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Hate Crimes and Discrimination against Jews: The Anti-Semitism Phenomenon in the 21st Century

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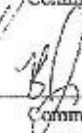
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Approval Page

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Abstract

Hate Crimes and Discrimination against Jews: The Anti-Semitism Phenomenon in the 21st Century. Jonathon Zemke, 2018: Applied Dissertation, Nova Southeastern University, Abraham S. Fischler College of Education. The purpose of this study is to compare the perceptions and opinions of Jewish and non-Jewish adult in Virginia Beach, Virginia regarding Jewish hate crimes, discrimination, the safety of the Jewish population, and general beliefs about the Jewish faith. The study set out to provide an evaluation of opinions regarding hate crimes, discrimination, personal safety, and anti-Semitic propensities among the Jewish population ($n=77$, 45.29%) compared to the non-Jewish respondents ($n=93$, 54.71%) examined in the sample. A cross-sectional independent sample *t*-test revealed that of the non-Jewish groups agreed that discrimination (5.89%), hate crimes (8.23%), and threats to Jewish safety (6.47%) exist. The measures ranged from *strongly disagree* to *strongly agree*. The results showed that there is a significant difference in perception and opinion between the Jewish population and the non-Jewish population regarding hate crimes, discrimination, and personal safety. These findings are in line with a larger body of research on anti-Semitism used by the ADL and with FBI crime statistics. More studies are recommended to increase awareness of this sensitive topic and expand to other regions of the United States while increasing sample population in order to gain an even more in-depth understanding of the problem.

Acknowledgments

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Chapter 1: Introduction
Anti-Semitism

Anti-Semitism is the hatred of the homogeneous population known as the Jews. The Jewish population has been discriminated against and ostracized since biblical times. This hatred, which has existed for millennia, manifested as crimes of hate long before statutes were enacted for the protection of religion. Anti-Semitism, long a norm through centuries of Jewish suffering, now appears under the guises of anti-Zionism, anti-Israelism, and anti-Americanism. Having gone uncontested, anti-Semitism has seen resurgence in the twenty-first century. Under U.S. Federal law, anti-Semitism is now considered a hate crime (Cheng, Ickes, & Kenworthy, 2013; Iuga & Batin, 2013; Prager & Telushkin, 2016; Raab, 2002).

Anti-Zionism is a different concept from anti-Semitism. The Zionist movement began in 1897 under the direction of founder Dr. Theodor Herzl (Adam, 2008; Wharton, 2015). Zionism is a nationalist movement of the Jewish people that supports the re-establishment of the Jewish homeland of Israel. In addition, Zionism created a secular alternative to a religious identity with which Jews could align. Anti-Zionism, by contrast, is opposition of the establishment of a Jewish homeland in Israel. While Zionism is not a religious movement, non-Jews have often understood Zionism and Judaism in the same light, which can manifest as hatred of Jewish people. This hate, if action is taken, leads to attacking the Jewish person's core identity based on differences (Levin, 1999). Thus, anti-Zionism can translate to anti-Semitism it was Jews that created the Zionist movement (Ost, 2009; Schweid, 1996).

Those who are anti-Israel hate the country of Israel. Those who are anti-American hate America. America and Israel support each other. As a result, the terms *anti-Israelism*

and *anti-Americanism* are often interchangeable and serve as a cover for anti-Semitism. There is an argument that suggests a person can hate Israelis without hating Jews; however, when pressed, people who make these claims often reveal themselves as anti-Semites, using both anti-Israelism and anti-Americanism as a mask for hating Jews, with no basis for that hate. As Ali (2013) explained, the Middle East has been raised on a hatred for the Jews and Zionists as well as a related antipathy to Europe and America (Adam, 2008; Ost, 2009; Schweid, 1996; Wharton, 2015).

The hatred of the Jews can be traced to the Book of Exodus. The Jews of that time were slaves under the empire of the Egyptian Pharaoh, who used their forced labor to build his ever-expanding empire. It was not until Moses, the adopted son of the Pharaoh, exiled himself after killing an Egyptian guard that the underlying reasons for anti-Semitism became evident. The first reason appears in Exodus 3:2, when a bush became engulfed in fire but did not burn. This was the moment a new world religion was born: Judaism. At that moment, "God replied to Moses, I am who I am. Say this to the people of Israel: I am has sent me to you" (Exodus 3:14). The Jewish population became the chosen people of God (Iganski, 2001). This is the most potent reason why the Jewish population is hated.

Following the establishment of Judaism, the Jews were vilified and demonized for being God's only chosen people on earth. Deuteronomy 7:6 it states, "For you are a holy people, who belong to the Lord your God. Of all the people on earth, the Lord your God has chosen you to be his own special treasure." It is obviously a privilege to be chosen by God, but the resulting hate has cast a shadow over the Jewish population for eons. The shadow of this hate strikes at a Jewish person's inner soul (Iganski, 2001), resulting in

psychological trauma that the victim feels and that those like the victim can understand (Iganski, 2001; Levin, 1999). The Jews were considered outcasts, were dehumanized, and became the victims of social despotism even before the birth of Jesus Christ 1,250 years later (Rosenman, 2002).

The Jewish population, however, has been routinely and falsely accused of causing the crucifixion of Jesus Christ, the Christian savior. That accusation compounded by the additional fact that the Jews never accepted Jesus Christ as the Messiah, the one who would save the world, has spawned a deep rooted hatred that is used in the present day as an excuse to enact violence against Jews. It is taught in every Sunday school class around the world that the Jews killed Jesus Christ (Matthew 27: 32-56), leading non-Jews to "nurse our children and our grandchildren on hatred" against the Jews in the Middle East (Ali, 2013, p. 37). Anti-Semitism is exacerbated by the fact that Jews acknowledge God but not Jesus, were chosen by God over the rest of humanity, and strictly adhere to the Torah, Talmud, and Tanakh, all of which creates a context for hate crimes targeting the Jews (Davis, 2006; Morrock, 2012; Raab, 2002).

Anti-Semitism in the twenty-first century stems from both theological and psychological sources (Mohl, 2011; Morrock, 2012). Theological anti-Semitism refers to the loathing, immolation, and complete discrimination against Jews based solely on religious views, such as false accusations held against Judaism from the theological realms of Catholicism, Islam, Christianity (e.g., Orthodox, Protestant, Baptist, Methodist), and Paganism. The psychological aspect of anti-Semitism is far more insidious than the religious aspect for the obvious reason of the severity of the injury that the victims sustain (Iganski, 2001). Both the Bible and the Qur'an teach false

information about the Jews, and this information is considered human wisdom in both traditions. Anti-Semitic religious concepts take root in the minds of the people who read them, and they believe these concepts are what their God has said. It is easy, then, to send messages of terror into the victim's social group to inflict further damage (Iganski, 2001; Mohl, 2011; Morrock, 2012; Rosenman, 2002).

Actual Problem

Hate crimes against Jews and anti-Semitism have seen resurgence in the twenty-first century (Julian, 2017; Oryszczuk, 2017). Jews have been targeted in recent for attacks, both psychologically and physically. For example, pro-Palestinian students on a college campus in San Francisco surrounded thirty Jewish students and issued death threats, a hate crime that the police stopped (Marcus, 2007). This type of hateful prejudice and bigotry is the longest-running hated toward any single group on earth: Jews were slaves to the Egyptian Pharaoh (Exodus 1:11-14), targets of the criminal genocidal Holocaust from 1941-1945 (Newman, 2010), and are now targets of hate crimes solely because they are Jewish. Such crimes range from using symbols of hate such as the Nazi Swastika painted on cemeteries and Synagogues to planning an armed protest with high-powered rifles.

Hate crimes target individuals because of an individual's "real or perceived group membership, which can be defined as by race, religion, sexual orientation, gender, gender identity, ethnicity/nationality, disability, political affiliation (Cheng et al., 2013). The first American Law dealing with hate crimes is the Federal Civil Right Act of 1964 Sec. 201 [42 U.S.C. 2000a] (a), which states,

> All persons shall be entitled to full and equal enjoyment of the goods, services,
> facilities, privileges, advantages, and accommodations of any place of public
> accommodation, as defined in this section, without discrimination or segregation
> on the ground of *race, color, religion, or national origin* [emphasis added].

The true severity of hate crimes may not have been realized until 2011, when the United Stated enacted the Hate Crimes Acts. U.S.C. Title 18 – Crimes and Criminal procedure § 249 Hate Crimes Act states,

> Offenses involving *actual or perceived race, color, religion, or national origin*
> [emphasis added]. Whoever, whether or not acting under the color of law,
> willfully causes bodily injury to any person or, through the use of fire, a firearm, a
> dangerous weapon, or an explosive or incendiary device, attempts to cause bodily
> injury to any person, because of the actual or perceived race, color, religion, or
> national origin of any person.

Impact of Problem

Hate for Jews is now global. In the United Kingdom (UK) during the year 2015, the number of reported hate crime cases was 960. A year later; in 2016, the Community Security Trust (CST), a group that monitors hate crimes in the United Kingdom, reported 1,309 incidences. These reports show a 36% increase in anti-Semitic incidents between 2015 and 2016 (Oryszczuk, 2017). The U.S.-based Anti-Defamation League (ADL), which monitors hate crimes directed at Jews, as of the latest audit reports, showed that there were fifty-six physical assaults on Jewish people across the United States in 2015 compared to thirty-six physical assaults in 2014. Moreover, the number of incidents across the United States was 941 in 2015 compared to 912 in 2014, representing a 3%

increase in anti-Semitism (ADL, 2015). Anti-Jewish cases of hate crimes from 1996-2008 have topped the charts as the highest number consecutive cases of any other religious group (Cheng et al., 2013).

Problem Statement

In an ideal world, each person could claim a different religion that suits their needs. Every person would be afforded the same level of respect and acceptance. However, Jews are frequently the victims of hate crimes. They are targeted for standing firm in their 2,000 year-old religion of Judaism. Jews continue to be the most attacked religious group in both the U.S. and around the world. Hate crimes that are the result of anti-Semitic motivations not only impact the victim but also have far-reaching consequences in Jewish communities (Office for Democratic Institutions and Human Rights [ODIHR], 2017). The psychological component of anti-Semitism places the Jewish population on edge because an individual Jew may wonder if he or she will be the next victim of an attack (ODIHR, 2017). Reports of Israelis cleaning up the carnage after a suicide bomber attacks a market place in Israel reinforce this fear. The psychological element combined with the amount of money it takes to clean the swastika off the cemetery head stones and synagogue walls represent ongoing costs because these hates crimes continue to be a problem.

As Cheng et al. (2013) noted, "Jews were consistently more likely to become victims of religious hate crimes compared with other religious groups" (p. 771). Jewish hate is very old and deeply entrenched, as noted, both in America and around the world. The Anti-Defamation League (ADL) showed that anti-Semitic incidents had nearly doubled on college campuses and had risen a solid 3% across the United States from

2014 to 2015 (ADL, 2015). According to the ADL report for 2017, "anti-Semitic incidents in the U.S. surged more than one-third in 2016 and have jumped 86% in the first quarter of 2017" (ADL, 2017, p. 1). The crimes of hate included "380 harassment incidents, including 161 bomb threats, an increase of 127% of the same quarter in 2016" (ADL, 2017, p. 3).

The best solution to anti-Semitism seems to be education and open dialogue with people from different faiths to decrease hate and increase acceptance. An active interfaith dialogue may help to move people past the translations of their respective scriptures, and it may help them to realize that being faithful to one's own religion does not mean being intolerant of people who follow a different religious text. In the twenty-first century, there is a need for acceptance and tolerance of all people (Morrock, 2012; Raab, 2002).

Purpose Statement

The purpose of this study was to compare the perceptions among Jewish adult males and females and non-Jewish adult males and females in Virginia Beach, Virginia regarding Jewish hate crimes, discrimination, the safety of the Jewish population, and general beliefs about the Jewish faith.

Dissertation Goal

The objective of this study was to evaluate differences of perception between Jews and non-Jews regarding hate crimes, discrimination against Jews, personal safety in the community, and general beliefs. This objective was met using a survey to determine the different levels of opinion for each group. A literature review was conducted to add insight from scholarly research on anti-Semitism and hate crimes. The literature review

included analysis of research that focuses on anti-Semitism, anti-Zionism, Islamic anti-Semitism, and hate crimes against Jews.

Justification for the Study

The justification for the present study is that anti-Semitism continues to motivate negative perceptions of Jewish people in society. In 2017, with vast political changes and the acceptances of cultural norms on the rise from newly-elected leaders, anti-Semitic hate crimes and discrimination toward Jews continued. Anti-Semitism has proven to be a powerful force that manifests into reality with crimes of hate. This hate becomes the glue among many groups of people who maintain very specific religious, ideological, and political views against Jews. Anti-Semitism predates democracy and the Western thought of liberty, freedom, and equality. Further research into anti-Semitism is needed to discover why this evil encourages people to do bad things against the Jews.

Significance of the Problem

Both Christianity and Islam were born out of Judaism, but this created a religious rift (Konig, Scheepers, & Felling, 2001). America was founded on Christian beliefs and has very deep roots in the Christian church. For centuries, Christians were taught that Jews killed Jesus, which helped to fuel anger and hatred towards Jews. The result has been violence and aggression towards the Jews that is now expressed in the open. Islamic people, further, view the Jews as their mortal enemies because the Jews rejected Muhammad as a prophet (Karsh, 2006). Jewish hatred is also a global problem based on religious, ethic, economic, and historical foundations. The driving force of Jewish hatred, however, appears to be religion. With anti-Semitism now in the open (Goldstein, 2012), it

is important to consider whether there could be a second Holocaust in the future (Hoffer, 1968).

Impact of Related Problems

Hatred for the Jews is probably the longest-running hatred on earth (Prager & Telushkin, 2016). Related problems that have emerged over time affect how people think of Jews. The death of Jesus, the rejection of Jesus as the Messiah, the Jewish rejection of Muhammad as the prophet, and the fact that Judaism birthed both Christianity and Islam have all opened the flood-gates for intolerance against Jews (Konig et al., 2001).

The unique hatred towards Jews can be seen in the negative manner in which they are depicted in literature, film, and the arts. Anti-Semitism is a form of prejudice, bias, hate, and discrimination. Anti-Semitism is based on falsehoods that have created hostility rooted in racism and religious bigotry (Konig et al., 2001; Prager & Telushkin, 2016; Rosenfeld, 2013). The human tendency toward the emotions of hate, anger, and outrage are uncontrollable at times. They often manifest as envy, suspicion, and the need for an enemy to blame (Manea, 2015; Rosenfeld, 2013). People who see the Jews as money hungry, dishonest, immoral, or power seeking have a secular prejudice that is typically based on a socio-psychological point of view (Konig et al., 2001). Historically, these views stem from authoritarianism, anomie, and a tendency to exhibit exclusive or clannish behavior (Konig et al., 2001).

Contribution to the Field

Having taken place in the researcher's city of residence, Virginia Beach, Virginia, this study contributes to the body of knowledge on anti-Semitic hate crimes. The rationale for this location was that the researcher has not found another study of its kind

conducted in Virginia Beach. Populations of Jews and non-Jews live in this city and the surrounding area. This study can be advantageous to understanding how people in this specific geographical region perceive anti-Semitic crimes.

The researcher also reviewed 102 scholarly sources. These sources enabled the presentation of a detailed historical background on anti-Semitic hate crimes prior to laws against them being enacted. This background extends from Biblical times to the present day. Anti-Semitism has been well studied. This study, however, uniquely contributes to understanding at least one significant issue related to hate crimes—how Jews and non-Jews view complex issues through completely different circumstances—and may lead to a clearer understanding of each of the groups' perspectives.

Feasibility Statement

The main costs associated with this research were in time required to create a survey and gas for driving to the research locations. There are ten synagogues in Virginia Beach, Virginia and an additional six locations in the surrounding cities. A multitude of churches were also within driving distance, making the study feasible.

Barriers and Issues

Several issues could have arisen during this research study. One potential barrier might have been failure to obtain permission from random participants at a mall, a church, or a synagogue in Virginia Beach. Another potential issue was surveys not being completed. A 70% return rate is required by Nova Southeastern University for the descriptive statistics results to be valid.

Definitions of Terms

The following are the keys terms used in this study.

Anti-Semitism: Hatred towards Jews.

Atheist: A person who believes that God does not exist.

Blood Libel: False accusation aimed towards Jews that accuses them of using blood from Christians in religious rituals. These accusations were most prevalent in the Middle Ages and were usually related to the preparation of the Passover bread.

Christian: A person who has decided to receive Christian baptism as a believer in Jesus Christ.

Christianity: The religion based on the teachings of Jesus Christ of Nazareth and acceptance of Jesus as the Messiah.

Church: A building in which Christians worship.

Discrimination: Unfair or prejudicial treatment of an individual based on a group or category to which a person belongs.

Expiation: The act of making amends; atonement.

Fatwah: A legal opinion by a ruling Islamic scholar, or a calling to take up arms against a designated enemy.

Gentile: A person who is not Jewish; a non-Jew.

Goy: Hebrew form of non-Jew; a person who is not a Jew.

Hamas: A Palestinian Sunni-Islamic fundamental organization formed in late 1987 during the First Intifada.

Hate Crime: A crime against a person or persons motivated by hostility toward the victim based on color, creed, religion, gender, or sexual orientation.

Hezbollah: A Shi'a Islamist militant group and political party based in Lebanon that began in 1985.

Holocaust: The genocide in which more than six million European Jews and other groups were murdered under the German Nazi regime during the period between1941-1945.

Intifada: An Arabic word literally meaning, "Tremor," "shivering," "shuddering," and "shaking off" that includes two historical periods of Palestinian uprising and Palestinian-Israeli conflict, in 1987 and 2000.

Islam: The religion of Muslims, a monotheistic faith believed by Muslims to have been revealed by Muhammad, the Prophet of Allah.

Jew: A member of the people and culture whose religion is Judaism. They trace their origins from Abraham and the ancient Hebrew people of Israel.

Jihad: A fight against an enemy of Islam.

Judaism: The monotheistic religion of the Jews.

Muhammad: The prophet of Islam.

Muslim: A follower of the religion of Islam.

Muslim Brotherhood: An Islamic organization founded in Ismailia, Egypt, by Hassan al-Banna in 1928 as an Islamic religious, political, social movement.

New Testament: The second major part of the Christian biblical canon, consisting of Matthew through Revelation.

No Religion: No claimed religious affiliation.

Non-Denominational: Open or acceptable to any people of the Christian religion.

Pogrom: An act meant to wreak havoc, to demolish violently. The purpose is the killing of many helpless people because of their race or religion. Historically, the word refers to the attacks on Jews in Russia.

Semite: A member of any people who speak a Semitic language, including Jews and Arabs.

Semitism: Hostility, prejudice, or discrimination against Jews.

Shoah: The Hebrew term for the Holocaust.

Synagogue: A building where Jewish people congregate for religious worship and teaching.

Talmud: The Jewish civil and ceremonial law and the legend combining Mishnah and Gemara.

Tanaka: The canonical collection of Jewish texts referred to by Christians as the Old Testament, from Genesis to Malachi.

Zion: A name that is synonymous with Jerusalem, found in I Kings 8:1.

Zionism: A movement by Jews to re-establish and protect their own people as a complete Jewish nation.

Summary

Jews have long been victims of violence, aggression, economic repression, and hate crimes, even in the twenty-first century. In our modern era, it would seem unthinkable to utter the phrase "Jewish problem," yet anti-Semitism has led to crimes of hate and seems to be making a strong comeback during times of social rest. Anti-Semitism has become a social norm even in first world nations that practice freedoms of religion, such as the United States and the United Kingdom.

Chapter 2: Literature Review
The Origins of Hate for Jews

Jews have been hated since long before Christ walked the earth. This hate has evolved into crimes since the time of the Hebrew's slavery under the Pharaoh. There are several factors that encourage and foster hate towards the Jews. For instance, non-Jews seem to need an enemy on which to focus their hate (Mohl, 2011), society has conspired against the Jews for not accepting Jesus and for rejecting the New Testament (Manea, 2015), and Islam fights Israel and Jews today for their refusal to accept Muhammad as a prophet. Hate groups, meanwhile, resent the fact that some Jews have gained ascendancy in political arenas, in higher educational institutions, and in economic success. They also resent the fact that Jews have risen above every social, political, and economic challenge that they have faced. The success of the Jews has led to envy, suspicion, and ridicule of their belief that they are the chosen people of God (Manea, 2015). As Adolf Hitler wrote in his book *Mein Kamph (My Struggle)*, "All these details were certainly not attractive; but the revolting feature was that beneath their unclean exterior one suddenly perceived the moral mildew of the chosen race" (Wolf, 2014, p. 35).

The following section presents historical evidence of crimes against Jews before hate crime laws existed. Hate crimes appeared in the form of diaspora, humiliation, dehumanization, torture, false allegations, segregation, discrimination, and intimidation. The evidence shows that the Jewish population, throughout history, has dealt with the grievous inhumane treatment that hate crimes produce (Iganski, 2007; Mason, 2007; Vollhardt, 2013).

Historical Evidence of Anti-Semitism

13th Century to 1st Century B.C.E.

The term *anti-Semitism* has evolved over the centuries. Starting in the thirteenth century B.C.E. (1450-1410), the Jewish population was enslaved by the Pharaoh in Egypt. The book of Exodus states, "So the Egyptians worked the people of Israel without mercy. They made their lives bitter, forcing them to mix mortar and make bricks and do all the work in the fields. They were ruthless in all their demands" (Exodus 1:13-14). The Jews were enslaved because the Pharaoh was becoming afraid of the growing Hebrew nation. The best way to maintain control and not have his throne threated was to contain the Jewish population. In the thirteenth century B.C.E., slavery was enforced on conquered people, and the Jews who lived in Egypt were now under the hand of the Pharaoh. He did not care if the Israelites died or not; his primary concern was to maintain his powerful position (Hallo, Ruderman, & Stanislawski, 1984). Following their slavery under Pharaoh, the Jews were lead out of bondage by Moses. However, that freedom did not last long.

In 587 B.C.E, the Jews were once again enslaved. This time, it was not by the Pharaoh, but by King Nebuchadnezzar II, a Chaldean King of the Neo-Babylonian Empire (Hallo et al., 1984). After he laid siege to Jerusalem, Nebuchadnezzar enslaved and deported the Jews back to Babylon to work. Nebuchadnezzar even destroyed the first Jewish Temple in Jerusalem, which had been built under the reign of King Solomon (Simon & Schaler, 2007). After roughly seventy years, the Jews who were exiled to Babylon were allowed to return to Jerusalem with permission from the new ruler of

Persia, King Cyrus in 538 B.C.E. The Jews then began to rebuild their temple (Ezra 1:1-11).

1st Century

During the first thirty years of the first century C.E., Jesus Christ, the Christian savior, walked the earth and was able to establish followers. The Pharisees, who were the theological shapers of Judaism at the time, and the Sadducees, the temple priests who the peasants viewed as the upper class, could not do what Jesus did, but they did not want to have their power challenged. For these reasons, they sought permission from Pontius Pilate, the Roman Governor of the land under the Roman Emperor Tiberius, to execute Jesus, a Jew, as a criminal for his remarks that equated himself with God, suggesting he was the Messiah. Such a claim was considered blasphemous and was punishable by execution (Fisher, 2005; Mohl, 2011; Rosenman, 2002).

Between 4 B.C.E. and 30 C.E., the Catholic Church was established based on the teachings and life of Jesus Christ (Fisher, 2005). An internal rift in 1054 C.E. split the Church into two factions, one being the Roman Catholic Church, the largest church in the world, and the other the Eastern Orthodox Church (Fisher, 2005). However, for the first twenty years after the death of Jesus, between 30 and 50 C.E., all of the early Christians were, in fact, Jewish. Judaism and Christianity were not significantly different during this time, and even new converts from pagan religions were required to become Jewish prior to being accepted into the Christian faith (Mohl, 2011; Prager & Telushkin, 2016). Eventually, however, a schism occurred between Judaism and Christianity as a result of the teachings of a Greek Jew named Saul of Tarus, who later became known to the world as Paul, the Christian teacher and builder of churches (Goldstein, 2012). Paul decided that

the Law of Moses, the Old Testament, was now null and void, including the Jewish ritual of circumcision. Instead, what Paul believed mattered was the New Testament and that Jesus was the Messiah, and he held this idea was what must be taught to the four corners of the earth. Thus, hate based on religion difference began (Goldstein, 2012; Levin, 1999; Mohl, 2011).

In 38 C.E., the Jews who still lived in Alexandria, Egypt began to feel the pressure of being blamed for the death of Jesus (Morrock, 2012). The blame turned into hate for the same three reasons still in circulation today: Jews being blamed for the death of Jesus (Konig, Eisinga, & Scheepers, 2000); Jews' rejection of Jesus as the Messiah; and the Jews' rejection of the New Testament (Goldstein, 2012). The first widespread pogrom, an organized killing of people based on either race or religion, targeted the Jews because of their religion. Jews were victimized specifically because they were Jews (Morrock, 2012). The Greek citizens in Alexandria, Egypt took pride in the pogrom and encouraged the destruction of the Jews. This led to the Jews entering their first diaspora, which is defined as the scattering of Jews throughout the ancient world to escape death and persecution (Morrock, 2012).

Once King Cyrus had given permission for the Jews to leave Babylon in 538 B.C.E., the Jews began to rebuild their sacred temple. In the year 70 C.E., the rebuilt temple was once again destroyed, this time by a Roman legion of soldiers under the command of Titus (Gordon, Grofoguel, & Mielants, 2009). The second temple was the centerpiece, focal point, and lifeblood of Jewish people in Jerusalem, and its destruction is considered the turning point in the history of the Jewish population. The temple was far

from the only item of importance that was destroyed, as Jerusalem itself was left in ruins in the wake of the Romans.

In the year 90 C.E., the Jewish Bible, or cannon, was completed (Fisher, 2005). Between 70-95 C.E., the Christian Gospels of Matthew, Mark, Luke, and John, were written down and established as the main source of the historic concept of the doctrine of the "Jewish decide," or the belief that the Jewish people as a whole were responsible for the crucifixion of Jesus. Although a false accusation with no Biblical basis (Fisher, 2005; Hallo et al., 1984; Ost, 2009); this teaching about the Jews continues among many people today.

The next evidence of discrimination against the Jews based on their religion was their expulsion from Carthage in the year 250 C.E. (Grossman, 2014). Carthage was an ancient city close to Tunisia in North Africa. The dominant religion at the time was Christianity, but many people were born Jews. The Christian Governor of Carthage challenged his constituents by asking if their loyalty was religious or political, though in practice religion and political affiliation were intertwined. The Governor further stated that if his people saw themselves as servants of the empire, then they must be baptized. This decree created chaos within the city, and the Jews were forced to leave or they would be put to death (Goldstein, 2012).

4th Century

In the year 312 C.E., the Roman Emperor Constantine converted to Christianity (Littell, 1991). He immediately made any Jewish proselytizing a capital offense punishable by torture and death, which led the citizens under Constantine to assume the repression of the Jews as a political and religious duty (Mohl, 2011). This turning point

marked the beginning of names, phrases, and caricatures of hate being used against the Jews. The Jews faced social and psychological demoralization because they held fast to their religion and refused to conform (Vollhardt, 2013). A new division was taking place: Now that a religious division had been established, a cultural division was in full bloom (Gordon et al., 2009).

5th Century

In the Middle Ages (from the fifth to the fifteenth centuries), the term anti-Semitism had not yet been coined, but religious hate had long since developed (Iuga & Batin, 2013; Mohl, 2011). Indeed, people who followed the teachings of Jesus, believed in the New Testament, and were baptized in the faith of Christianity were already condemning the Jews based on their religious beliefs and ethnicity (Evans, 1964). This period in time was important because religion played a major role in people's daily lives, and it became nearly impossible to separate the religious from the cultural, as these were intimately connected (Iuga & Batin, 2013; Mohl, 2011).

7th Century

In 622 C.E., the second historical turning point took place for the Jews. Islam was born during the Muslim unification in Arabia. That religious movement that created another separation between religions, when Muhammad attempted to show the local Jews in Medina that Islam was very similar to Judaism by adopting some of the same rituals and practices (Gordon et al., 2009). Muhammad found the Jews to be harsh of critics of the new religion, however, as they exposed the gaps and inconsistencies in the Qur'an. This made Jews the mortal enemies of Islam, with Muhammad turning against the Jews in Medina and, eventually everywhere (Karsh, 2006). As a result of this historical turn,

many children in the Middle East have been raised on hatred against the Jews over the centuries (Ali, 2013)

Following the death of the Prophet Muhammad in 632 C.E., it was revealed that the Prophet had issued final standing order to expel all Jews and Christians from the Arabian Peninsula. Muhammad made the declaration that these two faiths could not live in harmony with Muslims, especially in the land of the Arabs. Daily prayer was redirected to Mecca instead of Jerusalem, where the Jews lived, and Islamic teachers began to depict Jews as deceitful, evil, and treacherous people who desired dominion (Karsh, 2006). It was not until the year 650 C.E. that the written text of the Qur'an was established, but oral traditions were used as the primary method of transmitting information, and oral history retained a hatred of Jews (Fisher, 2005).

10th Century-1st Millennium

The tenth century marked a time of confusion for Christians, as Jesus had not yet returned and the world had not ended as predicted, which began to cast doubt on the reliability of Christian theology. The church as a whole was preaching a prophecy that did not occur, which ushered in mass fear, chaos, and distrust in religious leaders (Morrock, 2012). This time frame brought forth what was known as the Dark Ages. The era of the Dark Ages, between 500-1000 C.E., marked a period of Christian militancy and the Crusades, which were supposedly directed at the Muslims. However, this was not the case: The very first victims of the Crusades were Jews in Jewish neighborhoods who were slaughtered because of their Judaism and their refusal of Jesus, which became the first hate crime involving the mass killing of Jews (Mohl, 2011). From the Crusades

forward, names used against the Jews took on a satanic element, and the Jews were now seen as children of the Devil (Mohl, 2011; Morrock, 2012).

12th Century

The year 1144 marks the first recorded event in which the term *blood libel* was used. Blood libel refers to the false allegation that Jews murder Christians, especially Christian children. In 1144 in Norwich, England, the apprentice of a leather tanner named William was found dead. Without seeking an investigation, the town blamed the Jews as the culprits for the boy's death. Rumors swirled around the village quickly, exacerbating the situation with claims that Jews had placed a crown of thorns on the dead boy's head and crucified him. These rumors sent the town into a killing frenzy against the Jewish population, who were referred to and treated as a symbolic pestilence (Mohl, 2011).

15th Century

A unique turn of events in the Muslim faith took place in 1492, when the Muslims began referring to Jews and Christians as "dhimmi," or "protected" people. The Muslims argued that the religious minority had rights because they were "people of the book" (the Bible; Gordon et al., 2009). However, this protection did not last long. The relationship between Muslims and Jews quickly fell apart as the Muslims soon viewed Jews as second class-citizens in Arabia. Nonetheless, in this century, Muslims did not view Jews as connected with Satan or any insidious intentions (Webman, 2010), a view that was significantly different from the stance that Muhammad took upon his death, when he turned against the Jews (Karsh, 2006).

16th Century

Racial discrimination and hate entered the world in Spain in the sixteenth century. Christians developed the concept that in order to be a new Christian of the true faith, a person's "purity of blood" had to be tested. This test involved establishing how many generations of Christians were in the bloodlines of the potential new Christian (Lewis, 2006). The purity of blood test created a way for "genuine" Christians to hold specific social positions or private sector professions over the Jews, who were not in the blood line of any Christians (Lewis, 2006). Since Jews were not of the same race as the in-group of Christians, racial discrimination was easy to employ (Lewis, 2006).

17th Century

In 1656, Muslims began making an effort to forcibly convert the Jews living in the Persian area to Islam through use of the sword or intimidation. The King of Iran, known as the Persian Shah, tried to, but could not, convert the Jews to Islam and decided to expel them from what is considered the Esfahan, or old Persia, instead, which resulted in another diaspora that left the Jews in that area homeless (Gordon et al., 2009). Because the conversion was not a success, in 1661, the Persian government gave the Jews back their rights to pray and practice the rituals of Judaism without repression from any local or national authority (Adam, 2008; Gordon et al., 2009).

18th Century

During the eighteenth century, several important developments occurred, the most important of which the invention of the word *Semite*, a designation that was originally a classification for three different language families: Hebrew, Arabic, and Aramaic (Kalmar, 2009). The term was not intended to be used as a derogatory name for a single

population (Gordon et al., 2009). The first person to use the word "Semitic" as a racial classification was Ludwig Schlozer, in 1781 (Kalmar, 2009). Thereafter, Jews came to be called Semites; however, the term was not used for Arabs, as the original meaning would suggest. The word did not gain a strong hold until late in the nineteenth century (Gordon et al., 2009; Kalmar, 2009).

The French Revolution of 1798 was associated with the ideals of liberty, equality, and fraternity (Iuga & Batin, 2013). During the French Revolution, however, the approximately 40,000 Jewish people living in France were separated into two groups: the Sephardic Jews in the south and the Ashkenazi Jews in the West (Iuga & Batin, 2013). The Sephardic Jews had fully integrated into French culture and enjoyed the rights and privileges that came with living as merchants. The Ashkenazi Jews were not much different, but they came from Germany. They were able to retain their specific way of life, with its religious, social, and educational ideals, that distinguished them from other citizens (Iuga & Batin, 2013). The Ashkenazi Jews were able to hold jobs as money-lenders and loaned money to the population as needed. Both groups of Jews were working as the keepers of money, and for that reason the surrounding peasants and workers viewed the Jews as manipulators, which created a deeply held sense of envy (Iuga & Batin, 2013).

19th Century

The next 100 years gave rise to the more modern view of Jews. The early nineteenth century saw the birth of European Jewish emancipation (Frosh, 2011) and was an era of cultural freedom for the Jews, as well as a time of relative peace. However,

other, less prosperous groups in society envied their success, and a simmering hatred of European Jews would come to a head in the next century (Frosh, 2011).

In the nineteenth century, a French scholar named Earnest Renan effectively brought together the three Semitic languages of Hebrew, Aramaic, and Arabic (Kalmar, 2009). It is important to recall that the word Semite was invented in the eighteenth century as a language classification. In the nineteenth century, the term came to be associated with a certain culture, race, and ethnicity (Gordon et al., 2009).

In 1807, Napoleon, the Emperor of France, convened the second Great Assembly of rabbis, the purpose of which was to give back to the Jewish community what had been lost. Napoleon restored the ancient title of the Sanhedrin, the name of the Judaic Supreme Court between the second century B.C.E and the first century C.E. (Iuga & Batin, 2013). In the same period, beginning in the early 1800s, the word Semite came to refer specifically to Jews as a derogatory racial designation, leading to further discrimination (Gordon et al., 2009). As a consequence, also by the early nineteenth century, the word *anti-Semite* came to be recognized to mean "anti-Jewish." Furthermore, the growing anti-Semitism in society no longer allowed for the conversion of Jews, and their assimilation began to be restricted to following the social norm of Christianity. At the same time, a sense of the unique physical and heredity features of the Jews gave rise to the racial bias and bigotry against Jews that preceded later crimes of hate against them (Iuga & Batin, 2013).

The father of what is considered modern racism was Arthur de Gobineau. He wrote about the Jews specifically, vilifying them with the worst racial epithets of the time (Gordon et al., 2009). His well-received essays helped to stoke the fires of prejudice,

bias, and bigotry within France country against its Jewish population. The essays described the Jews as an entirely distinct race, and this allowed the community to view the Jews as non-humans. Gobineau's work served a means of dehumanization that had the effect of excusing ill treatment of the Jews (Gordon et al., 2009; Rosenman, 2002).

In 1872, a slight reprieve for the Jews came by way of a German philologist named Max Muller. Muller studied how languages and words come to be known and how they develop over time. He concluded that the Aryan and Semitic designations were philological—not ethnological—terms and that to "speak of an Aryan or Semitic race is absurd" (Lewis, 2006, p. 4). The word Semite properly referred only to a classification of three distinct languages; it was never intended as a means to disgrace people due to their culture or religious beliefs (Lewis, 2006).

Nonetheless, in the late nineteenth century the Jews bore the brunt of social hardship at every turn, resulting in major civil trauma. Wars engulfed Europe, giving rise to social upheavals, economic crises, and a social imbalance that was difficult to navigate without an easily identified enemy. Overnight, the Jews became the enemy that people wanted, and this turn allowed citizens that could not deal with their own anguish to focus their sorrow and hatred onto the Jews: All social misfortunes were blamed on the Jews, a phenomenon that can be explained by scapegoat theory (Brustein & King, 2004), which suggests that hatred towards the Jews increases when moments of economic instability arise.

In 1879, a new form of anti-Semitism began taking shape in the political realm (Cohen et al., 2009). The public began to believe that Jews were overrepresented as advisors to the more important figures of society, including monarchs, emperors, and

heads of state. This fear produced rumors and myths that Jews were conspiring to achieve world domination (Brusteain & King, 2004). Nearly a century after Ludwig Schlozer first used the term Semite (Kalmar, 2009), in 1879, a half-Jewish German journalist by the name of Wilhelm Marr coined the term *anti-Semitism* in pamphlets and other periodicals to complete the connection between the Jews and the discrimination against them. The term became forever associated with the Jews (Breitman, 2007; Iuga & Batin, 2013; Littell, 1991; Mohl, 2011; Simon & Schaler, 2007). By spreading this term, Wilhelm Marr helped to give the world a platform for anti-Jewish hostility. He even created an organization called the Anti-Semitic League to spread discontent and hate towards the Jews (Kalmar, 2009).

In a more localized event with major implications, a scandal known as the Tisza-Eszlar affair occurred in 1882-1883 in Hungary. A fourteen -year-old Christian peasant girl named Ester Soymosi was murdered in a ritualistic manner (Gordon et al., 2009). Twelve Jewish men were taken into custody based on suspicion alone. Public opinion that the Jews had killed the girl significantly influenced the House of Deputies. The public made blood libel accusations, believing that the Jews had murdered the girl to use her blood in a celebration of Passover. Despite the lack of proof that they were responsible, the girl's mother believed the accusations and instantly blamed the Jews (Gordon et al., 2009). Early in 1883, the girl's body was exhumed by three professors at the University of Budapest (Gordon et al., 2009) and their examination showed that the accusation that had been levied against the twelve Jewish men was erroneous. The professors found her cause of death to be inconsistent with ritual murder. The court overseeing the case required more than thirty sessions to ensure all the details were

covered. Finally, the twelve Jews were acquitted (Gordon et al., 2009). Nonetheless, such false claims against the Jews, arising out of entrenched bigotry, continued (Davis, 2006).

In 1893, about ten years after the scandal in Hungry, Nathan Bierebaum became the first person to use the term Zionism (Bar-Sela, 1990). Bierebaum was born in Vienna, Austria to Jewish parents. He went through what can be considered three distinct life phases. The first was the Zionist phase, which he derived from the Torah, the Jewish Bible. He next entered a Jewish autonomy cultural phase. The last phase of his life was the religious phase, which he maintained until his death in 1937 (Bar-Sela, 1990). The Zionist movement began with Bierebaum, but it did not gain strength until 1897.

Another major scandal, the Dreyfus trial, took place in France between 1895 and 1899 (Gordon et al., 2009). Alfred Dreyfus, a Jew and an artillery captain in the French army, was falsely convicted of passing military secrets to the Germans. This accusation came from an unknown French spy who was passing through the German embassy in Paris. The spy, who noticed a ripped-up letter with hand writing that resembled that of Alfred Dreyfus, did not actually know what was in the letter (Nix, 2015). Dreyfus was quickly court-martialed and found guilty despite the lack of evidence. He was sentenced to life imprisonment on Devil's Island off the coast of French Guiana. Ultimately, the French spy was found, tried, and sentenced; Dreyfus was exonerated in 1906 by the French president and reinstated into the army (Nix, 2015).

In 1897, Zionism became a movement when Dr. Theodor Herzl, a Jew from Hungry, convened the first world Zionist Congress in Basil, Switzerland (Bar-Sela, 1990; Brown, 2002). Herzl established the governing bodies that were needed to run this organization and created a political platform from which to reestablish what he

considered a national Judean state of Jewish ancestors called Zion (Adam, 2008; Brown, 2002; Hallo et al., 1984). Zionism developed because Jews were seeking a new type of identity just as they were coming to terms with how anti-Semitism had affected their population. It was believed that a good solution to this problem might be to return to the land of Israel, referred to as *Altnuland* (old /new country; Yuval & Davis, 2007). Herzl's ideas were not much different from those of Nathan Bierebaum, who was a progressive thinker of his time. Zionism was thought to be only a mid-summer ideology even before the first congress was held (Brown, 2002; Cohen, 2003), and it almost ceased to exist in 1922 following Herzl's death (Cohen, 2003).

As Zionism took shape, another blood libel case occurred in Czechoslovakia between the years 1899 and 1900. Named after the accused, Leopold Hilsner (Deutsch, 2011), it became known as the Hilsner trial. A pool of blood and a rope were found at the scene of the crime. The local sheriff saw four males in the area, one of whom was the twenty-four-year-old Jew Leopold Hilsner. Hilsner may not have been the most law-abiding citizen, which made it easy for the community to deem him guilty. However, he was deemed guilty because he was a Jew (Deutsch, 2011). At the trial, it was proven that Hilsner was too weak to have committed the crime, the only witness to which was more than 2,000 feet away when it occurred. He was sentenced to death, but Emperor Karl pardoned him in 1918. None of the four males were charged (Deutsch, 2011). The false accusations that led Hilsner to come into contact with the law almost put him to death, a victim of hate for being a Jew.

Anti-Semitism in Romania in the year 1899 was primarily a reaction to the jobs that Jews were able to hold (Cohen, 2003). Many of these jobs were prestigious and dealt

with money. Many Romanian Jews were moneylenders, leaseholders, and financiers, which angered the Romanian peasants (Brustein & King, 2004). The Jews were seen as dominating and exploiting the local people, a perception that helped to fuel a new type of anti-Semitism called economic anti-Semitism (Brustein & King, 2004). The Jews were now equated with money in a negative manner, and labels such as stingy, miser, greedy, and capitalist were hurled at them with anger (Konig et al., 2001).

20th Century

As discussed heretofore, the nineteenth century was horrific for the Jews, who faced false accusations and convictions, pogroms, blood libel, diaspora, discrimination, and the invention of anti-Semitism. This Anti-Semitism extended beyond religious discrimination into racial and political discrimination, leading to economic anti-Semitism. In the twentieth century, however, anti-Semitism became global as anti-Jewish hatred took a turn for worse (Greenberg, 2004).

Jews in the early twentieth century were beginning to seek a land to call their own. In 1903, the sixth Zionist Congress took place in Basel, Switzerland. The topic at hand was finding and establishing a place that could be considered a primary Jewish state (Gordon et al., 2009). In this conference, Uganda was the location chosen by the European Jews. However, this option did not proceed beyond the consideration phase, and it seemed to die out until the 1920s, when revisionist Zionism reemerged (Hallo et al., 1984). Zionism continues as a Jewish liberation movement advocating for Jews returning to the motherland of Israel (Hallo et al., 1984). In large part, Zionism was a response to the threats that the Jewish diaspora was facing.

In 1905 in Russia, under the last Russian Tsar, Nicolas Romanov, an anti-Semitic pogrom known as Bloody Sunday took place (Littell, 1991). Working for Tsar Romanov was his constitutional advisor Konstantin Pobedonostsev. This advisor persecuted Jews and Christians alike and was the author of the most infamous anti-Semitic formula to date, which read, "One third will convert, one third will be killed, and one third will be driven into exile" (Littell, 1991, p. 513). Pobedonostsev's justification was that, "after all, they did crucify our Lord" (Littell, 1991, p. 513). In the same year in Russia, a book called *Protocols of the Elders of Zion* were published (Falk, 2006). The book was pure anti-Jewish propaganda, but in the early 1900s, many people, including Arabs, accepted its veracity without verifying its authenticity or its authorship; indeed, *The Protocols* continues to be used to foster hatred and discontent against Jews (Garber, 2002).

In 1912, the last blood libel occurred in Russia with a new trial against a Russian Jew named Menahem Mendel Beilis, who was falsely accused of ritual murder in Kiev (Levin, 2013). The crime occurred in 1911, when a thirteen-year-old Ukrainian boy named Andrei Yushchinsky went missing and was found, nearly eight days later, near a cave next to the Zaitsev brick factory. Beilis's fate was in the hands of a lamplighter, who claimed a Jew had kidnapped the boy (Levin, 2013). Beilis was arrested and spent more than two years in jail awaiting trial. Since he was a Jew, anti-Semitic campaigns were waged against the local Jewish population. Information later revealed that the person who orchestrated the crime and fabricated Beilis's guilt was Vladimir Golubev, the leader of the Black Hundred organization. The lamplighter retracted his statement and confessed to being confused out of fear of the secret police (Levin, 2013). With the new evidence, a

jury acquitted Beilis (Levin, 2013), and he was released after spending twenty-four months in jail for a crime that he did not commit simply because he was a Jew.

In Bolshevik Russia, following the revolution of 1917, the Jewish community looked with anticipation upon a change of leadership in Russia. The revolution, which took place in March, was followed by the socialist's attempts to seize power in more parts of Europe (Brustein & King, 2004). Tsar Nicholas II, who had ruled with unlimited power, was also an anti-Semite. The new leader, ready to take over, was Alexander Kerensky, who became the Minister of Justice and whose father was one of the key sponsors of a resolution condemning the 1913 trial of Mendel Beilis. This Bolshevik Revolution shocked millions of people in the West and catapulted political anti-Semitism to the world stage (Brustein & King, 2004).

Another significant event was the signing of the Balfour Declaration on November 2, 1917 (Berghahn, 2009; Cohen, 2003). The Balfour Declaration divided Israel, which the Zionists believed to be their promised Jewish homeland, and Palestine (Brown, 2002; Karsh, 2008; Slater, 2013). The United Kingdom's foreign security director, Arthur James Balfour, sent the official correspondence to Walter Rothschild, a leader of the Zionist community in Great Britain and Ireland. James Balfour promised Walter Rothschild that Palestine would become the cornerstone of the Zionist hope and the future state of Jewish affairs (Karsh, 2008; Wharton, 2015). Since 1917, Israel and Palestine have engaged in constant violence over the ownership of parts of Palestine (Dinnerstein, 2004).

Three important events that took place in the 1920s also had negative consequences for the Jews. The first was the San Remo Decision of April 25, 1920. The

decision, made under the Council of the League of Nations through the British

Government, gave Palestine to the Jews as their national homeland, but it had a negative

effect on the current the residents of Palestine and created a rift between the Jews and the

Palestinians (Cohen, 2003). Second, the book of propaganda called the *Protocols of the*

Elders of Zion was translated into Arabic and was distributed throughout the Middle East.

Much of the information it contained mirrored the anti-Semitism of the Muslim the

Qur'an and Hadith, as well as Muhammad's verbal directives against the Jews (Karsh,

2006; Kressel, 2003; Patterson, 2011; Raab, 2002). The last event was Haj Amin al-

Husseini's appointment as the Grand Mufti in Jerusalem. A Grand Mufti is the highest

official of religious law in a Muslim country. The significance of Haj Amin al-Husseini

was that he was a major figure when Adolf Hitler was gaining power and support

(Breitman, 2007).

Another Muslim with a knack for instigating and spreading propaganda was

Hassan al-Banna. In 1928, he founded the Muslim Brotherhood, a group that sought the

destruction of the Jews (Patterson, 2011). Hassan al-Banna considered himself an

apprentice of Hitler's teachings, and he learned a great deal about the effectiveness of

propaganda in spreading hatred of the Jews. With two Muslims now working with the

Nazis, Germany had a common enemy in the Jews (Patterson, 2011). Indeed, in 1933,

two related events take place. The first was that the President of Germany appointed

Adolf Hitler as Chancellor (Wolf, 2014). The second was the agreement between the

German Zionists leaders and the Nazi government, called the Haavara Transfer

Agreement, an accord designed to facilitate the emigration of the Jews to Palestine

(Berghahn, 2009).

As soon as Hitler was appointed, in 1935, the Nuremburg Laws were effectively reversed, and that reversal removed the freedom that the German Jews had previously enjoyed (Berghahn, 2009). Now, the Jews were crippled civically, through the loss of their German citizenship, and economically, because they could not find work. The new laws institutionalized the devastating racial theories that the Nazis used, prohibiting Jews from marrying Germans of pure blood, for example, creating a backlash and uproar from the Jewish community (Berghahn, 2009).

In 1937, meanwhile, an anti-Semitic government took office in Romania, known as the Goga-Cuzist government because it was headed by two very prominent anti-Semites, Professor Octavian Goga and Professor Alexander Cuza (Brustein & King, 2004). The two were able to undermine the Jewish population with the approval of King Carl in 1938, banning Jewish newspapers, firing Jewish public servants, removing the citizenship of Jews, and ending aid to Jews living in Romania (Manea, 2015). Romania had become anti-Semitic, while Bulgaria, also aligned with Nazi Germany, was not (Brustein & King, 2004).

In 1938, a chain reaction of destruction against the Jews and all that they owned took place after a Jewish teenager attempted the assassination of a German official in Paris (Berghahn, 2009). The widespread pogrom that followed lasted two days, November 9 and 10, and is known as the "Night of Broken Glass," or *Kristallnacht* (Berghahn, 2009). At the end of the two days of killing and destruction, 30,000 Jewish men were arrested for the crime of being Jewish (Berghahn, 2009). This two-day campaign against the Jews left more than 250 synagogues leveled, 7,000 Jewish business

looted, and more than a dozen Jews murdered, in addition to widespread vandalism at schools, cemeteries, and hospitals (United States Holocaust Memorial Museum, n.d.).

The period between January 30, 1933 and to May 8, 1945 is widely considered to contain some of the worst human tragedies in modern history. This was the period of the Holocaust, or Shoah, in Hebrew (Newman, 2010). The Holocaust was an attempt by an advanced industrial nation to implement genocide against a specific targeted population (Newman, 2010). The peak years of the Holocaust were 1941 to 1942, when four million Jews were killed in death camps established at Treblinka, Belzec, Chelmo, and Sobibor. Sobibor was a location outside of Poland where an additional two million Jews were sent to their deaths (Karch, 2006; Newman, 2010). The most notorious death camp was not even active yet. In total, more than six million Jews were murdered (Karch, 2006; Newman, 2010).

Between 1939 and 1945, World War II took place, starting with Hitler's invasion of Poland in 1939 (Simon & Schaler, 2007). In 1940, in non-anti-Semitic Bulgaria, Jews accounted for fewer than 5% of doctors and fewer than 3% (Brustein & King, 2004). In the same year in the anti-Semitic state of Romania, the local Jews lost their vast shares of land and were killed by the Iron Guard military for being Jewish (Morrock, 2012).

In Germany, Jewish emigration was prohibited on October 23, 1941, as the government's policy went from emigration to complete extermination (Berghahn, 2009). Emigration was stopped, and any efforts to re-settle the Jews were redirected to organized genocide (Newman, 2010). No longer satisfied with merely corralling the Jews into ghettos, Hitler sought a "final solution" to the "Jewish problem" (Rosenfeld, 2013), and the Nazi Reich transitioned its strategy from persecution to murder (Newman, 2010).

Romania, along with Germany, conducted two large pogroms in 1941, killing thousands. Romania was the only other government besides Germany to set up death camps for the extermination of Jews, putting to death well over 100,000 (Brustein & King, 2004). King Boris of Bulgaria and his government resisted Nazi Germany and its demands, including the demand that Bulgaria round up all the Jews living there and deport them to Auschwitz (Brustein & King, 2004). Although the Bulgarian government refused to give in to Nazi demands, many Bulgarian citizens helped the Nazis and were paid for their efforts (Brustein & King, 2004).

From 1941 to 1945, Hitler hosted the Grand Mufti of Jerusalem, Haj Amin al-Husseini, now the head of the Supreme Muslim Council (Grossman, 2014; Karsh, 2006, 2008). Al-Husseini used as much violence and terror as possible against the Jews whenever he could. In Palestine, despite being under British rule, al-Husseini ordered the mass killings of Jews between the 1920s and 1940s. Because of this, Hitler agreed to support the Arabs in their own quest to obliterate the Jews (Kressel, 2003). Once al-Husseini had Hitler's support, he declared a jihad on the British and Jews alike (Patterson, 2011). Another guest of Hitler was Rashid Ali al-Gailani, who was with Hitler until the end of the war (Lewis, 2006). Ali al-Gailani was able to show to the Arabs where Jews lived in Baghdad, and soldiers and civilians working together destroyed these ancient communities and killed hundreds of Jews (Karsh, 2006).

In May of 1942, the thriving Zionist movement created the Biltmore Program (Raz-Krakotzkin, 2011) for the purpose of helping Palestine to absorb the Jewish survivors from the Nazi-run ghettos and death camps and to implement parts of the Balfour Declaration of 1917 to show, through historical documentation, the connection

between Palestine and the Jews (Maoz, 2002). The Zionists, using the Biltmore Program, demanded that Palestine become the nation where the Jews could find peace (Karsh, 2008; Maoz, 2002).

The infamous Poland death camp of Auschwitz-Birkenau opened in 1942 (Newman, 2010; Ost, 2009). First intended as a forced labor camp, it gradually became a Polish prisoner of war (P.O.W.) camp. Finally, it transformed into a death camp, and it is today best known as a slaughter-house for the Jews (Newman, 2010; Ost, 2009). The camp was built under the command of the Third Reich, meaning that the Reich had established an empire (Wolf, 2014). By 1944, 400,000 Jewish residents of Hungary had gone to the gas chamber, and more were still to me murdered at Auschwitz (Newman, 2014).

Meanwhile, the Arab Haj Amin al-Husseini visited Berlin, Germany, in 1944, where he called for jihad against the Jews wherever they may live, "For this," in his words, "pleases God and our Religion." Al-Husseini declared the Jews to be the fiercest of the Muslim enemies (Grossman, 2014) and seemed susceptible to the more radical views of the Nazis, which were driven by racial ideologically (Breitmen, 2007). Al-Husseini, already a radicalized Muslim, began to view the Jews as insects that must be destroyed. He maintained that the Qur'an gave all the instruction that was needed to understand what to do about the Jewish problem (Breitman, 2007; Grossman, 2014).

The United Nations (UN) General Assembly, on November 29, 1947, voted in favor of a resolution that divided Palestine into a Jewish state and a Palestinian state (Lewis, 2006). Following this resolution, the majority of Arab governments decided to not recognize the future state of Israel or admit any Israeli Jew, Christian, or Muslim into

East Jerusalem (Lewis, 2006), an area was controlled by a militant group led by Haj Amin Al-Husseini, who ignored the UN resolution and was backed by the major super powers of the time, including the United States and the USSR (Maoz, 2002). Al-Husseini, ultimately, led the Palestinians into war (Maoz, 2002). A Jew named David Ben Gurion, however, was able to negotiate an accord to allow the Jews a small corner of Palestine (Maoz, 2002).

In 1948, Israel became an official state (Eretz Israel; Axelson, 1985; Troen, 2013). Israel identifies as a Jewish state, not a sovereign state, and this distinction is very important (Slater, 2013). Many of those who are anti-Israel or critical of the government of Israel and Israel's actions also seem to harbor anti-Semitic feelings (Kaplan & Small, 2006). The Jews have been trying to find a place to call their own throughout history, and now that they have a country, it under near constant siege by the Palestinians and neighboring countries (Axelson, 1985; Slater, 2013). As an example of the strife between the countries, in 1954 Jordan was willing to accept only Palestinian refugees and make them citizens while denying entry for any Jews (Lewis, 2006).

Another highly motivated Arab named Yasser Arafat rose to prominence in 1959 (Patterson, 2011). Arafat coined the term *Fatah*, which means "conquest" (Patterson, 2011). The single aim of the Fatah was to annihilate the Zionists, including their culture, economics, political platform, and military presence (Patterson, 2011). As Arafat spoke at different rallies, he connected Israel with the Zionist movement, which led to Israel becoming a constant target of agitation and hate in the Middle East (Paterson, 2011). To counter this attack and to understand why the Muslims were so hateful towards the Jews, the Zionists had to develop an intimate knowledge of the Qur'an (Blattberg, 2007). This

hate comes Muhammad's declaration upon his death, the Qur'an itself, and the oral traditions of the Hadith. Accordingly, Muslims are called to annihilate the Jews without compassion in jihadist fashion (Hahn, 2008).

During a United Nations conference on Human Rights in 1960, a new resolution, called "The Manifestations of Anti-Semitism and Other forms of Racial Prejudice and Religious Intolerance of a Similar Nature," was adopted (Friesel, 2013). However, the word anti-Semitism did not appear anywhere in the final draft that resolution (Friesel, 2013), and without the inclusion of that term, it is difficult to prosecute hate crimes against Jews. Anti-Semitism may be understood as a private bigotry that turns into a very strong political force (Frindte, Wettig, & Wammetsberger, 2005), and purposely leaving out reference to anti-Semitism does seem to create a justifiable need for a reconsideration of UN policy. In 1965, The Convention on the Elimination of all Forms of Racial Discrimination (CERD) was intended to denounce Zionism as racial discrimination (Friesel, 2013). Its resolution was to be presented to the United Nations but never made it to the conference (Friesel, 2013). Zionism was not heard of again until many years later (Friesel, 2013).

In 1962, The Second Vatican Council under Pope John XXIII, tried to institute reform and change (Mohl, 2011), including a new resolution that would exonerate the Jews from the alleged killing of the Christian savior Jesus of Nazareth (Mohl, 2011). The Pope was in favor of this, but the bishops resisted. A different resolution was constructed with heavy modifications that would no longer exonerate the Jews (Mohl, 2011). This debate suggests clear prejudice and shows how authoritarianism ran rampant in the Church to maintain an element of control throughout the ranks (Lutterman & Middleton,

2003). In 1964, a Delegate from Dahomey in the Republic of Benin, Africa raised the question of why, nearly twenty years after the downfall of Hitler and the Third Reich, the anti-Semitic phenomenon persisted around the globe (Friesel, 2013).

In 1967, Israel experienced its first war, called the Six Day War (Garber, 2002). During that war, the Israelis fought to humiliate the Arabs militarily and came close to achieving domination (Lewis, 2006). During this conflict, the Israelis gained the opportunity to view many text books in the Syrian, Jordanians, and Egyptian schools. All of these textbooks showed a stunning display of hate and false information about Jews (Ali, 2013; Jaspal, 2015; Schweid, 1996). The Six Day War was, according to the Arabs, the Zionist's greatest victory (Garber, 2002; Schweid, 1996). Anti-Semitism can be learned from one's family in childhood, and this belief can be taken into one's adult years. Contemporary anti-Semitic messages can be found in nearly all forms of communication, including social media, movies, and the Internet (Goldhagen, 2013; Greenberg, 2004).

The Yom Kippur War of 1973 was considered the first full-scale war in the Middle East (Schweid, 1996). The Arabs waited for the Jewish Day of Atonement to launch a surprise attack on Israel with Egyptian and Syrian forces. They did this knowing that the Israeli military would be occupied in religious services and would not be ready to fight (Schweid, 1996). Syrian troops tried to throw Israeli troops out of Golan Heights, but Israel recaptured even more of Golan Heights. On October 25, 1973, the U.N. instituted a ceasefire between Egyptian and Israel that the Syrians in a military defeat. In 1979, Syria voted, alongside other Arab states, to denounce Egypt (Schweid, 1996). In 1972, Yasser Arafat had made another declaration, just before the Yom Kippur War

(Patterson, 2011), stating that Jews and Israel were the reason for the Muslims' strife and, thus, that no more compromise or mediation should ever take place. Peace for the Muslims meant the death of the Jews and the end of Israel (Patterson, 2011).

In 1975, The United Nations General Assembly adopted a notorious stance with resolution 3379 (Friesel, 2013; Karsh, 2006), which equated Zionism with racism. The majority of the international community backed this stance, and Zionism became a form of racism by a 72 to 35 vote (Rosenfeld, 2013; Yuval-Davis, 2007). This same bill was revoked in 1991 by a 46 to 86 vote for two reasons. First, the Soviet Union, which had helped to pass the resolution the first time, had collapsed. Second, Israel and the United States demanded that the bill be revoked, or they would refuse to participate in future peace negotiations (Webman, 2010).

In 1987, the First Palestinian Intifada took place. The Palestinian uprising was against the Israeli occupation of the West Bank and Gaza and in retaliation for the Palestinians who had witnessed an Israeli truck crash into a station wagon of Palestinian refugees trying to go to work (Ahmed, Avidan, Ciechanover, Shechtman, & Zajfman, 2014). The year 1987 was also the twentieth anniversary of Israel's occupation of the Gaza strip (Gresh, 2011) and saw the birth of the terrorist group called Hamas (Karsh, 2006). From this moment onward, the Palestinians felt pride and a sense of unity that spread past the militants to the people as a whole. Hamas seemed to give a loud voice to the people (Gresh, 2011; Scham, 2015). Between the years 1989 and 2008 in Palestine, militant groups carried out more than three hundred and eighty-eight suicide attacks on Israel (Grossman, 2014).

The Oslo Accords of 1993 were a set of agreements between Israel and the Palestine Liberation Organization (PLO), led by Yasser Arafat. These Accords were set up by U.S. President Clinton and his administration (Karsh, 2006). For signing the Oslo agreement, Yasser Arafat and Israeli Prime Minister Yitzhak Rabin received the Nobel Peace Prize for doing all that they could to create peace in the Middle East. By signing the accords, Palestine, through the PLO, renounced terrorism and recognized Israel's right to exist. This agreement was first signed in Washington, D.C. in 1993 and signed a second time in Taba in 1995. The Oslo agreement collapsed in the year 2000 at Camp David (Scham, 2015). President Clinton tried, once more, to broker peace, but the issues of borders, Jerusalem, and the Palestinians' right to return had set the scene for failure, for which Arafat was ultimately blamed.

It was later learned that Palestinian children were being taught in school from a young age to believe that Jews are the enemies of Islam (Ali, 2013; Karsh, 2006). They were taught that Muhammad was called a liar by the Jews and that Jews deny Muhammad as the true prophet of Allah (Karsh, 2006). This naturally caused children to grow up with erroneous anti-Semitic beliefs, making it possible for them to be socialized to hate Jews (Karsh, 2006).

In the year 2000, the second Intifada took place in Palestine, crossing over to Israel (Iuga & Batin, 2013; Scham, 2015). Due to the second Intifada, there was a severe increase in anti-Semitism, including threats and physical attacks on the Jewish population (Cohn, 2009). This second uprising resulted in graffiti on synagogues, fire bombs in buildings occupied by Jews, and cemeteries desecrated with swastika signs (Webman, 2010).

21ˢᵗ Century

The twenty-first century began with the largest terrorist attack in the history of the United States on September 11, 2001 (Garber, 2002). During the months and years that followed this tragic incident, anti-Semitism took a back seat while Islam was thrust front and center on the world stage (Karsh, 2006). The 9-11 attacks were the world's introduction to radical Islam and jihad (Moaz, 2002). As Cheng et al. (2013) explained, this was the only time in modern history that attacks against Muslims were higher than attacks against Jews; after 2001, Jewish attacks continued.

In 2002, Islam was again in the spotlight when a band of Islamic extremists beheaded the Jewish journalist Daniel Pearl (Friesel, 2013). Pearl's beheading created immediate backlash, because this was the first time in history that a gruesome act of barbaric torture had been filmed and shown to the general population. This was an example of pure psychological warfare. The extremists wanted to show what they were capable of and were willing to do when the West challenged their ideological views (Grossman, 2014).

Anti-Semitism returned to the forefront in 2003 when the continuous conflict between Israel and Palestine escalated with a one-sided story of human tragedy that heavily favored Palestine (Dinnertein, 2004), creating sympathy for Palestine and drudging up criticism of Israel without both sides of the issue being presented (Dinnerstein, 2004). Israel was soon viewed as at fault for having a military presence in the West Bank and for building more homes on the Gaza strip. However, the Israeli military had become necessary for the protection of Israelis against known terrorist groups like Hamas, Hezbollah, Islamic Jihad, and the Muslim Brotherhood (Webman,

2010). These groups have learned the insidious Nazi-style use of propaganda, in which lies become the truth as a charismatic figurehead uses them to inspire wrathful hate with Jews as the targets (Patterson, 2011).

In 2003, the Organization of the Islamic Conference, with its membership of fifty-seven Muslim countries, recognized United Nations General Assembly Resolution 181 (Moaz, 2011). The Palestine Liberation Organization also recognized Resolution 181, which once again called for a partition plan for the establishment of a Jewish and Arab state in Palestine (Moaz, 2011). Although many different nations and leagues supported the resolution, both the Palestinians and the Jews were unsatisfied with the agreement because both groups wanted their own land. Having to share land has led to constant conflict and irreconcilable differences (Moaz, 2011).

In 2005, a Palestinian non-government organization (NGO) devised another way to hurt Israel, through discrimination rather than physical attacks—the Boycott, Divestment, Sanctions (BDS) movement, a form of nonviolent opposition to the existence of the nation of Israel (Grossman, 2014). The BDS movement would disallow normal world trade, culture, and scientific exchange with other neighboring countries that had the same advanced capabilities (Scham, 2015). The BDS is a Palestinian-led initiative involving attempts to cripple Israel through boycotts of products, divestments (urgent requests for investors to withdraw funding from Israel), and sanctions, with the expectation that these measures will apply legal pressure on other governments to hold Israel accountable for free trade, military trade, and attempting to expel Israel from the United Nation (Scham, 2015).

One year later, in 2006, the President of Iran, Mahmund Ahmandinejad, declared that the Nazis' WWII slaughter of more than six million Jews from Europe and surrounding countries to include Israel should be wiped from the historical record (Jaspal, 2015). Iran is a strong financier of terror groups such as Hamas and Hezbollah that operate deep in Israel. Iran makes no secret of its dislike for Israel, and Iran and Syria often work together with the backing of Russia (Simon & Schaler, 2007). In 2006, the Israel-Lebanon war began, with the Gaza strip made the object of destruction through the use of Syrian-made M-302 Khaibar missiles with 175kg warheads (Ahmed et al., 2014). These same warheads, used in Haifa, were made available by Hezbollah inside Israel, which was financed by Iran (Ahmed et al., 2014).

In a 2007 survey conducted by "Human Rights First," a non-profit, nonpartisan international rights organization that reports on anti-Semitic violence in ten countries found that anti-Semitism was still on the rise, with thirty-five major attacks in Europe. Russia had eight major attacks, as did the United States, up from five attacks. Such attacks are defined as the use of weapons of any type, or arson, and the premeditated intent to kill the victim (Human Rights First, 2008).

In 2008, meanwhile, Eastern European governments created the Prague Declaration, which was a revision of how the Holocaust took place (Grossman, 2014). The declaration made no mention of the Jews being murdered by ethnic locals during the period of the Holocaust in Eastern Europe. Based on this new document, the Jews were now looked upon as having committed genocide on their own culture; it essentially equated the Holocaust with communism (Grossman, 2014).

In January 2017, in Whitefish, Montana, a planned Neo-Nazi march against the local Jews was to commence. The marchers planned arm themselves with high powered assault rifles (Julian, 2017). The orchestrator of this gathering was Andrew Anglin, a Neo-Nazi and the creator of a website called the Daily Stormer, a hate group site directed towards Jews (Julian, 2017). However, Anglin could not obtain a permit from the city, and the march was cancelled (Julian, 2017). For the moment this march was rumored to take place, psychological turmoil was endured by the small population of Jews in Whitefish who lived under the threat of attacks, resulting in intimidation and fear even though a march did not happen (Levin, 1999).

In the United Kingdom, anti-Semitism had risen 36% in 2016, with twice as many incidents of hate crimes against Jews as in the past four years. Doctor Moche Kantor, President of the European Jewish Congress, remarked that the values of tolerance and understanding, which are supposed to be highly valued by our society, seem to be slipping out of our grasp, and we appear helpless to do anything about it. Indeed, in modern Britain, a social regression has taken hold: Jewish people cannot go about their normal lives without the threat of verbal or physical attacks (Oryszczuk, 2017).

Crimes against the Jews are also on the rise in the U.S. According to Hafner, Vera, Murphy, and Sidersky (2017), who work for the *Virginia-Pilot* newspaper in Hampton Roads, Virginia, there are four hate groups residing in or near Virginia Beach, Virginia. Two of them are black separatist groups that are both anti-white and anti-Semitic. The next, which claims the name "ACT for America," states that they are the NRA for national security issues. The last group is in Norfolk, Virginia, close to Virginia Beach. Their name is "IHS Press," and they a Catholic group for the distribution of

propaganda against Jews. They create their propaganda using early twentieth-century Catholic thought that included hostility and suspicion against the Jews (Hafner et al., 2017).

Anti-Zionist becomes Anti-Semitic

Zion refers to Israel. Zionism is the movement by the Jewish people to establish a home. The movement, as Bar-Sela (1990) has explained, was born in 1894, when Dr. Theodor Herzl was a correspondent for the Dreyfus trial. During this trial, Herzl felt the sting of hate from the crowds. This was a new experience for Dr. Herzl, an assimilated Jew from Hungary. Herzl then formulated the answer to the "Jewish problem." His answer was simple: He looked to the Torah and found that the only conceivable solution was to find the location of the Judean ancestral homeland, called Zion.

The Jewish people set out looking for a new land at a time when there was great despair throughout Europe wrought by Nazi Germany. Adam (2008), Hallo et al. (1984), and Yuval-Davis (2007) argued that although Jews are strongly associated with Judaism, not all Jews are Zionists. Zionism is the yearning to have a place to call home, but injecting politics into this desire seems to create a different meaning. Adam (2008) suggested that political Zionism is an "un-Jewish" Jewish movement that goes against the basis of Judaism, which was established as a nation on Mt. Sinai. Cohen (2003) explained that political Zionism, as originated by Herzl in Basil, Switzerland, was viewed more as a passing fad then a serious movement that warranted public attention. Cohen (2003) added that this movement should not even exist. It collapsed in 1897, but it made a small comeback between 1919 and 1920. With the death of Herzl in 1922, Zionism became a worldwide movement of Jews seeking a place to call their own.

Ost (2009) argued that at this point, anti-Semitism, which was already well-established, transitioned into anti-Zionism. Zionism was described not only as seeking a new place to live but also as fighting for and defending that new homeland. Zionists are Jews who are more aggressive than their counterpart orthodox Jews and more willing to take action, including retaliation or even full-fledged war (Blattberg, 2007). Berghahn (2009) argued that the Zionists made deals with Nazis to get Jews out of Germany prior to the Holocaust. The only known location the Jews had as a safe haven was Palestine. According to the Torah, this is where the Holy Land was said to be (Brownfeild, 1998). According to ancient boundaries, this is why Israel cannot accept the boundaries that Palestine wants in order to establish itself as a sovereign state (Karsh, 2008; Troen, 2013).

Scham (2015) explained that Zionism is now a secular movement and that there can no longer be a distinction between anti-Semitism and anti-Zionism; they are the same. Palestine is an Arab country, and many Arabs are Muslims. Scham (2015) and Raz-Krakotzkin (2011) showed that Islam and Palestine in the Gaza Strip gave birth to the terrorist group Hamas during the 1970s and 1980s, before the First Intifada took place in the 1980s. During this time, Hamas entered a covenant that is a blend of three doctrines: Quranic verses, Nazi ideology, and *The Protocols of the Elders of Zion*. Through events such as these, as Brown (2002), Slater (2013), and Cohen (2003) argued, anti-Zionism and anti-Semitism has become one in the same, as they both represent hatred toward the Jews. Wharton (2015) stated that Zionism is post-emancipation thought that employs a reaction to persecution from Nazi Germany. Indeed, Zionism was built upon self-determination.

Schweid (1996) argued that Zionist methodology is simple: it includes manifestations, motivation, and influences. Zionist methodology led to a crisis that began with the First Intifada in 1987, when Palestinians witnessed an Israeli truck crash into a vehicle carrying Palestine refugees going to work. The Second Intifada in 2000 was an attack on Jewish people, their synagogues, along with fire-bombs. Cohen et al. (2009) described the very disrespectful desecrations of Jewish burial grounds. The next two sections address the theories and concepts that have been used to explain anti-Semitism throughout the ages.

The Chronicles of Jewish Living

As discussed earlier, an infamous anti-Semitic fabricated text titled *Protocols of the Learned Elders of Zion* was first published in 1903. The text, which purported to describe a planned Jewish conquest for global domination, has had long-lasting effects. The *Protocols* were specifically written to cause harm to the Jews, as demonstrated in passages such as the following:

> Do not suppose for a moment that these statements are empty words: think carefully of the successes we arranged for Darwinism, Marxism, and Nietzsche-ism. To us Jews, at any rate, it should be plain to see what a disintegrating importance these directives have had upon the minds of the *goyim*. (Marrs, 2016, p. 165)

This book is the most successful, most notorious work ever produced to spawn hate and distrust towards a single culture in modern times. It helped to start the Bolshevik revolution and was a source of justification for the Nazis to commit Jewish genocide.

This book presents twenty-four protocols supposedly created in a secret meeting of Jewish leaders, a meeting that never actually took place (Holocaust Encyclopedia, n.d.).

This book's intent was to blame the Jews for all the ills of society. The text claims to explain how the Jews manipulate the economy, control the media, and foster conflict between religions. Henry Ford, the founder of Ford Motors, embraced the book and had it translated into sixteen languages. Ford later apologized, but Adolf Hitler praised him for the publication. In 1921, this book was exposed by the *London Times* as having been copied from a French political satire that never mentioned Jews at all. Although the book has long since been proven a hoax, some hate groups still use it to inspire and provoke anti-Semitic views (Holocaust Encyclopedia, n.d.).

In 1968, the American philosopher Eric Hoffer wrote an article for the *L.A. Times* about Israel's unique position within the world, arguing that, "The Jews are a peculiar people: things permitted to other nations are forbidden to the Jews" (Hoffer, 1968, p. 1). This statement has been proven true insofar as, for example, Palestine introduced the Boycott, Divestment, and Sanctions (BDS) movement in 2005 against Israel but against no other nations. Hoffer (1968) argued that when war has occurred with other nations, their lands could survive and the people could recover slowly. However, this could not happen with Israel; if Israel were defeated, the land and people would be completely destroyed. Hoffer (1968) further argued that if Israel should ever perish, a world holocaust would consume us all.

Falk's (2006) "Collective Psychological Theory" proposed that in the ancient world, as today, Christian anti-Semitism employs an unconscious psychological defense system when outside influences threaten the group's ideology. The phenomenon that Falk

described closely resembles Brustein and King's (2004) "Group Threat Theory," which posited that when a larger group is threatened by outsiders, the only recourse and sole purpose of the threatened group is to protect the most valuable asset, which is the majority group's collective ideology, even if this means the obliteration of the smaller group—in this case, the Jews. In Falk's theory, from an individual point of view, the unconscious projection is not very strong. During great despair; however, people will exude emotions that have been displayed over and over. These emotions, as Konig et al. (2001), Prager and Teluskin (2003), and Rosenfeld (2013) have all suggested, are envy, suspicion, and the overall need for a common enemy.

Marcus (2007) proposed that the resurgence of anti-Semitism in America occurred at specific institutions of higher learning. If that is the case, it is counter-intuitive that such attitudes should appear at the very institutions meant to provide enlightenment and knowledge to broaden people's mind. Marcus (2007) cited three examples of case studies: at San Francisco University, University of California at Irvine, and Columbia University. As late as 2002, San Francisco University had the unfortunate reputation of not admitting Jews. This led to a "Sit-in for Peace" protest by 400 Jewish students, with the goal of trying to engage Palestine students. As this protest ended, the thirty Jewish students who remained found themselves surrounded by pro-Palestinian students, some of whom issued death threats.

At Columbia University, a private Ivy League school in New York, a number of non-Jewish students felt intimidated by the school's Middle East and Asian languages and Cultures program (MEALAC). As Marcus (2007) presented in a documentary film, anti-Semitic activities occur at this school (though it should be noted that the high-profile

reports out of this school have only involved MEALAC). A student at this school stated that she had a professor who showed what the student felt was an anti-Semitic film during class. After the film, the ensuring debate excluded this particular student, who was of Israeli descent. The professor asked this student to step outside the classroom, where he told her, "You have no voice in this debate" (Marcus, 2007, p. 208). The professor later stated that because of the student's green eyes, she had no claim to the land of Israel, whereas as he did have such a claim because of his brown eyes.

Since 2000, at the University of California at Irvine, there have been reports of non-Jewish students making offensive comments to Jewish students, and in 2004, a rock was thrown at a Jewish student wearing a tee-shirt with the slogan "Everybody Loves a Jewish Boy" (Marcus, 2007, p. 209). Another incident occurred when a sign with the Star of David, a symbol of Israel and Judaism, was dipped in blood as a way to equate the former Prime Minister Sharon with Hitler. Marcus (2007) argued that a resurgence of anti-Semitism is occurring. These incidents reveal that an increasingly hostile environment exists at the school.

A 2008 Human Rights First hate crime survey showed there was an increase of anti-Semitism in the ten countries surveyed. According to the survey, anti-Semitism has risen in Canada, Germany, Russia, and the Ukraine, with violent attacks on Jews occurring in the United Kingdom and France. Anti-Semitism increased in North America from 103 incidents to 140 incidents, including attacks on Jewish places of worship, community centers, and schools. This anti-Semitism hate crime survey suggested that hatred for the Jews was increasing around the globe.

Goldstein (2012) wrote a book called *A Convenient Hatred* that fills in the blanks that Prager and Telushkin (2016) did not have enough data to discuss. Goldstein (2012) traced the history of anti-Semitism from 586 B.C.E., through the twenty-first century and suggested that anti-Semitism serves as a convenient hatred to be used whenever needed. Goldhagen's (2013) *The Devil that Never Dies* showcased how anti-Semitism is now global instead of occurring in concentrated pockets. Goldhagen argued that anti-Semitism has been a driving force behind movements, societies, and civilizations for over three millennia and has changed the world. Goldhagen (2013) further argued that anti-Semitism predates any Western idea of liberty and has existed long before any other racial prejudice.

In *Resurgent Anti-Semitism*, Rosenfeld (2013) explained that there has been resurgence of anti-Semitic prejudice. Rosenfeld argued that because the Jews have been "chosen," Judaism itself has not been marked as a target, but, rather, each individual Jew on the planet has been targeted as well. This is why the Holocaust, as Rosenfeld argued, took place: Jews cannot assimilate, nor are they allowed to convert to different religions. The "final solution" was the destruction and death not of individuals, but of a collective. Simply put, the goal behind the Holocaust was to delete the Jews from the annals of history and from all nations. According to Rosenfeld, anti-Semitism is the oldest form of hatred on earth and has become a political-ideological movement. Rosenfeld concluded that actions that are taking place now in Israel represent a visceral, instinctive hatred towards the Jewish state. Rosenfeld (2013) argued, like Patterson (2011), that Jews and Israel are seen as the greatest threat to world peace.

Levin (2013) argued for the significance of an instance of false accusations that occurred nearly 100 years ago during the case of the last-known blood libel trial, brought against a Jew named Mendel Beilis. As discussed, blood libel was an accusation against Jew that they kidnapped and murdered children, especially Christian children, and used their blood in rituals. Blood libel was a perfect scheme for conspiring against the Jews and portraying them as parasites that sap the energy from societies and drains their economies. Levin (2013) argued that the power of accusations and the persistence of lies lead people astray, with heavy consequences for the accused. This court case shows how easy it is to convince people through what Friesel (2013) and Grossman (2014) referred to as psychological warfare. Though no new blood libel cases have occurred since the Beilis case, other types of false accusations continue to be levied against Jews.

Wolf (2014) presented an unabridged edition of Adolf Hitler's *Mein Kampf* that examines the world in which Hitler grew up as a teenager and Hitler's personal history through his ascent to power as the chancellor of Nazi Germany. Hitler's world was transformed in Vienna, when he realized that Jews seem to control what happened in the city. Hitler figured out how to read people, to distinguish between those he considered people of appearance and those of brutal means. He witnessed, on many occasions visiting factories and workshops, how intimidation works. Wolf (2014) argued that Hitler figured out through observation that intimidation can be successful as long as it does not reproduce the same kind of physical or psychological danger as the intimidators use. Hitler came up against the Jewish problem not because of a different faith, but because of the fictitious conflict between the Zionists and Orthodox Jews. This is when, according to Hitler, on the streets of Vienna, he learned that the true evil in society was the Jew and

when his hate for the Jews was born. He wanted their destruction and used propaganda to defend his case for murdering Jews throughout Eastern Europe.

Nix (2015), much like Levin (2013), explored the issue of false accusations, arguing simply that blaming the Jews is easy. People seem to automatically believe such accusations without proof. Nix used the example of the Dreyfus Affair, in which, as discussed earlier, an officer in the French army was falsely accused of passing military secrets to the Germans. Not a single person stood up for Dreyfus. The affair divided France over many issues involving politics, religion, and identity. In the end, however, Dreyfus was exonerated and reinstated into the army.

The Anti-Defamation League (ADL), established in 1913, is a valuable resource for collecting information and data on hate crimes committed against Jews. The goal of the ADL is to encourage fair treatment and justice for all. Since its inception, the ADL has collected data and reliably published accurate statistics that illustrate trends over the years. In 2015, an ADL audit showed that anti-Semitism assaults rose across the United States. First, incidents at college campuses almost doubled, as Marcus (2007) confirmed; second, those areas within the United States with the highest population of Jews had the highest number of anti-Semitic incidents.

Specifically, the ADL found that ninety incidents took place at 60 different colleges across the U.S. in 2015, as compared to a reported 47 incidents at 43 colleges in 2014. The reported incidents ranged from swastikas painted on walls to derogatory slogans written against Jews in spray-paint. The University of California, Davis, during the seventieth anniversary of Auschwitz, topped the list with vandalism on the Jewish fraternity's wall, followed by George Washington University in D.C., which had

incidents with more swastikas. In 2015, the ADL pinpointed five states with the most

anti-Semitic issues: New York, with 198 incidents, down from 231 in 2014; California,

with 175, incidents, down from 184; New Jersey, with 137 incidents, up from 107;

Florida, with 91 incidents, up from 70; and Massachusetts, with 50 incidents, up from 47.

      Prager and Telushkin (2016), in *Why the Jews*, argued that the reasons for anti-

Semitic attitudes have not changed over time and that the issue continues to get worse.

They show that anti-Semitism can serve as the most accurate predictor of evil because the

word "Jew" incites passions that do not occur in response to any other religion or name.

Kalmar (2009), Slater (2013), and Webman (2010), who argued that that God, Israel, the

Torah, and being the chosen people in the Bible contributes to the ill treatment of those

who adhere to Judaism, support this conclusion.

      Oryszczuk (2017) noted that anti-Semitism hit its highest level on record in the

United Kingdom during the year 2016. The Community Security Trust (CST), a group

that monitors hate crimes in the UK, has shown that there were twice as many anti-

Semitic incidents per month in 2016 as there had been four years earlier. An anti-Semitic

resurgence, they argue, is clearly taking place. Moreover, Oryszczuk (2017) stated, that

"overall, there was a 55% increase in the amount of online abuse being recorded, with

287 incidents overall" (p. 2). As The CEO of SCT, David Delew, stated:

      While Jewish life in this country remains overwhelmingly positive, this

      heightened level of anti-Semitism is deeply worrying and it appears to be getting

      worse...Some people clearly feel more confident to express their anti-Semitism

      publicly then they did in the past. (Oryszczuk, 2017, p. 1)

Jews face verbal abuse, vandalism, and online attacks that are very difficult to prosecute.

Julian (2017) covered a Neo-Nazi march that was planned for January 15, 2017 in Whitefish, Montana. This march never made it past the formation phase, but the fact that a march with armed participants was planned deserves to be discussed. Neo-Nazi Andrew Anglin who planned the march, runs a website known as the Daily Stormer. Anglin indicated that he planned to hold the march against the "Jews, Jewish businesses and everyone who supports either" (Julian, 2017, p. 1). The First Amendment, which affords the right to peacefully assemble, even with weapons, protects the right to participate in such marches. However, this does not justify the fact that even today in the U.S., Jews are being harassed and publicly threatened. The march never took place because no permit was secured. However, the city did make the statement that future Neo-Nazi marches would be permitted as long as the applications are completed correctly. The reason for the march was that Anglin was attempting to defend the mother of known white supremacist Richard Spencer, who lives in Whitefish on a part-time basis. Spencer has since rejected Anglin's Neo-Nazi march and the purported defense of his mother. Anglin promoted his march for over a month, gaining access to local ABC and FOX TV stations and the local *Missoula Independent* newspaper with the intent to invoke fear in the Jewish population.

Theological Theory

The Roman Catholic Church claims more than one billion members worldwide. Christianity's central tenet is that Jesus Christ is the Messiah. Conversely, Judaism, "does not correspondingly acknowledge the New Testament, the Qur'an, the divinity of Christ, or the prophetic status of Mohammad" (Cohen et al., 2009, p. 5). This disagreement generates extreme tensions that can result in violence and aggression. Moreover, some

Christians throughout history have harbored resentment toward the Jews, which includes

blaming them for the death of Christ. Such blame arises from certain interpretations of

the New Testament gospel accounts of Jesus to suggest that the Jewish people as a whole

are responsible for Jesus' crucifixion, a concept known as "the Jewish decide." The

acceptance of this interpretation as reflecting the infallible word of God induces religious

prejudice (Konig et al., 2001).

The power of the belief that all Jews are responsible for the death of Jesus Christ

is evident in the fact that it has been perpetuated from generation to generation (Konig et

al., 2000). While many Christian churches have officially rejected the concept of the

Jewish decide, including the Roman Catholic Church under Pope Paul VI, some children

born into Christian families even today are taught this idea either at home or at church,

eventually internalizing it as part of their own personal belief system (Dinnerstein, 2004),

thus contributing to anti-Semitic attitudes and behavior.

The next significant issue that must be addressed is the longevity of the teachings

of the Catholic Church. Many of these teachings have been transferred to other prominent

churches, such as the Protestant and Methodist churches, Baptist, and even non-

denominational groups. Such Christion beliefs encourage religious anti-Semitism.

Encouraging the Jewish decide interpretation of the Gospels makes it clear that religion is

a great divider of people, exercising significant influence over the kinds of personal

prejudices that the faithful develop (Dinnerstein, 2004). Since Judaism has not vanished

on its own, the use of systematic hate, violence, and planned prejudice has been conjured

as a way to rapidly convert, subjugate, or destroy the Jews by any means possible for the

refusal of accepting Christ (Cohen et al., 2009).

Christianity is not entirely dissimilar from Judaism. Both religions share the Old

Testament, and the first Christians were Jewish (the term "Christian" was not used until

after Jesus's death, and it first appears in the New Testament). Jesus Christ represents the

dividing line between the two religions. By encouraging the belief that the Jews killed the

Christian Savior, Christianity turns its back on its own teachings. With the Jews as an

easy target for hate, the Church supported, or at the very least encouraged, mass arrests,

torture, pogroms, blood libels, and a holocaust (Grossman, 2014).

Islamic Anti-Semitism

Islamic anti-Semitism started the day that the Jews of Medina, on the Arabian

Peninsula, rejected Muhammad as a prophet who shared the same lineage as the

patriarchs in the Old Testament (Karsh, 2006). The Muslims at the time did not have the

Qur'an as a reference, which means a recorded written word of hate, killing of the Jews,

and jihad was not yet known. Although devout Muslims believe that Muhammad

received the Qur'an, the final decree for mankind, in a cave by the Arch Angle Gabriel

(Fisher, 2005), Muhammad was heavily influenced by Judaism and incorporated into

Islam specific Jewish rituals, prayers, and life practices. Indeed, Islam trace its origins to

the same time period as the emergence of Judaism (Ahmed, 2014).

 Ahmed (2014) and Scham (2015) argued that the hate the Muslims feel toward

Jews arose fairly recently, in the 1980s. This is a weak theory, however. As Karsh (2006)

argued, it has been well-established that the tension between the two religions has existed

since after the death of the Prophet Muhammad. Karsh argued that Arab hostility to the

State of Israel is the result of a deep antagonism towards Jews and Judaism. The Muslims

and Arabs see Israel as composed only of Jews and any person who lives in Israel as a

Jew. Karsh, along with Patterson (2011), argued that the theory behind Islamic anti-Semitism developed from Nazi ideology and the acceptance of the fictitious *Protocols of the Learned Elders of Zion*. Both Muslims and Nazis had a horrible attitude toward the Jews just for being Jews. Kalmar (2009) argued the conspiracy within the text of the *Protocols* produced the idea that Jews were behind every major disaster.

Socio-Psychological Theory

Socio-psychological theory has three parts: authoritarianism (Konig et al., 2001), anomie (Kaplan & Small, 2006), and localism/dogmatism (Konig et al., 2000). These elements of authoritarianism fall under the socio-psychological concept because of how they affect people's perspectives. What happens around people daily affects how they think, especially if the majority holds certain beliefs (Alper & Olson, 2011). Authoritarianism thrives when people possess specific personality traits, including conventionalism, superstition, submission, anti-intellectualism, cynicism, and authoritarianism. Frindt et al. (2005) argued that the key personality factors of authoritarianism include egotism, insecurities, and hostility to outsiders. According to Frosh (2011), Jews are often perceived as outsiders because they are seen as secure, successful, and intellectual. Lutterman and Middleton (2003) argued that people who have authoritarian personalities are more prejudiced than those who do not hold the same views because they are influenced by people around them and what is going on in society. These individuals are dubbed right-wing authoritarians (RWA) who subscribe to conventionalism, or buying into social norm (Frindt et al., 2005). This is a weak theory, however, that does not explain why they express anti-Semitism beyond the fact that they choose to.

Lutterman and Middleton (2003) consider the concept of anomie, which refers to a lack of normal social or ethical standards within a group of people or an individual, to fall under the theory of authoritarianism and explain prejudice against the Jews. Indeed, it is not difficult to see how people from the minority groups are often treated without common ethical standards. Kaplan and Small (2006) and Konig et al. (2000) agree that the lack of common ethics or normal standards leads quickly not just to group prejudice but also to the more dangerous individual-level prejudice. Anomie theory, much like the theory of authoritarianism overall, requires a specific location with people who are easy to manipulate, like the peasants in the Middle Ages.

Localism and dogmatism are the last socio-psychological theories that explain prejudice. These two concepts work in conjunction with authoritarianism and anomie. Localism is the preference for only people who have lived in an area or region and are known to have been born and raised there. Localism is not friendly to outsiders or different religions (Konig et al., 2001). Dogmatism, meanwhile, is the tendency of people to believe that principles are incontrovertibly true, without proof or evidence. This often means that they believe false ideas and do not consider contrary evidence or the opinions of others. Once hate has been established within dogmatism, there is no changing a person's mind.

Each of these socio-psychological theories have been well studied, although some have more validity than others. They have contributed to an understanding of why anti-Semitism continues to exist, who may be at risk for developing it, and where it appears the most. The important issue here is the psychological component of prejudice. It is not

hard to understand why hatred of the Jews is exacerbated in hate groups, which are susceptible to socio-psychological influences.

Socio-Structural Theory

Socio-structural theory considers where people live, their political affiliations, their age and gender, their level of education, and their economic standing. A person's location and how long they have lived there are important for one reason: hierarchy. Well-established neighborhoods have a hierarchy, and the person, or the people, at the top can wield considerable power and influence over their neighbors. If a Jewish family moves into a predominantly non-Jewish neighborhood, the hierarchy can determine the conditions that the Jewish family will meet, from harassment to peace and acceptance. However, Brustein and King (2004) argued that socio-structural theory is not very reliable unless a Jewish family moves into a neighborhood that is home to a known hate group.

Dinnerstein (2004) argued that religion is the greatest divider of people, but this is not entirely true. Politics divides people based on ideology, creating groups of likeminded people (e.g., Democrats and Republicans); these groups can become quite exclusive. Frindte et al. (2005) suggested that politics is the largest separator of people once a person comes to fully understand how power and the influence of policy effect change.

Frindte et al. (2005) suggested that age and gender are significant factors behind anti-Semitism. Dinnerstein (2004), for example, suggested that children are taught anti-Semitism during their formative years, carry it into their teenage years and then into adulthood, but they lack an objective understanding of their own attitudes. Moreover, according to Konig et al. (2001), men appear to be more anti-Semitic than woman.

Kaplan and Small (2006) argued that education differentials create hostility when non-Jews feel inferior to the Jews' perceived educational advantages. This was evident in Romina in the 1800s, when Jews held positions in medicine and law (Brunstein, 2000). When Jews obtained advanced educations and succeed, this created envy based on the Jewish success. If Jews made an effort to succeed, non-Jews who had not made the same amount of effort became angry and jealous over the Jews' successes.

As Kaplan and Small (2006) argued, socio-structure theory holds that economics is the study of production, consumption, and the transfer of wealth. Anti-Semitism arises in people who do not have the same high paying jobs and careers that the Jews have, and this provokes hate and discontent. Manea (2015), Konig et al. (2000), and Konig et al. (2001) argued that anti-Semitism arises when some individuals do not possess advanced knowledge from higher degrees that may be required to fill professional jobs as doctors, lawyers, and professors. Economic theory as an indicator for anti-Semitism, however, is weak because current society encourages inventors and entrepreneurs to build businesses that create economic stability and provide jobs.

Frindt et al. (2005) described social dominance theory (SDT), which addresses system of hierarchy that includes the categorization and formation of gender, age, and race. Religion, alongside sexual orientation, is also used to place people in groups. This entire purpose of establishing social dominance is to judge others based on ingroup placement.

Socio-structural theory summarizes the half of life that socio-psychological theory does not, as it deals with the social structures where a person lives. The most powerful theoretical concept under this theory is that of politics, which is a great divider of people.

Age and gender have some effect on anti-Semitism as well, but not as much as education. Economics is second to politics, as money is a common denominator in civilization. Money is the ultimate source of power, and who controls it has social ramifications

Modern Theories of Anti-Semitism

Brustein and King (2004) suggested three different theories to explain anti-Semitism. The first is called modernization theory, which holds that when the Jews rise socially or grown in numbers (especially with economic strength), non-Jews do the opposite and decline. The problem with this theory is that Jews are spread out, so it is very difficult to say that only non-Jews are affected by social or economic downturns. In most cases, the majority of society would be affected, which includes Jews.

Group threat theory stipulates that the main or dominant group will show hostility toward smaller, weaker groups when a shift in political or economic status is based on the minority group's numbers growing (Brustein & King, 2004). Group threat theory is not much different from modernization theory. For this theory to be effective, a highly concentrated population of Jews would have to rise above the local social and economic structure to create a threat against the non-Jews in the political arena and affect a change. This theory is best relegated to the early 1900s, when Jews were forced to become clannish and had to stick together for safety in numbers. Cohen et al. (2009) argued for a type of group theory called terror management. This unique concept is nothing like the other theories discussed. Terror management theory suggests that people in their own culture are willing to accept whatever the social conventional norm is related to ideology and dogma in order to relieve themselves of the terror of their own mortality.

Brustein and King (2004) and Raab (2002) argued on behalf of scapegoat theory, which comes directly from the Old Testament, in Leviticus 16:9-10:

> Aaron will then present as a sin offering the goat chosen by lot for the Lord. The
> other goat, the scapegoat chosen by lot to be sent away, the other will be kept
> alive, standing before the Lord. When it is sent away to Azazel in the wilderness,
> the people will be purified and made right with the Lord.

This quote is from the New Living Translation Bible; however, the Jewish Tanakh does not use the word "scapegoat." Instead, the word used is *expiation*. Expiation is the act of making amends, with guilt falling on a substitute (i.e., a scapegoat). This theory is the most widely known. In the context of anti-Semitism, scapegoating is used to cast blame on the Jews for all of mankind's sins. Throughout history, scapegoating has invoked mass prejudice that has led to a multitude of consequences for the Jews.

Psychological Theory

All of the theories discussed so far are psychological in some manner. Psychoanalytic theory, as Falk (2006) described it, suggests that anti-Semitism has become an unconscious psychological defense that the majority has used against the minority when the larger group feels threatened and relies on ideology. This theory is close to Brustein and King's (2004) group threat theory, with hostility employed towards the minority.

Mohl (2011) and Morrock (2012) argued that anti-Semitism has saturated all aspects of life, including the religions of Christianity and Islam. The authors posit that attitudes toward Jews have evolved from a lack of hate to the anti-Semitics acts occurring today. They suggest that anti-Semitism is a major part of world history and American

culture and posit that anti-Semitism was not a problem until the Church came into power. Realizing that their practices were mostly borrowed from Judaic rituals, the church became antagonistic towards Jews. This formed a subconscious prejudice that drives one to deliberately see Jews as a target of hate.

This hate, as Manea (2015) postulated, only strengthens what may have been a minor idea that has manifested into collective action against the Jews. It builds, and is driven by, suspicion and envy of success; it is cultivated by all the basic aspects of life, ranging from the religious to political, creating animosity towards the Jews that can lead to verbal or physical attacks on them. As Manea (2015) stated, "Evil is more common than good, and anti-Semitism shows us this constantly" (p. 3). If a person decides to hate someone, it is extremely difficult to convince them otherwise.

Sociological Theory

Sociological theory examines social life through a specific lens with interrelated ties to help explain the social world. This theory sorts through the many different elements that form the foundations of sociology, including the environment, society and economics, civil life and politics, and social inequalities. This theory looks at the vulnerable populations within society, including the Jewish population. It encompasses the early origins of Jewish discrimination, later developments of social hatred towards Jews, and current and future social issues with anti-Semitism.

Ritzer and Stepnisky (2018) suggested that sociological theory underlies the early origins of any social issue, is followed by later developments of the same issue, and, finally, leads to current approaches or even possible future predictions on the social issue. The Jewish population has been socially tormented as early as the first writings of the

Bible. Cohen (2009) argued that Jews have been lumped together in groups or individually separated during different times in society. Such treatment dates back to the Assyrians, the Babylonians, the Romans, and the Greeks, who either enslaved them or caused them to become a diaspora. Cohen (2009) also argued that "anti-Semitism must be painted as a broad societal problem, a spreading plague" (p. 27). Anti-Semitism has continued to be a social problem from the beginning of recorded history until the present.

Alperin (2006) agreed with Cohen (2009) that anti-Semitism is a spreading social plague that can be traced back to the thirteenth century (1450) BCE in Egypt, where the Jews were enslaved as a population. The enslavement was a result of the Pharaoh's fear that the Jews would take his throne, as well as the desire for a viable, docile, and reproducing work force. This trend continued into later developments, as Hallo et al. (1984) argued, by kings and by the campaigns of hate against the Jew led by Russian tsars (Littell, 1991). Goldberg (2008) postulated that anti-Semitism was and still is a social crisis. The Jews have been enslaved, tortured, and specifically sought out for unparalleled racial and cultural destruction. Moreover, Kremelberg and Dashefsky (2016) suggested that, today, the Jewish population is still a social out-group that is subjected to hostility and violence. This is evidenced by the Charlottesville, Virginia hate rally in 2017 and the Washington, D.C. rally of hate in 2018.

Politics and Law

Politics is defined as "activities that relate to influencing the action and polices of a government or getting and keeping power in a government" (Merriam-Webster, 2005, p. 960). McWilliams (2005) argued that there is more to a government than just the influencing of actions and polices insofar as political governments are supposed to render

all citizens equal. However, this equality has not been the case for the Jews. McWilliams (2005) noted that the Jewish population has suffered from inequality in social settings, has been denied fair legal rights, and has faced constant disadvantages in the social sphere.

Krzeminski (2015) argued that free choice came with the development of democracy. The nineteenth century should have provided the possibility of change for the Jews (Goldberg, 2008; Krzeminski, 2015). As Goldberg (2008) argued, in the 1700s, the public demanded that the Jews be banned from all political life, giving them no civil equality until the early 1900s. Goldberg (2008) further argued that during the 1900s, legislation was designed and enacted that discriminated against and invoked violence only towards Jews. Benhabib (2013) does not disagree with Goldberg (2008) but argued that laws should not replace politics; rather, the two should work in tandem to enhance society.

According to Kaplan (2010), the Jews have dealt with the harshest of social situations, as anti-Semitism has appeared in both legal and political actions against them. Benhabib (2013), agreeing with Kaplan (2010), suggested that when laws are created, they take on a specific meaning that must be interpreted. Kaplan (2010) argued that, on the grounds of legal and political matters, the Jews were not granted citizenship or the basic human rights as known today for much of modern history. They were minorities; this was their social life.

Social minorities. Cohen (2009) and McWilliams (2005) argued that the social elite created anti-Semitism. Both of these researchers suggested anti-Semitism was created to foster an enemy for the public to rally around, which resulted in overwhelming

resentment towards the Jews. Anti-Semitism is not an "imaginary concept"; it is a very real concept that, Krzeminski (2015) noted, is grounded resentment against Jews for competing with non-Jews for social positions and material wealth. Resentment has spilled over, as Cohen (2009) suggested, from resentment against the Jewish ethnicity to resentment against their religion. This resulting powerful civil torment of the Jews has given society a certain power: As Kremelberg and Dashefsky (2016) underscored, the law allowed society to view the Jews as less than human and as second-class citizens. Today, all people may not be seen as equal in the eyes of individuals, but they are equal according to U.S. law.

Aplerin (2016) argued that Jews have been persecuted and oppressed in both the past and in modern times, with a slight social shift taking place under the Civil Rights Act of 1964, which prohibited public and employment discrimination and provided for the integration of public institutions. Goldberg (2008) argued that anti-Semitism may be the social thermometer for society as a whole. This suggests that if there is an increase in anti-Semitism, society in general may be ill and require attention.

Conversely, none of the reviewed authors have argued against resentment theory. Resentment has led society to express the element of the three well-known and already discussed theories: group threat theory, socio-structural theory, and socio-psychological theory. Kremelberg and Dashefsky (2016) applied group threat theory, which suggested that where populations of Jewish people increase, so will the incidents of anti-Semitism. However, Brustein and King (2004) disagreed with the use of group threat theory to explain anti-Semitism based on the fact that, as Jewish population is spread out, it is difficult to identify who is affected individually by a social downturn.

In contrast, Goldberg (2008), reintroducing socio-psychological theory, suggested that there is a deeply ingrained racism against and inner contempt for the Jews that is individual and independent of the majority groups' thought, although it may also be inherent to social norms. Kalpen and Small (2006), Alperin (2016), and Olson (2011) concurred with Goldberg (2008) about resentment theory with respect to how people's perspectives are affected by day-to-day influences. This leads to socio-structural theory, which Goldberg (2008) also described, arguing here that there is extreme competition for resources between the dominant group and sub-groups. The result is the creation of stereotypes that the dominant group uses to justify domination over the sub-group. Brustein and King (2004) and Dinnerstein (2004) disagreed with Goldberg (2008) on this aspect of anti-Semitism. Both authors agreed that, for socio-structural theory to hold, a Jewish family or families would have to knowingly move into a location with hate groups or into a pre-dominantly non-Jewish location, then set up a system of hierarchy and fight for supplies.

Jewish human rights. The premise of human rights is that such rights are inherent to all people regardless of religion, nationality, sex, and race. According to Benhabib (2013), the signing of the Universal Declaration of Human Rights in 1948 was supposed to create a civil society with legal and justice norms for all people; nonetheless, Jews were still banned from some private schools, workplaces, colleges, and neighborhoods. Krzeminski (2015) agreed with Benhabib (2013) and Alperin (2016), positing that the Jews are still the minority of society and treated as an alien group and lacking the same rights as the majority. According to Krzeminski (2015), while times have changed from the 1900s with regard to human rights, anti-Semitic ideology still

stigmatizes the Jewish population. Supporting this view, McWilliams (2005) argued that some private companies still promote bigotry and set up anti-Semitic social barriers toward Jews today. Today in the United States, equal rights under the law are bestowed on all citizens, but this does not mean that equal rights are correctly and consistently enforced. With respect to social equality, Jews are still at risk from anti-Semitic hate groups that still operate (Cohen, 2009; Goldberg, 2008; Krzeminski, 2015).

Hate Crimes against Jews

Levin (1999) argued that hate crimes, considered constitutionally prohibitive conduct, must be a distinct offence with even more severe form of punishment than for other more common offenses. Hate crimes are acts committed against others because of an individual's perceived membership to a different group of people. Levin brings up case law, including the case of *Beauharnais v. Illinois* (1952), in which the U.S. Supreme Court "affirmed a state law that punished group-libel or bigoted statements against racial, religious, or ethnic groups (Levin, 1999, p. 8). Iganki (2001) noted that, over two years, a majority of states enacted statutes to cover the main elements of hate crimes, including crimes based on religion, sexual orientation, and gender. Although these are a good start, Iganki (2001) noted, what is behind all the hate crimes is bigoted speech protected under the First Amendment. He argued that this is the main indicator of hate crimes but that the driving force is more deeply rooted than bigoted speech.

Iganski (2007) futher posited that there is confusion between religion, race, and hate crimes against Jews, citing the British case of *Mandla v. Dowell-Lee* [U.K. House of Lords, 1983], which confirms Jews as a race and not just members of a religious group. Iganski argued that the Jews are also inalienably protected under the antidiscrimination

provisions of the Race Relations Act of 1976. While Jews are often very religiously observant, many Jews in the U.K. are more ethnic then religious, which poses an entirely new problem, but in case law, non-practicing Jews (i.e., ethic rather than religious Jews) are equally protected.

Davis (2006) discussed hate crimes in comparison with other crimes using the concept of a crime within a crime. For example, if a burglar notices a religious symbol (e.g., a menorah) during a burglary, the burglar can use this as an opportunity for an expression of hate by destroying the religious symbol. In such a case, the hate crime—an anti-Semitic incident— will be overlooked based on the burglary itself being a felony. The breaking of the menorah will be reported as internal vandalism rather than as a hate crime. Davis (2006) suggested that the escalating bias motivating crimes, such as swastikas painted on Jewish synagogues, is part of the bigotry that is engrained in people. Mason (2007) states the "violence and intimidation, usually directed toward already stigmatized and marginalized groups" (p. 251), and argues that Jews are both stigmatized and marginalized to an extreme, living under a mechanism of power and oppression. This mechanism exists to ensure that they remain as low on the pecking order as possible. Ali (2013) demonstrated that children in the Middle East are given books that showcase Jews in a negative manner, encouraging them to feel and express hatred for Jews. This is consistent with the Islamic anti-Semitism theory. Ali (2013) suggested that many Muslims in the Middle East still see Jews as "murderers of the prophets, and the offspring of apes and pigs" (Ali, 2013, p. 39). Through such mechanisms, Jews have been and continue to be stigmatized, marginalized, and victimized a minority.

Cheng et al. (2013) conducted a large research project from 1996-2008 on to hate crimes in America. They discussed both racial and religious hate crimes and showed that anti-Jewish incidents top the list of the most continuous incidents of religious hate. Hatred towards Jews is so deep in Western civilization and religion that Jews are automatically perceived by many of other religions as a threat simply because they are Jewish (Chen et al., 2013). Anti-Semitism can be defined more specifically than as hatred for Jews, however. An updated and combined operational concept of what anti-Semitism has become today is the following: "A prejudice, discrimination, and hostility towards Judaism and people regarded as Jewish, either by birth, conviction, or condition" (Simon & Schaler, 2007, p. 1).

Amid the most recent gathering of hate groups in Charlottesville, Virginia, on August 14, 2017, the infamous and most widely known symbol of hate, the Nazi swastika, was prominently displayed. The rally ended with one untimely death. The one-year anniversary of the fatal Charlottesville rally was marked with a rally in Washington, D.C. dubbed "Unite the Right 2." That event, once again, brought together the ideological hate groups known as White nationalists, neo-Nazis, and members of the alt-right. For this reason, and a multitude of others, the researcher decided to examine anti-Semitism in the Twenty-First Century in the researcher's own Virginia home-town. The examination of this topic has led the researcher to gain an unparalleled sensitivity to this already sensitive topic.

Research Questions

RQ#1. What is the opinion of Jews versus non-Jews regarding discrimination against the Jewish population in Virginia Beach, Virginia?

RQ#2. What is the opinion of Jews versus non-Jews regarding hate crimes against the Jewish population in Virginia Beach, Virginia?

RQ#3. What is the opinion of Jews versus non-Jews regarding the personal safety of the Jewish population in Virginia Beach, Virginia?

RQ#4. What is the opinion of Jews versus non-Jews regarding anti-Semitic propensities against the Jewish population in Virginia Beach, Virginia?

Summary of Literature Review

The hate crimes associated with anti-Semitism are not going away. The most recent articles indicate a potent resurgence of attitudes that can easily end in violence or death. The majority of the theories described in this literature review provides examples of efforts from different time periods to explain why this ancient hatred has not vanished but, rather, gets systematically stronger with each decade. The evolution of research on anti-Semitism has progressed through theological theory, socio-psychological theory, socio-structural theory, modern theories, and psychological theories.

Chapter 3: Methodology
Quantitative Research Method

This study employed a cross-sectional survey design methodology. This quantitative research project was conducted using descriptive statistics to examine differences between two groups. Each of the participants was surveyed once. Because this study examined the differences, not variables, between the two groups, a *t*-test for independent samples was determined to be most appropriate for statistical analysis. The survey contained a consent disclosure page and explanation regarding why the survey took place. Before the start of the survey, a demographic characteristic page was distributed to solicit basic information, including the sex, age, education, religious affiliation, and marital status of each participant. The responses from the survey are confidential and were stored on a hard drive. The participants completed the survey in fifteen minutes or less. The primary investigator's contact information was provided to the participants.

Participants

There were two groups of participants surveyed in this study: a Jewish population (group 1) and a non-Jewish population (group 2). The Jewish population was defined as follows: Jewish by birth from a Jewish bloodline, by conversion, by marriage, or by practicing the religion of the Jewish culture known as Judaism but unconverted. The non-Jewish population was defined as people not Jewish by birth or conversion. This includes people who have no religious preference or who identified as Christian, Catholic, Methodist, Baptist, Protestant, and non-denominational. All participants were eighteen years of age and over, and both males and females were selected for this survey.

The goal for the number of Jewish participants was 100, with a minimum of 70 completed surveys. Jews are a small homogeneous group with a small presence in Virginia Beach, Virginia in comparison to the dominant faiths. The best sampling type for group 1 was a convenience sample, based on their availability to be in one location at one time, which was their place of worship, a synagogue. Surveys were distributed with the permission of the rabbi who led the congregation.

The participants in group two were people who were not Jewish. They either had no religious preference or identified as Christian, Catholic, Methodist, Baptist, or Protestant. Compared with the small Jewish population, the Christian faith, with all its branches, has a much larger population in the Virginia Beach area. The goal for the number of non-Jewish participants was 100, with a minimum of 70 completed surveys. Churches were selected and the sample type was a convenience sample. The reason for this sample decision was that a group of people of the same mind can be found in in one place at one time.

Instrumentation

This study was designed to measure the perceptions of Jews versus non-Jews concerning hate crimes, discrimination, personal safety, and anti-Semitic propensities in Virginia Beach, Virginia. The instrument of measurement for this study consisted of eighteen questions in four categories, preceded by nine demographic questions. The measurement was on a scale between *agree* and *disagree*, with ordinal levels of measurement for data analysis. The scale was scored using the following system: 1 point = *strongly disagree*; 2 points = *moderately disagree*; 3 points = *disagree*; 4 points = *agree*; 5 points = *moderately agree*; and 6 points = *strongly agree*. The minimum number

of points that could be achieved was 18, while the maximum number was 108. A lower score indicated stronger opposition to anti-Semitism, while a higher score indicated openness to such an ideology. The survey and research questions were aligned between the two groups for the best results.

Because this was a pilot survey, a focus group was required. However, as this was not a large-scale survey, a focus group of 30-40 participants was not needed. The pilot study's focus group was an 11-person group consisting of individuals personally known to the primary researcher. The members came from both target groups. The group consisted of three Jewish people, two Catholics, and six Christians. This was used for constructive feedback before the conducting of the full study. The results of the focus group are annotated in the data analysis chapter.

The constructive feedback from the focus group was useful. An important reason for utilizing this group was to establish that the survey had reliability and validity. This is the most important area of concern. However, reliability may not be as important as validity for this study because reliability is concerned with consistency, which is defined as gaining the same results more than once over a span of time. This study was a cross-sectional study with only one survey being administered. The primary investigator was, thus, more interested in validity. For this reason, the primary goal of the survey was to ensure that it adequately reflected the intent of the study. The questions were subjective in nature, based on the feelings and attitudes of different people. This means that there were no actual external criteria that could provide a good assessment of validity, with the exception of how the answers were associated together in conjunction with the answer to the other questions on the survey.

The primary investigator contacted a minimum of three synagogues in the research area, along with the same number of churches. The rationale for this was that the more data that could be collected, the more detailed and precise the interpretable results would be.

Procedures

The research methodology was a quantitative study employing descriptive statistics for the central tendency as the survey instrument. A survey tool was used to support the research. The method for this study was the survey process. The survey design was based on a convenience sampling method for two groups. Each group was to consist of 100 respondents. The media for this convenient sampling survey was in written form on paper and online. High-density construction paper was used to prevent unwanted tears or destruction that would render that questionnaire unusable. This survey was created by the primary researcher, with no outside assistance.

The next step in the procedure was to gain permission to conduct the study on the grounds of a synagogue and a church. Once permission was acquired, a permission statement from the rabbi or priest was presented to the Institutional Review Board (IRB). The surveys were completed in two ways. The first option was a paper survey, which the primary investigator dropped off copies of at the synagogue and church for one week. The second option was an online survey with the same text. To maintain the respondents' anonymity and privacy, the survey did not request any personally identifying information.
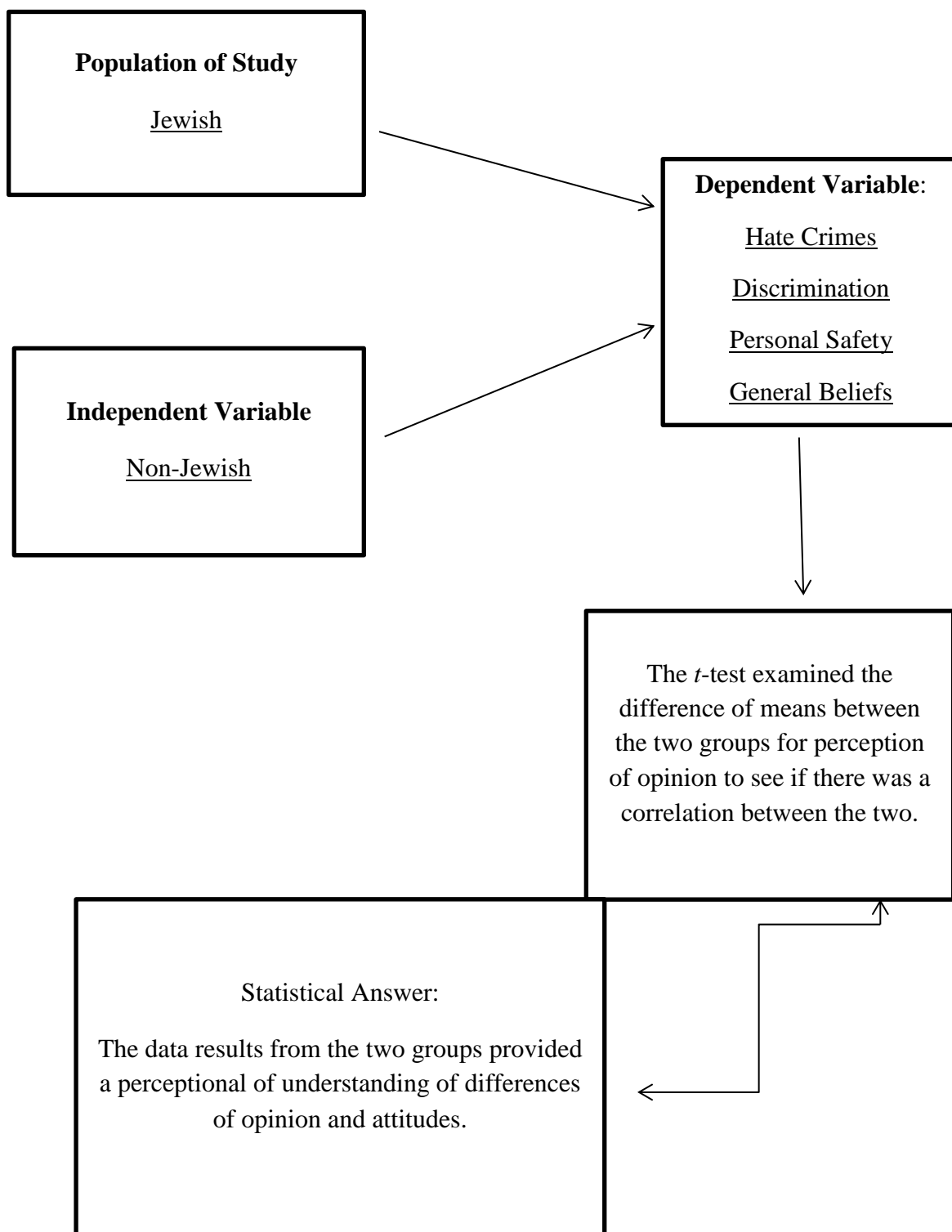
Data Analysis

The data were analyzed using the Statistical Package for the Social Sciences (SPSS) version 24.0 software package. The statistical test of choice for this study was the *t*-test for independent samples. A *t*-test was chosen because two groups of people, Jews and non-Jews, answered the survey questions and each group was only surveyed once. There was an assumption for the *t*-test that needed to be overcome. This was the homogeneity of variance assumption, which expects both groups to be equal in population. Therefore, a Levene's test for equality of variances was conducted (Salkind, 2014).

Each research question had a population variable, independent variable, and dependent variable that were examined for the differences between the groups. There were two groups for this study. Group one was the Jewish population and group two was the non-Jewish population. For this study, the Jews are the study population. The independent variable was the non-Jews, and the dependent variables were discrimination, personal safety, hate crimes against Jews, and anti-Semitic propensities. Each of the answers on the survey were coded and assigned a value of 1, 2, 3, 4, 5, or 6 points. There were no neutral choices; the surveys required a positive or negative selection to be made.

Before the inputting of the data, the significance level was set at .05. This is called the alpha level, or Cronbach's Alpha. The Cronbach's Alpha indicated that the researcher was 95% confident that the statistics used for the population were within the specified range set for the sampled groups. The core of this study was comparing the "means" between Jews and non-Jews using the *t*-test. The means were part of the measures of central tendency, called averages. The means were used to examine the differences

between both groups. The variable (n), represented in ($n =100$), is the number of people per group. The t-test was conducted in the following manner: group statistics were completed followed by the independent samples test. This was how the analysis of the data produced findings that answered each research question (Salkind, 2014).

Conceptual Model

Population of Study

Jewish

Dependent Variable:

Hate Crimes

Discrimination

Personal Safety

General Beliefs

Independent Variable

Non-Jewish

The *t*-test examined the difference of means between the two groups for perception of opinion to see if there was a correlation between the two.

Statistical Answer:

The data results from the two groups provided a perceptional of understanding of differences of opinion and attitudes.

Chapter 4: Results

An original survey was created to solicit answers from anonymous participants in order to understand their perceptions of hate crimes, discrimination, personal safety, and general beliefs related to the Jewish population in Virginia Beach, Virginia. Since this is an original survey, a pilot study group was used to validate the survey and provide for a non-scientific collaboration between the researcher and 11 participants personally known to the researcher. These participants were two Jewish women, one Jewish man, two white Catholic women, one Caucasian Catholic man, one African-American Baptist man, one Caucasian Christian man, two Caucasian Christian men, and one Caucasian man claiming no religion. The results from the pilot group did not reveal any significant issues or problems with the survey instrument. The pilot group agreed.

Analysis

An independent sample *t*-test was performed to determine the difference in means between the two groups. Once the data were collected, the researcher conducted this test using the IBM Statistical Package for the Social Sciences v24 (SPSS) program. The data compared the difference in means of perception, between the two groups, of hate crimes, discrimination, personal safety, and general beliefs regarding the Jewish people. A comparison was made between the Jewish population and the non-Jewish population in city of Virginia Beach, Virginia.

This study was driven by research questions rather than hypotheses as no predictions were made for either group. The study sample consisted of *n*=77 Jewish respondents (45.29%) and *n*=93 non-Jewish respondents (54.71%), for a total of *N*=170 respondents. The survey included twenty-seven questions, of which the first nine were

demographic. Question numbers 10 through 27 were the tested questions. Each question

was analyzed for effect size, which was measured in the following manner: A small

effect size ranged from 0.0 to .20, a medium effect size ranged from .20 to .50, and a

large effect size was any value above .50. The effect size provided an understanding of

the relative position in how each question was answered from one group to the other.

Survey Participants

One hundred seventy respondents answered the surveys, including 77 respondents

from the Jewish population and 93 respondents from the non-Jewish population. The

minimum number needed from each group was 70 respondents for institutional policy.

The samples were sufficient to run the independent samples t-test. This was a two-tailed

non-directional test set at a 0.05 confidence interval, which was the significance level.

The confidence level was set at 95%, which represents the theoretical ability of this

analysis to produce accurate intervals for the tested population groups. The calculated

critical value for the t-test equaled 1.98 on the critical value scale for each tested

question. Each of the 18 testable questions had a p-value determined to be less then $p <$

.001, which is statistically significant at less than 0.05, with the exception of question

#23, which had an insignificant value of $p >$.826. Below, the questions are evaluated

individually.

RQ #1

What is the opinion of Jews versus non-Jews regarding discrimination against the

Jewish population in Virginia Beach, Virginia? There are four questions in this section,

which are shown in Table 1, Appendix B.

For Question 10, "I have witnessed discrimination against people of the Jewish faith," there was a significant difference in scores between the Jewish population (M=4.72, SD=1.26) and the non-Jewish population (M=3.46, SD=1.35), conditions being t (168) =6.26, p< .001. The effect size was 0.969, which is considered a large effect size. These results suggest a significant difference of perception and opinion with regard to witnessing discrimination towards people of the Jewish faith.

For Question 11, "I believe that discrimination against Jews is never justified," there was a significant difference in the scores between the Jewish population (M=5.58, SD=.78) and non-Jewish population (M=5.19, SD=1.22), with the conditions being t (158.46) =2.93, p< .004. The effect size was .450, which is a medium effect size. These results suggest that there was a significant difference in perception and opinion with regard to discrimination against Jews never being justified.

For Question 12, "I have witnessed discrimination against people of the Jewish faith for waring religious clothing," there was a significant difference in scores between the Jewish population (M=4.24. SD=1.25) and the non-Jewish population (M=2.97, SD=1.27), and the conditions were t (168) = 6.70, p< .001. The effect size was 1.01, which is considered large. These results suggest that there is a significant difference in perception and opinion with regard to witnessing discrimination against the Jewish faith for wearing religious clothing.

For Question 13, "I have openly expressed my faith and was discriminated against for it," there was a significant difference in scores between the Jewish population (M=3.97, SD=1.31) and the non-Jewish population (M=3.03, SD=1.46), and the conditions are t (168) = 4.43, p< .001. The effect size here was .68, which is also large.

These results suggest that there was a significant difference between the populations when it came to being discriminated against for openly expressing the respondent's faith.

RQ #2

What is the opinion of Jews vs. non-Jews regarding hate crimes against the Jewish population in Virginia Beach, Virginia? There were four questions in this section, illustrated in Table 2, Appendix B.

For question 14, "I have witnessed hate crimes against people of the Jewish faith," there was a significant difference in scores between the Jewish population ($M=4.22$, $SD=1.26$) and the non-Jewish population ($M=2.66$, $SD=1.31$), and the conditions for this were t (168) = 7.98, $p< .001$. The effect size was 1.21, which is large. These results suggest that there was a significant difference between Jews and non-Jews with regard to witnessing hate crimes against people of the Jewish faith.

For Question 15, "I believe that hate crimes are never justified against people of the Jewish faith," there was a significant difference in scores between the Jewish population ($M=5.57$, $SD=.81$) and the non-Jewish population ($M=4.98$, $SD=1.37$), with the conditions being t (168) =3.59, $p< .001$. The effect size was .526, which is large. These results suggest that there was a significant difference of perception and opinion that hate crimes are never justified against people of the Jewish faith.

For Question 16, "I have witnessed hate crimes against the people of the Jewish faith for the clothes they wear," there was a significant difference in scores between the Jewish population ($M=3.90$, $SD=1.23$) and the non-Jewish population ($M=2.56$, $SD=1.20$), with the conditions being t (168) = 7.22, $p< .001$. The effect size was 1.10, which is large. These results suggest that the answers were mostly on the agreement side

of the scale, with more Jews reporting that they have witnessed hate crimes against Jews for the clothes they wear.

For Question 17, "I have known someone who has been a victim of a hate crime because of their Jewish faith," there was a significant difference in scores between the Jewish population (M=4.25, SD=1.32) and the non-Jewish population (M=2.20, SD=1.17), with the conditions being t (168) = 8.73, p< .001. The effect size was 1.32, which is large. These results suggest that there was a significant difference between the groups with regard to the Jews knowing someone who has been the victim of a hate crime because of their Jewish faith.

RQ #3

What is the opinion of Jews versus non-Jews regarding the personal safety of the Jewish population in Virginia Beach, Virginia? There are five questions in this section, which are shown in Table 3, Appendix B.

For Question 18, "I have witnessed threats to the personal safety of a person of the Jewish faith," there was a significant difference in scores between the Jewish population (M=4.03, SD=1.26) and the non-Jewish population (M=2.63, SD=1.26), and the conditions were t (168) = 7.48, p< .001. The effect size was 1.13, which is large. These results suggested that the Jewish population had witnessed significantly more threats to the personal safety of others Jews.

For Question 19, "I believe that threating the personal safety of people of the Jewish faith is never justified," there was a significant difference in scores between the Jewish population (M=5.51, SD=.89) and the non-Jewish population (M= 5.07, SD=1.29), with the conditions being t (163.18) = 2.27, p< .009. The effect size was .40, which is a

medium effect size. These means are very close to each other, but the standard deviation was significantly higher in the non-Jewish population, which reveals that both groups do seem to agree that threats are never justified.

For Question 20, "I have experienced threats to my personal safety for expressing my faith," there was a significant difference in scores between the Jewish population (M=3.54, SD=1.54) and the non-Jewish population (M=2.44, SD=1.17), and the conditions are t (168) = 5.26, p< .001. The effect size was .80, which is large. These results lean toward the "disagree" side of the scale, with fewer people reporting that they had personally been threatened; however, the mean for the Jewish group is much higher, and that group had a slightly higher standard deviation for Question 20. These results show that more Jews have experienced threats than non-Jews.

For Question 21, "I believe my personal safety is threatened for wearing religious clothing," there was a significant difference in scores between the Jewish population (M= 3.36, SD= 1.39) and the non-Jewish population (M=2.39, SD=1.18), and the conditions were t (168) = 4.89, p < .001. The effect size was .75, which is large. These results show that a greater number of Jews reported feeling threatened for wearing religious clothing than non-Jews. There was a significant difference between the populations in answer to Question 21.

For Question 22, "I openly express my religious beliefs and my personal safety is threated because of it," there was a significant difference in scores between the Jewish population (M=3.36. SD=1.14) and the non-Jewish population (M=2.29, SD=1.03), and the conditions were t (168) = 6.40, p < .001. The effect size was .99, which was large. The means point towards the *disagree* side of the scale, but the Jewish mean is higher

than the non-Jewish mean. This means that more Jewish people feel threatened for openly expressing their faith and that there is a significant difference between the populations with regard to this question.

RQ #4

What is the opinion of the Jews versus non-Jews regarding anti-Semitic attitudes towards the Jewish population in Virginia Beach, Virginia? There were five questions in this final section, as shown in Table 4, Appendix B.

For question 23, "I believe people of the Jewish faith stick together more than other Americans," there is not a significant difference in scores between the Jewish population (M=3.61, SD=1.43) and the non-Jewish population (M=3.65, SD=1.25), and the conditions were t (168) = -203, p>.826. The effect size was .03, which is small. This is the only question in the survey with no statistically significant difference.

For Question 24, "I believe people of the Jewish faith like to be in charge of business or organizations," there was a significant difference in scores between the Jewish population (M=2.93, SD=1.23) and the non-Jewish population (M=3.44, SD=1.30). The conditions were t (168) = -2.63 p<.011. The effect size was .40, which is considered medium. The means for both groups trended toward the *disagree* side of the scale, but the non-Jewish group was much closer to *agree* than the Jewish group. There was a significant difference between the population groups' answers.

For Question 25, "I believe people of the Jewish faith have too much power and control in the business world," there was a significant difference in scores between the Jewish population (M=1.96, SD=.97) and the non-Jewish population (M=2.41, SD=1.14). The conditions are t (168) = -2.84, p<.006. The effect size was .36, which is small. These

results show that the Jewish population strongly disagrees with this statement and that even the non-Jews moderately disagree. The standard deviation for the Jewish group was much smaller for the Jewish population than the standard deviation for the non-Jewish group. This result shows a significant difference in the population groups' answers.

For Question 26, "I believe the people of the Jewish faith have too much power in the United States," there was a significant difference in scores between the Jewish population (M=1.88, SD=.95) and the non-Jewish population (M=2.32, SD=1.18), and the conditions were t (168) = -2.77, p<.009. The effect size was .41, which is a medium effect size for this question. The Jewish group strongly disagreed with this statement, while the non-Jewish group moderately disagreed. However, much like Question 25, the standard deviation was much smaller for the Jewish population than the standard deviation for the non-Jewish group. This shows a significant difference in the population groups' answers.

For Question 27, "I believe people of the Jewish faith don't care about what happens to anyone else but their own kind," there was a significant difference in scores between the Jewish population (M=1.68, SD=.93) and the non-Jewish population (M=2.21, SD=1.31), and the conditions were t (164.37) = - 3.09, p< .003. The effect size was .46, which is medium. The Jewish group strongly disagreed and the non-Jewish group moderately disagreed. As with the previous questions, the standard deviation in the Jewish groups showed smaller variation than that of the non-Jewish group. This shows a significant difference in the population groups' answers to Question 27.

Demographics of the Participants

Using the data provided by each group through the anonymous paper survey and the online survey, several unexpected themes emerged, described below. The results were arranged in sequential order on the demographic section of the survey, starting with the participants' locations and ending with their political affiliations. This is followed by questions 11, 15, 19, and 23, which generated the most negative results.

City

The study was conducted primarily in the city of Virginia Beach, Virginia, but the study area also included the surrounding cities, some of which are in North Carolina. There are only two synagogues in Virginia Beach, Virginia. Of the participants (N=170), 71.76% live in Virginia Beach, 11.18% in Norfolk, 8.24% in Chesapeake, 4.12% in North Carolina, 2.94% in Suffolk, and .59% in Newport News, Hampton, and Portsmouth. The online survey was the most utilized survey method for out-of-area participants (those who reside outside the city of Virginia Beach, Virginia).

Age

Respondents were placed in decadal age groups for ease of reporting. The largest age group in this study was the 40 to 49 age group, which comprised 35.29% of respondents. The second largest was the 21-29 groups, comprising 18.82% of respondents. The third largest was the 30-39 age groups, with 18.24% respondents. The 50-59 age groups claimed 13.53% of the respondents, while the 60 and older group had 10.59% of participants responding. The smallest age group was 18-20, which comprised only 3.53% of respondents.

Gender

Of the total 170 respondents who completed the survey, 64.71% were female and 35.29% were male. As with the ages, the genders of both the Jewish group and non-Jewish respondents are combined for reporting. The Jewish population (n=77) had 57 women reporting (74%) and 20 men (25%). The non-Jewish group (n=93) had 55 women (59%) and 38 men (32%) responding. The breakdown between genders in this study mirrors that of a 1944 study conducted at the University of California. In an Introductory Psychology class that used 128 students to create "A Scale for the Measurement of Anti-Semitism" (Levinson & Sanford, 1944), 31 respondents were male and 77 were female.

Race/Ethnicity

As with gender, race was an important factor in this study. Of the Jewish participants, 75 (97%) were Caucasian, while two were mixed race. In contrast, the non-Jewish population (n=93) was much more diverse, with 13 respondents African-American (13.97%), 67 Caucasian (72.04%), 4 Latino (4.30%), 2 Asian-American (2.15%), and 7 mixed race (7.52%).

Employment

Employment status is also combined for brevity. Of the respondents 75.88% claimed full-time employment. This was followed by a stark drop to part-time work, with 13.53% of respondents identifying as part-time employees. Retirees accounted for 5.88% of respondents, while 3.53% were unemployed and looking for work. Finally, .59% of respondents were disabled or unable to work.

Relationship

Of the respondents (*N*=170), 68.24% were married and 8.82% identified as single. There were no questions asked about the concept of traditional versus non-traditional marriage in reference to sexual orientation. Divorcees were 7.06% of respondents, and 5.88% indicated that they were separated from their spouses. Participants in domestic partnerships were (4.12%) of respondents. Widowed respondents were 2.94% of the total. Single-cohabitating respondents were 1.18%, and people never married were 1.76% of respondents.

Political Affiliation

The political affiliations that participants reported required the researcher to create the following, new categories in this field: Democrat-Conservative, Democrat-Liberal, and Republican-Conservative. This innovation was not something anticipated, but several people wrote in affiliations, which prompted the new categories. The most claimed choice for political affiliation, from highest to lowest, was Independent, with 30% of the respondents choosing this affiliation. This was followed by Democrats, at 24.12% of the total, then stand-alone Conservatives, at 18.24% of the total. Republicans comprised 12.94% of the total, with 7.65% identifying as Liberal. The new categories were claimed as follows: Democratic-Liberal (5.29%), Republican-Conservative (1.18%), and Democratic-Conservative (.59 %).

Education

Overwhelmingly, the Jewish population claimed more education compared to the non-Jewish group. In the non-Jewish group, the highest level of education was some college, claimed by 34 respondents (20%) compared to only 6 people (2.94%) in the

Jewish group. At the bachelor's degree level, 28 people (16.47%) in the Jewish group

indicated that they had obtained a four-year degree, compared to 15 (8.82%) in the non-

Jewish group. At the master's level, 34 people (20%) in the Jewish group achieved this

degree compared to only 6 (3.53%) in the non-Jewish group. Only 1 respondent (.59%) in

the Jewish group indicated that they had obtained a doctoral degree, while no respondents

in the non-Jewish group achieved this level of education.

There were specific questions in each section that generated a negative response.

Within the survey, there were four sections: discrimination, hate crimes, personal safety,

and general beliefs. Question 11 is in the discrimination section, Question 15 is in the

hate crimes section, Question 19 is in the personal safety section, and Question 23 relates

to general beliefs about Jews. These questions are the only ones in a survey with the word

"never" placed in front of the word "justified."

Question 11

Question 11 reads, "I believe that the discrimination of Jews is never justified."

None of the Jewish respondents (*n*=77; 45.29%) answered *disagree* to this question.

Conversely, a few of the (*n*=93; 54.71%) non-Jewish respondents provided a different

opinion. Out of this population (*N*=170), 7 disagreed that discrimination is never justified

(4.12%). Two respondents moderately disagreed (1.18%), and one respondent (0.59%)

felt strong disagreement. Thus, 5.89% of the respondents agreed that it is justified to

discriminate against Jewish people.

Thirty Christian respondents answered in the affirmative for Question 11. Those

30 respondents represented 32% of the non-Jewish (*n*=93) respondents. Four people

chose *disagree*, one person choose *moderately disagree*, and one person selected *strongly*

disagree. Catholic respondents (*n* =22) represented 23% of the non-Jewish group. One Catholic respondent disagreed and one moderately disagreed. These were the most frequent responses to this question.

The smaller groups were atheists (9; 9.67%), with 1 atheist respondent disagreeing in response to Question 11. Nine respondents claimed "no religion" (9.67%) and did not respond in a negative manner. The Protestant group (4.30%) had 4 respondents without a negative response. There were 13 non-denominational respondents (13%). Of them, 1 respondent disagreed. Figure 2 represents the combined (*N*=170) participants.

Question 15

Question 15 reads, "I believe hate crimes are never justified against people of the Jewish faith." The Jewish group agreed that hate crimes are not justified. Of the non-Jewish group (*n*=93), 9 Christian respondents (8.60%) indicated that hate crimes are justified by disagreeing, while two moderately disagreed, and one Christian strongly disagreed. Of the 13 non-denominational respondents (13%), two disagreed and two strongly agreed that hate crimes are justified. One Catholic respondent disagreed out of 22 (23.65%). Of the 9 respondents claiming no religion (9.67%), one respondent out the total non-Jewish group disagreed. Question 15 gave a combined answer of 8.23% of the respondents agreeing that hate crimes against the Jewish population are justified.

Question 19

Question 19 states, "I believe threating the personal safety of a person of the Jewish faith is never justified." The Jewish group (*n*=77) agreed that threatening is never justified. Of the non-Jewish group of respondents (*n*=93), not many answered negatively

in response to this question. Out of the 22 Catholics respondents (23.65%), one respondent disagreed and one respondent moderately disagreed. Of the 30 Christians (32.25%), one respondent strongly disagreed and one respondent only disagreed. Of the 9 respondents claiming no religion (9.67%), one respondent disagreed. Of the 13 non-denominational respondents (13.97%), two disagreed. Of the 4 Protestants (4.30%), 1 respondent disagreed. Answers to Question 19 resulted in a combined answer of 6.47% of the respondents agreeing that threatening the personal safety of the Jewish population is justified.

Question 23

Question 23 is the only question that yielded statistically insignificant responses. It states, "I believe people of the Jewish faith stick together more than other Americans." This question was also asking the respondents to make a judgment about people of the Jewish faith. Of the Jewish respondents (n=77; 45.29%), 20 strongly agreed, 20 moderately agreed, and 4 agreed that Jews stick together more than other groups, totaling 44 respondents. However, 12 Jewish respondents strongly disagreed that Jews stick together more, while 20 Jewish respondents disagreed, and 1 Jewish respondent moderately disagreed, totaling 33 Jewish respondents. Thus, Jewish respondents were divided on this question.

Of the non-Jewish population (n=93; 54.71%), 29 respondents agreed that Jews stick together, while 19 respondents moderately agreed, and 5 strongly agreed, totaling 53 respondents. However, 26 non-Jewish respondents disagreed that Jews stick together more, while 7 respondents moderately disagreed, and 7 respondents strongly disagreed

that Jews stick together more than other Americans, totaling 40 non-Jewish respondents disagreeing in comparison with 33 Jewish disagreeing.

Summary

This chapter discussed the analysis of the four research questions asked for this study followed by each of the eighteen survey questions, in the order presented in the survey, which were designed to measure attitudes and perceptions about people of the Jewish faith. Members of the Jewish population and non-Jewish populations were surveyed. The differences in responses between the groups were measured using an independent samples t-test. The results presented showed that specific questions—11, 15, and 19—generated the most negative responses from the non-Jewish population. The following chapter will present an exploration of the study's findings and limitations and ideas for future research.

Chapter 5: Findings
Discussion of Findings

This study set out to determine the differences in perceptions and opinions

between a Jewish population and a non-Jewish population in the city of Virginia Beach,

Virginia with regard to hate crimes, discrimination, personal safety, and general beliefs

about the Jewish culture. This sample included Jewish respondents (n=77) and non-

Jewish respondents (n=93), for a total of 170 (N=170) participants. Using an original

survey provided via paper and online to collect data from both groups, several key

findings emerged from the results. Those findings are described below.

Perceptual Difference

The respondents were asked 18 questions aimed at measuring their perceptions of

hate crimes, discrimination, personal safety, and the Jewish population. More than half

the respondents (64.71%) were females, while the rest (35.29%) were male. Despite a

22.83% disparity between the genders, more men (8) than women (2) agreed the

discrimination against Jews is justified. This trend continued with the belief that hate

crimes are justified, with 11men and 3women agreeing. Conversely, more women (6)

than men (5) agreed that threats to the personal safety of the Jewish population are

justified. None of the 77 Jewish respondents agreed that discrimination, hate crimes, or

threats to the Jewish population are justified.

The t-test analysis found the participants' responses to 17 of the 18 testable

questions to be statistically significant. The data analysis suggested that perceptions

between the Jewish and non-Jewish groups do differ. This was especially true for the

questions that included the word "justified" (questions 11, 15, and 19). Question 23 was

the only question that was not found to yield statistically significant differences in

responses. This question asked if members of the Jewish population in America stick together more than other Americans. Both groups were almost equal in how they answered this question, with responses ranging from *strongly disagree* to *strongly agree* ($p>$ .826), as the probability value shows.

The data and literature review showed that, even with a small respondent base (n = 93) for non-Jewish participants centralized in the small south-eastern corner of Virginia, 5.89% of non-Jewish respondents still believe that discrimination against Jews is acceptable, and 6.47% believe that threats to the personal safety of the Jewish population are justified. The most shocking revelation from the data was that 8.23% of respondents expressed the belief that hate crimes against Jews are justified. This finding is consistent with what Cheng et al. (2013) and Vollhardt (2013) concluded regarding prejudice against Jews as an out-group. Anti-Jewish hate is rooted deeply in Western culture and religion.

The data analysis, along with the literature review, suggested that society uses both politics and religion at different times for different needs. The data are consistent and do not contradict any previous research. Indeed, it reaffirms Kremelberg and Dashefsky's (2016) claim that Jews continue to be perceived as a social out-group worthy of being subjected to hostility and violence. Hoffmen (1999) argued that politics and religion have been used as forces against Jews, both throughout history and today. These forces have been used to produce hate protests, like the 2017 and 2018 hate rallies, mobilizing for violence against the Jewish people and others with the foreknowledge that an audience would be available to attend.

Anti-Semitism, as Cohen (2009) postulated, is still a spreading plague. Society uses prejudice, bias, hate, and discrimination when it is most convenient against the Jewish people. Cohen (2009) argued that the degree of social rejection that they Jews experience is based on ethnicity, religion, and political alignment against them. Dinnerstein (2004) suggested that what really drives anti-Semitism is the Christian belief that the Jews rejected Christ, deny the validity of the New Testament, and believe that they are the chosen people. These factors create hostilities that result in violence.

Hate, Discrimination, and Threats

This survey used for this study asked emotionally charged questions, producing significant insight into how a small sample of respondents (N=93) felt about the Jewish people. Among 8.23% of the respondents who responded to the study, hatred for the Jews is kept alive for reasons that are only known to those individuals. Even in 2018, people still foster hate, use religion as a means of discrimination, and issue threats towards Jews based on race and religion.

In the 2016, FBI hate crime statistics showed that the largest identified source of hate crimes due to religious bias was due to anti-Jewish bias, totaling 54.4% of hate crime victims, with the next highest number (24.5%) based on anti-Muslim bias (U.S. Department of Justice, 2017). The most recent ADL report to date showed an 86% increase in anti-Semitism in the first quarter of 2017 (ADL, 2017). These FBI and the ADL data corroborate what the primary investigator found in this study, where 8.23% of the non-Jewish population surveyed answered that hate crimes are justified against Jews.

The literature review provided a history of anti-Semitism and some attempted solutions to address the anti-Semitism phenomenon. None of these solutions have yet

succeeded. Anti-Semitism continues today, as seen in rallies and televised protests for hate. There is, however, the glimmer of a hope for a solution. There are three concepts that could change how Jewish people are viewed and accepted: awareness, influence, and education. The researcher has undergone a transformation, through this research work, after becoming more aware of and educated about the depths of hatred against a different culture, and that transformation has created a new sensitivity towards the Jewish population. The same is possible for others who lack an understanding of the Jewish culture.

Comparison Study

In 2017, the ADL (2017) used the following three major categories to define anti-Semetic incidents:

1. harassment, where a Jewish person or group of people feels harassed by perceived anti-Semitic words, spoken or written, or actions of someone else;

2. Vandalism, where property is damaged in a manner that indicates the presence of anti-Semitic animus or in a manner that victimizes Jews for their religious affiliation; and

3. Assault, where people's bodies are targeted with violence accompanied by expressions of anti-Semitic animus. (p. 2)

The ADL is a large organization that tracks and reports incidents of hate, harassment, vandalism, and assault against Jewish populations. The ADL compiles data from states with large Jewish populations, including New York, California, New Jersey, Massachusetts, Florida, and Pennsylvania.

The ADL's 2017 audit included 1,015 reports of harassment, representing a 41% increase over 721 incidents in 2016 in the same locations (ADL, 2017). While the current study was conducted by a single researcher and was unfunded, its findings are in line with the ADL's. The results of the study indicated that, among non-Jewish respondents, 5.89% agreed that discrimination was justified, 8.23% agreed that hate crimes were justified, and 6.47% believed that threats to the personal safety of the Jewish people were justified.

Future Research Directions

Education can provide people with a better understanding of the Jewish faith. This suggests that understanding its history, changing global and domestic issues, and political developments point toward future research directions. Thus, education may be the best answer to addressing the perceptions shown in the results of this study. Without education on anti-Semitism, hate groups will continue to breed hate and to believe that the concepts that Hitler taught about the Jews were right.

Limitations

This study had the following limitations:

1. The subjects were located in the Hampton Roads area of Virginia, which encompasses Virginia Beach, Chesapeake, Norfolk, Hampton, Newport News, Portsmouth, Suffolk, and parts of North Carolina. These seven cities are located on the Southeastern tip of Virginia.

2. The original goal for this study was to survey participants at three churches, two synagogues, and one Jewish community center, with roughly 600 surveys distributed. Only 1 synagogue participated. The researcher created an online

version of the same survey using Survey Monkey to solicit more samples and participants. The researcher went to six different churches in the immediate area, including his own church, and they all declined to participate.

3. The potential participants met this study with reluctance; if the researcher had not had a personal friend in the synagogue, this work may not have been possible.

Final Recommendations

This study fits into a larger body of research on the topic. The sample size for this study consisted of only 77 Jewish participants and 93 non-Jewish participants. Incorporating many states to capture respondents with more diverse backgrounds and education could create a more robust data set. The information obtained in a larger study could provide a more solid understanding of where anti-Semitism comes from, and the results may go beyond the religious issues discussed in the literature review.

Finally, the people who partook in this study were located in small city, and most were not very well educated past high school, as colleges and universities are expensive. A campaign to bring more awareness of Jewish culture is needed. The Christian faith exalts Jesus above all. Jesus was Jewish, which is a forgotten or unspoken notion than must be addressed through education about the Bible. Anti-Semitism has proven to be the longest-running hatred in world history, one that manifests into violence of different kinds. To stop this resurgence of violence against the Jewish population, knowledge and keen awareness is the best solution.

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Appendix A

Instructions for Survey

Please Read

Thank you for participating in my survey. These questions are for my doctoral dissertation (Ph. D) that I am earning from NOVA Southeastern University. This survey has only 9 demographic questions and 18 survey questions. I am interested in your thoughts on this topic of discrimination, hate crimes, personal safety, and general beliefs on the Jewish population and non-Jewish population. Please complete the survey in its entirety. Thank you, I really appreciate your help!

Demographics and Survey

1. What city do you live in?

    Virginia Beach, Norfolk, Chesapeake, Newport News, Hampton, Suffolk, Portsmouth

2. Which of the categories best describes your employment status?

    Employed full-time, Employed part-time, looking for employment, not looking for work

    Disabled, not able to work, Retired

3. Which of the following best describes your current relationship status?

    Married, separated, divorced, widowed, domestic partnership, civil union, single, single; cohabitating, never married

4. What is your age bracket?

    18-20, 21-29, 30-39, 40-49, 50-59, 60 or older

5. What is your gender?

    Female, Male

6. Describe your race / ethnicity.

   Black, White, Latino, Asian, Mixed

7. What is the highest level of school you have completed?

   Primary school, some high school, High School diploma (or GED), some college but no degree, 2-year degree, 4-year degree, Graduate-level degree, none of the above

8. Do you identify with any of the following religions?

   Protestantism, Catholic, Christianity, Judaism, Islam, Buddhism, Hinduism, Native American, Non-denomination, no religion, Atheism

9. Which do you identify with, choose all that apply.

   Democrat, Republican, conservative, liberal, independent

   ─────────────────

The following group of items will address issues of discrimination as you understand them. Please apply the following scale to indicate your level of agreement or disagreement with each statement

10. I have witnessed discrimination against people of the Jewish faith.

    Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement

11.   I believe that the discrimination of Jews is never justified.

    Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement

12. I witnessed discrimination against people of the Jewish faith for wearing religions clothing.

Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement

13. I have openly expressed my faith and was discriminated against for it.

Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement.

_____

The following group of items will address issues related to hate crimes as you understand these. Hate crimes are defined as: offenses involving actual or perceived race, color, religion, or national origin. Whoever, whether or not acting under the color of law, willfully causes bodily injury to any person or, through the use of fire, a firearm, a dangerous weapon, or an explosive or incendiary device, attempts to cause bodily injury to any person, because of the actual or perceived race, color, religion, or national origin of any person (U.S.C. Title 18 – Crimes and Criminal procedure § 249 Hate Crimes Acts).

14. I have witnessed hate crimes against people of the Jewish faith.

Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement

15. I believe that hate crimes are never justified against people of Jewish faith.

Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement

16. I have witnessed hate crimes against people of the Jewish faith for the clothes they wear.

Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement

17. I have known someone who has been a victim of a hate crime because of their Jewish faith.

Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement

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The following group of items will address issues of personal safety regarding the people of the Jewish faith. Please apply the following scale to indicate your level of agreement or disagreement with each statement.

18. I have witnessed threats to the personal safety of a person of Jewish faith.

Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement

19. I believe that threating the personal safety of people of the Jewish faith is never justified.

Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement

20. I experienced threats to my personal safety for expressing my faith.

Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement

21. I believe my personal safety is threatened for wearing religious clothing.

Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement

22. I openly express my religious beliefs and my personal safety is threatened because of it.

Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement

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And finally, the following items include a number of statements about Jews, including several that were made many years ago. For each question, please apply the following scale to indicate your level of agreement or disagreement with each statement

23. I believe people of the Jewish faith stick together more than other Americans

Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement

24. I believe people of the Jewish faith like to be in charge of business or organizations

Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement

25. I believe people of the Jewish faith have too much power and control in the business world.

Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement

26. I believe people of the Jewish faith have too much power in the United States

Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement

27. I believe people of the Jewish faith don't care about what happens to anyone else but their own kind.

Strong disagreement, moderate disagreement, disagree, agree, moderate agreement, strong-agreement.

Table

Table 1

Independent Samples *t*-Test for Discrimination

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Question_10	Equal variances assumed	.142	.707	6.244	168	.000	1.26491	.20257	.86500	1.66482
Question_11	Equal variances not assumed			2.930	158.464	.004	.45538	.15544	.14838	.76239
Question_12	Equal variances assumed	1.184	.278	6.490	168	.000	1.26826	.19543	.88245	1.65406
Question_13	Equal variances assumed	.075	.784	4.369	168	.000	.94177	.21557	.51620	1.36734

Note. N=170 that answered questions for discrimination

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Table 2

Independent Samples *t*-Test for Hate Crimes

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | | | 95% Confidence Interval of the Difference | |
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Question_14	Equal variances assumed	.028	.868	7.814	168	.000	1.55411	.19888	1.16148	1.94674
Question_15	Equal variances not assumed			3.410	153.292	.001	.58218	.17071	.24493	.91943
Question_16	Equal variances assumed	1.013	.316	7.137	168	.000	1.33920	.18764	.96877	1.70963
Question_17	Equal variances assumed	.633	.427	8.663	168	.000	1.65759	.19134	1.27985	2.03533

Note. *N*=170 answered the questions dealing with hate crimes.

Table 3

Independent Samples *t*-Test for Jewish Personal Safety

| | | Levene's Test for Equality of Variances | | *t*-test for Equality of Means | | | | | 95% Confidence Interval of the Difference | |
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Question_18	Equal variances assumed	.853	.357	7.407	168	.000	1.40455	.18962	1.03021	1.77890
Question_19	Equal variances not assumed			2.631	163.183	.009	.44421	.16887	.11077	.77766
Question_20	Equal variances not assumed			5.163	139.793	.000	1.10459	.21396	.68157	1.52761
Question_21	Equal variances assumed	.768	.382	4.890	168	.000	.96579	.19752	.57584	1.35573
Question_22	Equal variances assumed	.592	.443	6.401	168	.000	1.07331	.16768	.74228	1.40435

Note. N= 170 that addressed the issue of personal safety for people of the Jewish faith.

Table 4

Independent Samples *t*-Test for Anti-Semitic Propensities

		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Question_23	Equal variances assumed	1.747	.188	-.221	168	.826	-.04552	.20634	-.45288	.36183
Question_24	Equal variances assumed	.566	.453	-2.572	168	.011	-.50580	.19663	-.89397	-.11762
Question_25	Equal variances assumed	.440	.508	-2.771	168	.006	-.45832	.16537	-.78479	-.13185
Question_26	Equal variances assumed	2.545	.113	-2.625	168	.009	-.43946	.16738	-.76991	-.10902
Question_27	Equal variances not assumed			-3.040	164.38	.003	-.52674	.17330	-.86892	-.18457

Note. *N*=170 answered a number of statements about Jews, including many from years ago,
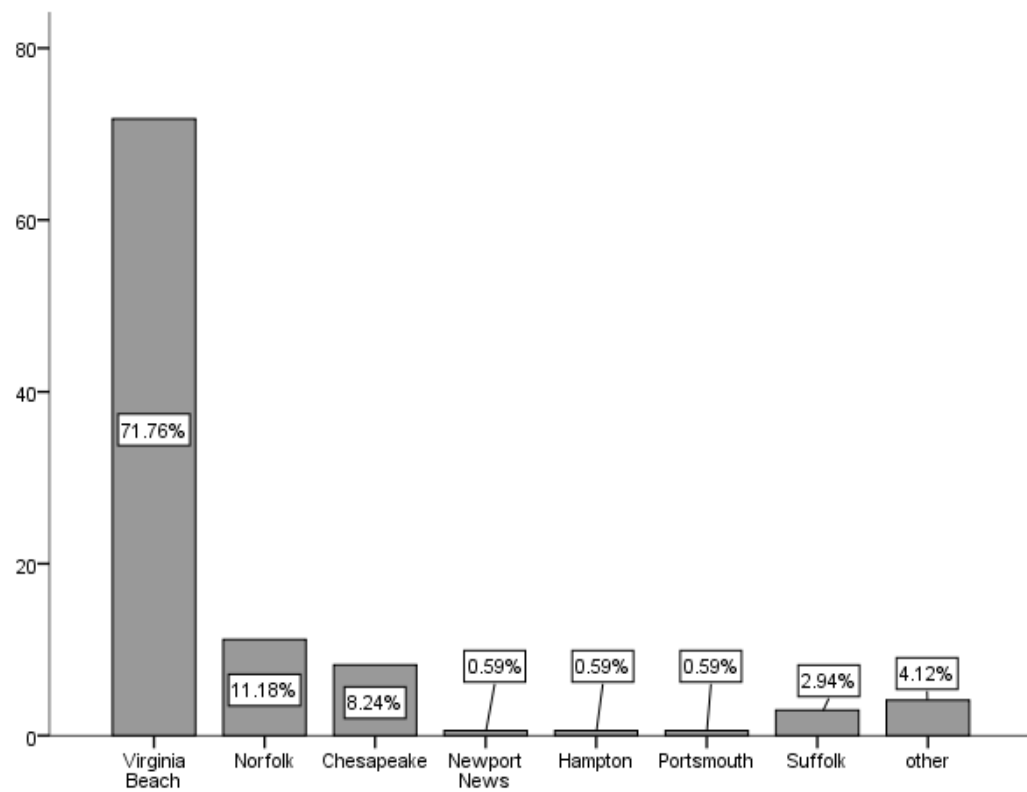
Figures

Figure 1. Shows the demographic range in Virginia Beach, VA from the respondents

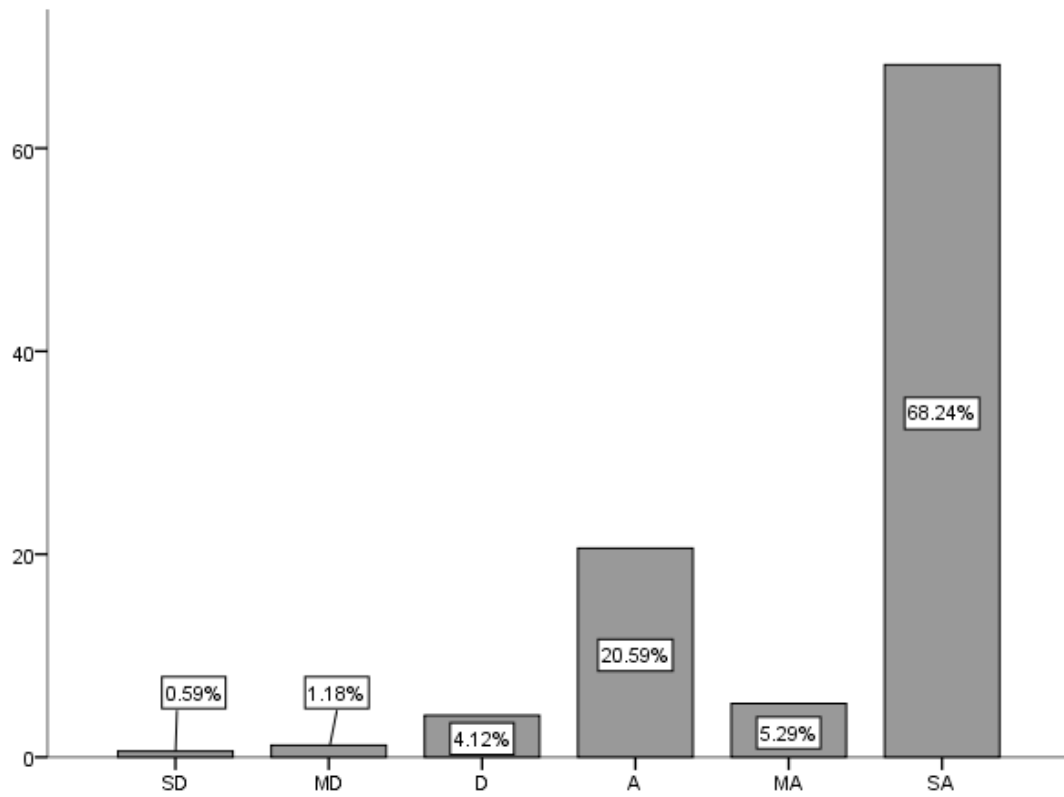Figure 1. *Demographic location range of respondents*.

Figure 2. Question 11 askes if discrimination is never justified.

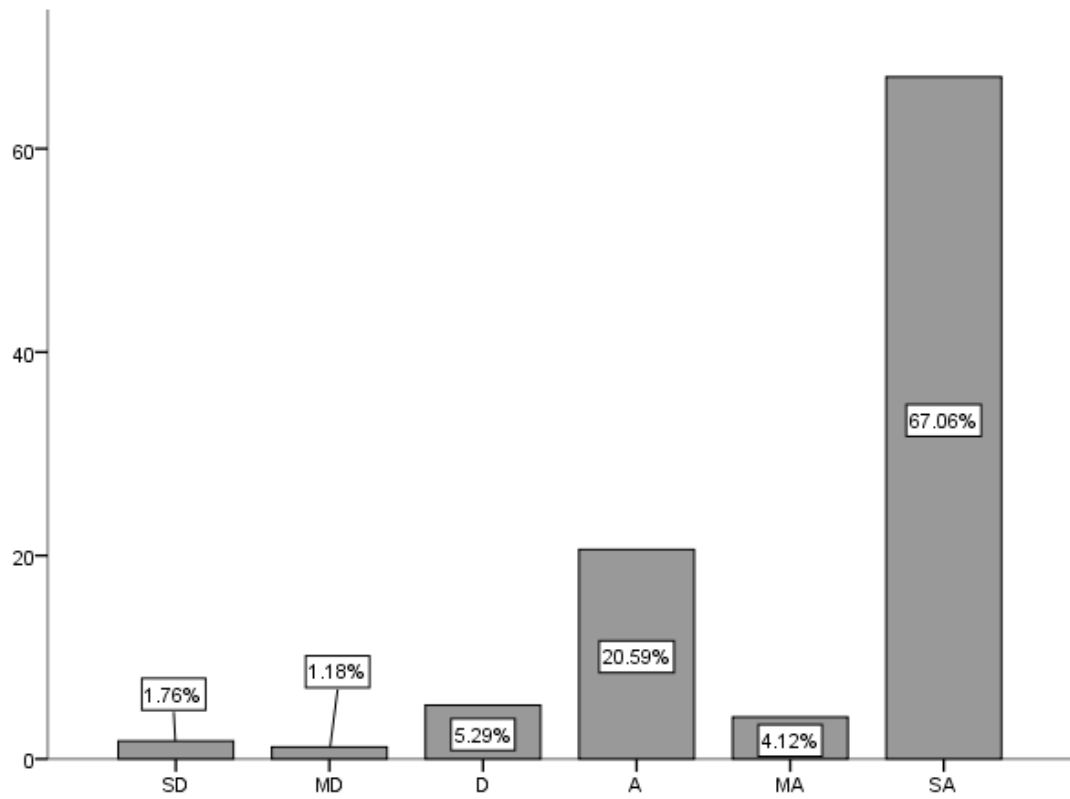Figure 2. *Is discrimination ever justified?*

Figure 3. Question 15 asks if hate crimes are never justifed against the Jewish faith

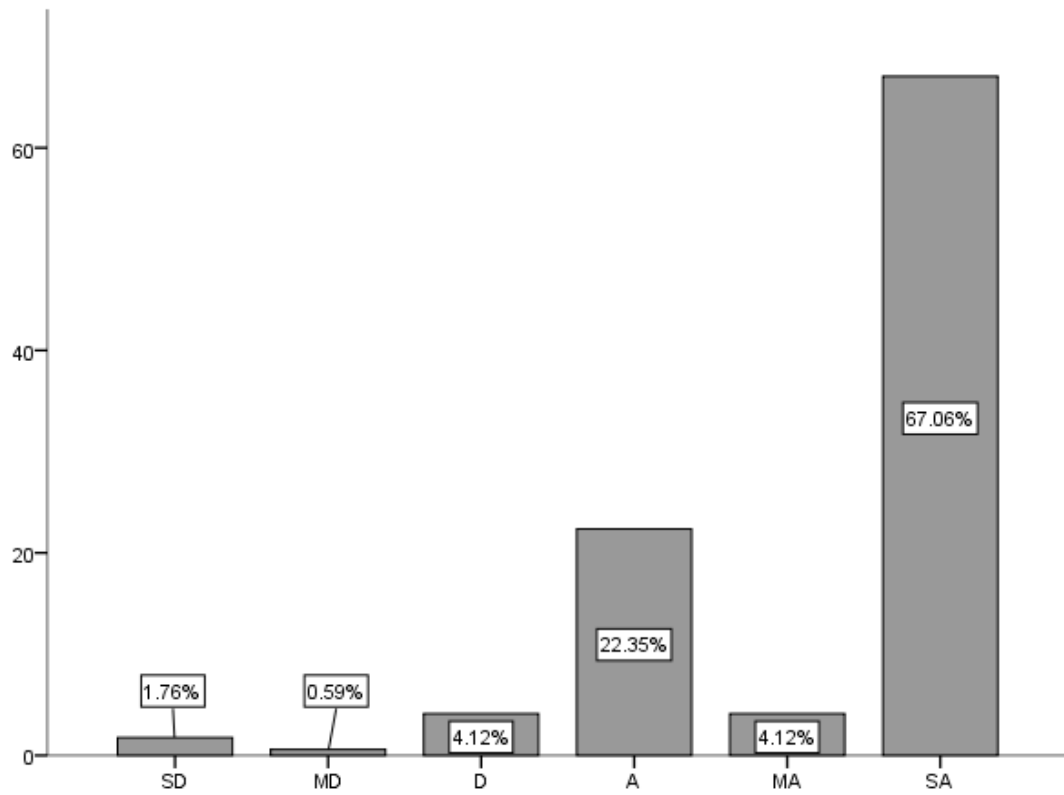*Figure 3*. Are hate crimes ever justified?

Figure 4. Question 19 askes if threating the safety of a Jewish person is never justifed

Figure 4. *Is threatening a Jewish person's safety ever justified?*
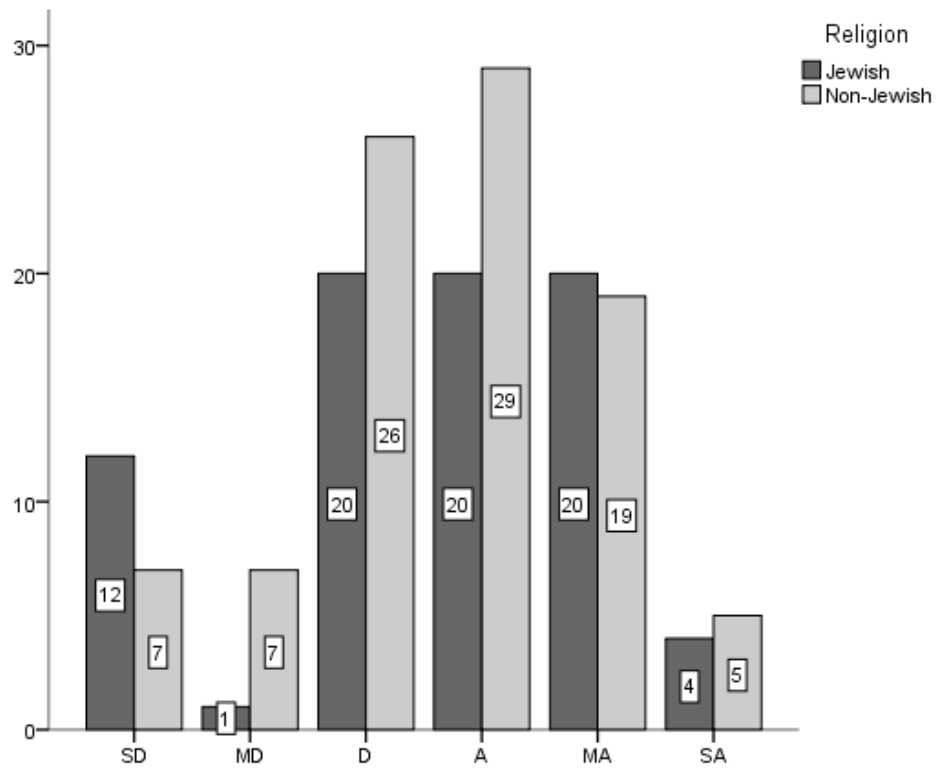
Figure 5. Represents question 23 with the amount of
people that selected each answer.

Figure 5. *Responses to question 23.*