *Defining extremism: A glossary of White supremacist terms, movements and philosophies*. <https://www.adl.org/education/resources/glossary-terms/defining-extremism-white-supremacy>
- Florida State University. (2020). *A message from President John Thrasher: Anti-Semitism and religious discrimination*. <https://news.fsu.edu/news/university-news/2020/06/18/a-message-from-president-john-thrasher-anti-semitism-and-religious-discrimination/>
- Fighting Hate for Good. (n.d.). *Defining extremism: A glossary of White supremacist terms, movements and philosophies*. <https://www.adl.org/education/resources/glossary-terms/defining-extremism-white-supremacy>
- Goldberg, S., Ury, S., Weiser, K. (2020). *Key concepts in the study of antisemitism*. Palgrave
- Grubin, D. (n.d.). *The Jewish Americans*. https://www.pbs.org/jewishamericans/jewish_life/anti-semitism.html

- Granieri, J., R., & Orenstain, A., M. (2020). *How White supremacy weakens the United States*.
<https://foreignpolicy.com/2020/06/19/how-white-supremacy-weakens-the-united-states/>
- Gurney, K. (2017). *\$650,000 in Florida budget for security at Jewish schools raises questions*.
<https://www.miamiherald.com/news/local/education/article150028102.html>
- Green, E. (2017). *Why the Charlottesville marchers were obsessed with Jews*.
<https://www.theatlantic.com/politics/archive/2017/08/nazis-racism-charlottesville/536928/>
- Griswold, D. (2002). *Immigrants have enriched American culture and enhanced our influence in the world*. <https://www.cato.org/publications/commentary/immigrants-have-enriched-american-culture-enhanced-our-influence-world>
- George, F., D. (2020). *Diversity and inclusion in the organizations: How to promote equality in the workplace and benefit from it*. Independently published.
- Hahn, H. (2019). *They left it all behind*. Rowman & Littlefield.
- Henderson, G. (1994). *Cultural diversity in the workplace: Issues and strategies*. Praeger.
- Human Rights Watch World Report. (2001). Racial discrimination and related intolerance.
<https://www.hrw.org/legacy/wr2k1/print/racism.pdf>
- International Association of Chiefs of Police. (n.d). Responding to hate crimes: A police officer's guide to investigation and prevention. <https://www.theiacp.org/sites/default/files/2018-11/HateCrimesBrochure%20%281%29.pdf>
- Jewish Virtual Library. (n.d.). *Anti-Semitism: Neo-Nazism*.
<https://www.jewishvirtuallibrary.org/neo-nazism-2>.
- Joffre, T. (2021). *Diaspora Israeli reporter harassed by antisemitic pro-Trump protester at US Capitol*.
<https://www.jpost.com/diaspora/israeli-reporter-harassed-by-antisemitic-pro-trump-protester-at-us-capitol-654528>
- Jews For Racial and Economic Justice. (2017). *Understanding antisemitism: An offering to our movement*. <https://www.jfrej.org/assets/uploads/JFREJ-Understanding-Antisemitism-November-2017-v1-3-2.pdf>
- Jackson, M., L. (2020). *The psychology of prejudice: From attitudes to social action*. American Psychological Association.
- Kunzelman, M. (2020). *Anti-Semitic incidents in US hit record high in 2019, report finds*.
<https://www.nbcmiami.com/news/national-international/anti-semitic-incidents-in-us-hit-record-high-in-2019-report-finds/2232044/>
- Kokkonen, S. (2020). *Journey to the Holocaust: Anti-Semitism, the Bible and history*. Finnish National Archives.
- Kunzelman, M. (2020). *Anti-Semitic incidents in US hit record high in 2019, report finds*.
<https://www.nbcmiami.com/news/national-international/anti-semitic-incidents-in-us-hit-record-high-in-2019-report-finds/2232044/>

- Lindsay, H. (2016). *Make America great again! Donald Trump, racist nativism and the virulent adherence to White supremacy amid U.S. demographic change*. *Charleston Law Review*, 10(2).
- Lipstadt, E., D. (2019). *Antisemitism: Here and now*. Schocken Publisher.
- Lipstadt, E., D. (2019). *Antisemitism: Here and now*. Schocken.
- Library of Congress. (n.d.). *From haven to home: 350 years of Jewish life in America*.
- Library of Congress. (n.d.). Immigration.
<https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/immigration/polish5.html>
- Lumen. (n.d.). *Maslow's Hierarchy of Needs*. <https://courses.lumenlearning.com/boundless-business/chapter/theories-of-motivation/>
- Lampe, P., E. (1992). *Ethnic Identity and Ethnic Community among Mexicanos*. *International Social Science Review*, 67(3): 109–122.
- Lipstadt, E., D. (2019). *Antisemitism: Here and now*. Schocken.
- LindsayTajfel, H. (2010). *Social identity and intergroup relations*. Cambridge University Press.
- Morris, T. (2017). *Tracing the history of Jewish immigrants and their impact on New York City*.
<https://news.fordham.edu/inside-fordham/faculty-reads/tracing-history-jewish-immigrants-impact-new-york-city/>
- Man, A. (2020). *South Florida Jewish community grapples with rise in anti-Semitism, including deadly attacks*. <https://www.sun-sentinel.com/news/politics/fl-ne-anti-semitism-rise-worries-south-florida-jewish-community-20200107-t75ornve6vvp5lkzyijaaxdbx-story.html>
- Marshall, O., E. (2016). *Conflict transformation and religion: Essays on faith, power, and relationship*. Palgrave Macmillan.
- Martinez, O., Wu, E., Sandfort, Dodge, B., Dieguez, C., A., Pinto, R., Rhodes, D., S., Moya, E., & Baray, C., S. (2015). *Evaluating the impact of immigration policies on health status among undocumented immigrants: A systematic review*. *J Immigrant Minor Health*, 17(3). 947–970.
- Newsroom. (2010). *Nation's foreign-born population nears 37 million*.
https://web.archive.org/web/20120225074745/http://www.census.gov/newsroom/releases/archives/foreignborn_population/cb10-159.html
- Naimark, M., N. (2017). *Genocide: A world history*. Oxford University Press.
- Posner, S. (2017). *Trump is dividing American Jews over domestic politics, not Israel*.
<https://www.washingtonpost.com/posteverything/wp/2017/02/15/trump-is-dividing-american-jews-over-domestic-politics-not-israel/>
- Portes, Alejandro, & Zhou, Min. (1993). *The new second generation: Segmented assimilation and its variants among post-1965 Immigrant Youth*. *Annals of the American Academy of Political and Social Science*, 530, 74–96.
- Pew Research Center. (2016). *Identity*. <https://www.pewforum.org/2016/03/08/identity/>

- Pew Research Center. (2016). *A closer look at Jewish identity in Israel and the U.S.*
<https://www.pewresearch.org/fact-tank/2016/03/16/a-closer-look-at-jewish-identity-in-israel-and-the-u-s/>
- Pew Research Center. (2016). *A closer look at Jewish identity in Israel and the U.S.*
<https://www.pewresearch.org/fact-tank/2016/03/16/a-closer-look-at-jewish-identity-in-israel-and-the-u-s/>
- Pew Research Center. (2013). *Second-generation Americans.*
<https://www.pewsocialtrends.org/2013/02/07/second-generation-americans/>
- Posner, S. (2017). *Trump is dividing American Jews over domestic politics, not Israel.*
<https://www.washingtonpost.com/posteverything/wp/2017/02/15/trump-is-dividing-american-jews-over-domestic-politics-not-israel/>
- Perspecs. (n.d.). *Race discrimination.*<http://www.perspecsnews.com/read/politics/what-causes-racism/HJeYc4dtlM/SJeAjE29xz>.
- Rumbaut, G., R., & Feliciano, C. (2018). *Varieties of ethnic self-identities: Children of immigrants in middle adulthood.* *The Russell Sage Foundation Journal of the Social Sciences*, 4(5), 26-46.
- Smith, J., D. (2002). *Managing White supremacy: Race, politics, and citizenship in Jim Crow Virginia.* The University of North Carolina Press.
- Scherman, N. (1993). *The Chumash.* Mesorah Pubns Ltd.
Stopantisemitism.org. (2021). *Queens man who wanted race war and praised antisemitic attacks pleads guilty to weapons charge.* <https://www.stopantisemitism.org/antisemitic-incidents-63/queens-man-who-wanted-racial-civil-war-praised-antisemitic-attacks-pleads-guilty-to-weapons-charge>
- Stopantisemitism.org. (2021). *Antisemitic graffiti at Wilshire Boulevard Temple being investigated as possible hate crime.* <https://www.stopantisemitism.org/antisemitic-incidents-63/antisemitic-graffiti-at-wilshire-boulevard-temple-being-investigated-as-possible-hate-crime>
- Stopantisemitism.org. (2021). *Jewish home in Williamsburg Brooklyn shot at with BB gun.*
<https://www.stopantisemitism.org/antisemitic-incidents-63/jewish-home-in-williamsburg-brooklyn-shot-at-with-bb-gun>
- Stopantisemitism.org. (2021). *Swastikas found near a West Palm Beach County Synagogue.*
<https://www.stopantisemitism.org/antisemitic-incidents-66/swastikas-found-near-a-west-palm-beach-county-synagogue>
- Serrano, K., & Goudsward, J., A. (2020). *Woman stabs man in Lakewood in apparent random attack, police say.* <https://www.app.com/story/news/crime/jersey-mayhem/2020/12/29/woman-stabs-man-lakewood-apparent-random-attack-officials-say/4077425001/>
- Spencer, H., & Stolberg, G., S. (2017). *White nationalists march on University of Virginia.*
<https://www.nytimes.com/2017/08/11/us/white-nationalists-rally-charlottesville-virginia.html>

- Starr, P. (2020). *How the right went far-right*. <https://prospect.org/culture/books/how-the-right-went-far-right/>
- Southern Poverty Law Center. (2020). *What is a hate group?*
<https://www.splcenter.org/20200318/frequently-asked-questions-about-hate-groups>
- Scherman, N. (1993). *The Chumash*. Mesorah Pubns Ltd.
- Sorrell, K., Khalsa, S., Ecklund, H., E., Emerson, O., M. (2019). *Immigrant identities and the shaping of a racialized American self*. <https://doi.org/10.1177/2378023119852788>
- Southern Poverty Law Center. (2020). *Trump's immigration order was drafted by officials with ties to hate groups, according to report*
<https://www.splcenter.org/hatewatch/2020/04/24/trumps-immigration-order-was-drafted-officials-ties-hate-groups-according-report>
- Shively, M. (2005). *Study of literature and legislation on hate crime in America*.
<https://www.ojp.gov/pdffiles1/nij/grants/210300.pdf>
- Singleton R. A., Straits B. C. *Approaches to social research*. New York: Oxford University Press; 2009.
- The National Academic Press. (2004). *Theories of discrimination*.
<https://www.nap.edu/read/10887/chapter/7>
- Tareen, S. (2019). *Jewish groups speaking out against Trump immigration policy*.
<https://www.myarklamiss.com/news/national-news/jewish-groups-speaking-out-against-trump-immigration-policy/>
- The White House. (2019). *President Donald J. Trump is protecting healthcare benefits for American citizens*. <https://www.whitehouse.gov/briefings-statements/president-donald-j-trump-protecting-healthcare-benefits-american-citizens/>
- The White House. (2019). *President Donald J. Trump is ensuring non-citizens do not abuse our nation's public benefit*. <https://www.whitehouse.gov/briefings-statements/president-donald-j-trump-ensuring-non-citizens-not-abuse-nations-public-benefit/>
- The White House. (2019). *President Donald J. Trump is taking action to reduce visa overstays and uphold the rule of law*. <https://www.whitehouse.gov/briefings-statements/president-donald-j-trump-is-taking-action-to-reduce-visa-overstays-and-uphold-the-rule-of-law/>
- The Leadership Conference on Civil & Human Rights. (2020). *Trump administration civil and human rights rollbacks*. <https://civilrights.org/trump-rollbacks/>
- The National Academic Press. (2004). *Theories of discrimination*.
<https://www.nap.edu/read/10887/chapter/7>
- Tajfel, H., & Turner, J., C. (1986). *The social identity theory of intergroup behavior*. Psychology of Intergroup Relations. pp. 7–24.
- The New York Times. (2020). *A rising tide of anti-Semitism*.
<https://www.nytimes.com/2019/04/30/opinion/cartoon-nytimes.html>
- The Times of Israel. (2020). *Swastikas spray-painted on Florida synagogue*.
https://www.timesofisrael.com/liveblog_entry/swastikas-spray-painted-on-florida-synagogue/

- Tajfel, H. (1982). *Social identity and intergroup relations*. Cambridge University Press.
- Tajfel, H. (2010). *Human groups and social categories: Studies in social psychology*. Cambridge University Press.
- Tajfel, H. (1981). *Human groups and social categories: Studies in social psychology*. Cambridge University Press.
- The Torah. (1992). *The five books of Moses*. Jewish Publication Society Inc.
- Triadafilopoulos, T. & Zaslove, A. (2006) *Influencing migration policy from inside: political parties*.
- The National Institutions. (2020). *Orthodox Jewish man stabbed in Lakewood*, New Jersey. <https://www.wzo.org.il/antisemitism/index.php?dir=site&page=articles&op=item&cs=6901>
- Telshshkin, J. (2008). *Jewish literacy revised ed: The most important things to know about the Jewish religion, Its people, and its history*. William Morrow.
- U.S. Department of Justice. (n.d.). *Learn about hate crimes*. <https://www.justice.gov/hatecrimes/learn-about-hate-crimes> University of Michigan. (n.d.). *Hate crimes*. <https://dpss.umich.edu/content/services/report-a-crime/hate-crimes/>
- United Nations Office on Drugs and Crime (UNODC). (2015). *Combating violence against migrants*. https://www.unodc.org/documents/justice-and-prison-reform/UNODC_Combating_Violence_against_Migrants.pdf
- Williams, A., B. (2020). *Diversity in the workplace: Eye-opening interviews to jumpstart conversations about identity, privilege, and bias*. Rockridge Press.
- Waldinger, R. (1996). *Still the promised city? African Americans and new immigrants in post-industrial New York*. Harvard University Press.
- Weiss, B. (2019). *How to fight anti-Semitism*. NY: Crown publisher.
- Weiss, J. (2017). *Why do White supremacists hate (White) Jews so much?* <https://www.univision.com/univision-news/united-states/why-do-white-supremacists-hate-white-jews-so-much>
- Weiss, B. (2019). *How to fight anti-Semitism*. NY: Crown publisher.
- Wright, M., Jack., & Wand, J. (2012). *Alternative measures of American national identity: Implications for the civic-ethnic distinction*. *Political Psychology*, 33, 469–82.
- Young, G., J. (2017). *Making America 1920 again? Nativism and US immigration, past and present*. *Journal on Migration and Human Security*, 5(1), 217-235.
- Zarate, A., M., Garcia, B., Garza, A., A., & Hitlan, T., R. (2004). *Cultural threat and perceived realistic group conflict as dual predictors of prejudice*. *Journal of Experimental Social Psychology*, 40, 99-105.