



The Jewish Diaspora - The Geometry of American Jewish Life

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The engine rolled to a stop; a blazing huff of steam evaporated from its colossal chimneys. After the six-day journey, the mighty locomotive pulled three cabins, each filled with rancid-smelling skeletons. The conductor screamed German phrases, the German Shepherds howled, and the sound of gunfire consumed the limited air. Pulled off the locomotive, a little girl stumbled under the crowd of stampeding passengers parading for fresh air. In the balconies surrounding the train, Schutzstaffel snipers monitored every motion. Suddenly, with the crack of a semi-automatic rifle, a young child fell to the ground in a seizing motion. The guards rapidly approached the rioting group of prisoners, dragging away my younger brother's lifeless body because he had run back to the locomotive in an attempt to recover his stuffed bear. In the aftermath, millions of children were scarred, and millions of families were displaced. The Jewish Diaspora was a direct result of the atrocities suffered by the people in the Holocaust. Through the morbid interest of eliminating the entirety of the European Jewish population and continued resistance to the newly established partition plan, the Diaspora took its first breaths. This experience of the Holocaust has informed the Jewish community in America since World War II and continues to impact that identity to this day. With the freshly discovered transportation methods, nearly a million displaced Jewish people embarked on their newest challenge, integrating into American social classes. Throughout the numerous decades of integration, the complexities of Jewish American life have continued to alter through the domination of economic and consumer exploitation, utilization of Nazi ideology to aid hatred, and lack of education, leading to debate on the inability to convey the legacy of the Holocaust.

Despite the ever-expanding gap between the modern day and the Holocaust, existing survivors alongside their families continue to suffer psychological effects from the traumatic extermination attempts. In an interview conducted by CBS News Network, the child of a Holocaust survivor Marilyn Sinclair demonstrates that "what happens when you're the child of somebody who has experienced such tremendous trauma is that those memories become yours" (Stroh). The author of the article provides a specific emphasis on the word "experienced," the emphasis primarily placed on the deep historical reality of the Holocaust. Sinclair uses a pathological interpretation of the atrocities to demonstrate an engraved scar in the minds of both the survivors and their families. Additionally, Sinclair uses the word "memories" to indicate that the events are a continued mental event, a dream perhaps. The modern-day surviving Jewish family lives in pain of a reminiscence of such events, the scars an everlasting reminder of the hatred surrounding the American Jewish scenery. Throughout an interview conducted by co-author Lederman, "Since I was a child, I've had nightmares that I'm being chased. I'm going to be caught" (Stroh). This ideology of relating the atrocities to children like nightmares demonstrates the innocence of those who were publicly discriminated against and punished for their religion. The word "chased" shows the continuous memory of the Holocaust, the pulsating engraved scar in the damaged minds of millions. In conjunction with the introductory scenery, the throbbing barks of the German shepherds, and the incoherent roars of the guards, the



nightmare seemingly became a reality for the Jewish people. Lederman further emphasizes the word “caught” to enclose the idea of the nightmare of the Holocaust. These nightmares are described as omnipresent, the haunted house with no end. The ideology displayed by both Lederman and Sinclair is a powerful means for the formation of an event gruesome even in the mind, through the combination of the haunted house analogy alongside the nightmare, both Lederman and Sinclair set the stage for the symbolic Holocaust, the irreversible event that lives in the minds of the Jewish people. Eighty years after the atrocities, the scarred minds of millions of Jewish people continue to work in unison, the memory of the Holocaust a never-ending horror film.

Since introducing the Jewish people into mainstream American society nearly eighty years ago, prominent ideologies such as Gandhi’s peaceful protest movements have continued to influence the civil rights of the diasporic movement. From the efforts of Martin Luther King Jr. to Rebbe Lubavitch, communal prayer and allegiance to the prosperity of all have raged throughout the Jewish community. As commonly found in civil rights protests, “There was a quiet strength that bound us together - a shared belief in the power of ordinary people to effect extraordinary change” (Faber 771). Faber reinforces the ideology of a mutual goal of everlasting freedom and denial of extraterrestrial treatment. The word “quiet” is stressed as it describes the deafened voices of those outcasts in contemporary society. While the voices of millions may continue to lurk in the shadows, the bonding and unity of such voices bring out a shriek for help, the sacrifice of millions for the common goal of peace. Faber also reinforces his point of mutual peace, “washing away the stains of injustice and paving the way for a bright tomorrow - a tomorrow built on the foundation of our collective courage and conviction” (Faber 773). Despite both the psychological and physical toll of the Holocaust, the word “stains” demonstrates a seemingly time-travel account of the persecution in concentration camps in the cities of the United States. It is implied in a discrete manner that the Jewish people are the stain on the United States, the burden the citizens live alongside. The word “conviction” further builds on the last point, the battle for justice is one of sacrifice and courage. The courage described by Faber is one of collective peace, the battle for the death star of the world, the unity of the human race, and the acceptance of all walks of life. Through the vision of their ancestors, the Jewish people have been freed from the original test of willing sentiment and placed in their second challenge, integration into the scrambled American society.

Furthermore, the efforts of the peaceful congregation would meet stark retaliation from a major American ideal, the inability to grasp the lessons of the Holocaust. From the liberation of the concentration camps to the battlefield of American liberty, the Jewish people have continued in their battle for mutual peace. Through the lack of adequate education on the Holocaust, “everyone is free, up to the limit, to imagine or dream that these monstrous facts did not take place” (Lang 1). From the creation of the first can of execution-style gas to the last wound of the guard dog, the authenticity of the Holocaust has been a truly proven yet rapidly debated concept among modern American scholars. Through the usage of the word “limit,” Lang demonstrates an innate understanding of the lessons of grief and solidarity of the Holocaust, the extent to which most deniers violate. From the recovery of the SS uniforms to the grievous gashes in the wooden planks of the crematoriums, history lays out the story of the Holocaust for widespread interpretation. Additionally, Lang utilizes the word “monstrous” as the limiting interpretation agent. While ignorance may continue to cause widespread denial, the public persecution of



those who experienced the Holocaust led to further segregation and breakage in the established social hierarchy. As further mentioned, “such denial perpetuates anti-Semitic sentiments and fosters an environment where the suffering of Jewish individuals during the Holocaust is trivialized and dismissed” (Lang 2). By using the word “fosters,” Lang further reinforces his previous point of the perpetuated denial by comparing historical attribution to psychological understanding. By comparing the Holocaust with widespread American disasters such as the September 11th attacks, Lang rebuts deniers through a pathological method. Despite the existing evidence, the erected museums, and vivid documentaries of deceased human life, denial of the Holocaust demonstrates a prestigious level of ignorance rather than accidental misunderstanding. As American popular culture gains hold of the many skewed lessons of the Holocaust, the lack of education sets up the next generation of hatred, hatred inherited from the failure of understanding. Wisdom begs for acceptance, yet receives the silence of ignorance.

While the masses continue their insightful efforts at the long-stretched journey of peace, newly established governmental positions prove pivotal in the chase for the American dream, peace. As American legislation expands and the government takes on stands of individual determination, the Jewish population has broken through the social matrix and eluded long-standing hatred to integrate into the mainstream legislative system. Through thorough analysis of the existing Jewish government, “the present Israeli government is the problem in its failure to make the concession that would satisfy Abbas and win peace” (Levin 25). Through the time warp, from the diasporic movement at the start of World War I to the liberation of the concentration camps by the Allies, the Jewish people have fought the psychological war of acceptance. Through the word “failure,” Levin brings to life a skewed ideology of the ideal governing body, the one that obliges to compromises. From the first breath of the Second World War to the Yom Kippur War, the Israeli government has continued making compromises with the outside Muslim governments. The question is; when is it too much? The state of Israel has continued prioritizing the diplomatic affairs and demands of nearby powerhouses for the sake of their people, the memory of their ancestors, and the unique life every single person presents. Levin attempts to uncover the underlying message that the diaspora movement resulted from oppression after the Second World War. Despite the liberation of those from the camps, brutal attacks in broad daylight alongside terroristic movements for the annihilation of the Jewish people continue in their very own land! Further strengthening his argument, “the ADL has over the last year repeatedly and strongly condemned what can be seen as something of a resurgence of neo-Nazi and other extreme Right anti-Semitic groups in the United States” (Levin 22). Levin utilizes the word “resurgence” in a way that indicates that the presence of Jewish public officials has sparked collective outrage throughout common society, just as seen in the previous quote. The Jewish elected officials are so concentrated on the safety of themselves and their families that they are forced to comply with the demands of the public. Jewish officials are not able to make decisions that best suit the needs of the people due to the fright of the unknown. Even more so, the Jewish-implemented policies have been viewed as a threat throughout society, the mistrust in the minds of the hurt and the limit of liberty. Through the implementation of leftist policies in a rightmost state, the Jewish legislators are excluded from major polling and heavily oppressed to discard potentially beneficial beliefs. Furthermore, the quote further reinforces the diaspora vision of a brightened future, the final push of mutual ideology into the American governmental framework. Through the mass prevalence of Jewish presence throughout all walks and forms of American society, the eventual acceptance of the

Jewish ideology stems from the abstinence of ignorance. Despite the continued hatred towards the newly integrated governmental class, the addition of the oppressed into the community of peacemakers strikes none other than mutual peace, the true diasporic mission.

There was no greater sign of the Jewish people assimilating into post-war American life than looking at the corporate mission and dietary exploitation within the kosher food industry. From the deep deprivation of kosher rations in the camps of Poland to the exploitation of kosher operations within the United States, the Jewish diasporic community has seen a deep continuity of the situation. As recognized by Lytton, “the kehillah system exemplified a model of centralized communal control over religious standards and economic activity” (Lytton 1). Lytton uses the word “control” to demonstrate the kosher system's dependability on the rabbinical supervision service. Due to the strict slaughtering guidelines established in the Torah, the process of slaughtering and properly preparing animals is both an extensive and expensive process. Due to the prolonged process, major Jewish corporate institutions have taken advantage of the kehillah system, a profitable activity. Additionally, the word “standards” counteracts the kehillah system by positioning the prosperity of the Jewish people over the profitability of the kehillah system. While external factors degrade the kehillah system in its entirety, internal exploitation has led the once-firm diasporic mission to be exploited by Jewish people themselves! As found, corporate companies tasked with the supervision and execution of the kosher mission are led by Jewish rabbis. Despite the collective mission of religious purity, many affiliated rabbis have exploited the system in terms of monetary gain. In terms of entire Jewish integration, the fact remains that the diasporic mission is being destroyed by those who stand by it. Further supporting the argument of exploitation, “the process of private kosher certification involves thorough evaluation and verification of every aspect of food production to ensure that the products meet the strict requirements of kosher dietary laws” (Lytton 41). Through the implicit use of the word “thorough”, Lytton further sets the stage for the potential exploitation of the kehillah system. As the American economy continues its sight on the gain of the individual over the society, monetary exploitation and personal gain continue to be the leading cause of the economy. Due to such exploitation, those Jewish families in situations of poverty and famine may lack the appropriate resources to afford the inflated foods, thus, forced into a nonkosher diet. Through the non-kosher lifestyle, many Jewish individuals are forced to break their covenant with God, the very entity responsible for the legacy of the Jewish people. The outside may batter and beat the Jewish people, but it is the insiders that bring out the true scars of pain.

With the liberation of the camps by the Allied powers, the hope of the diaspora was re-imagined as one of economic prosperity and total internal peace. While the Jewish people have made impressive strides in their integration into American society, one continuity remains: the violent oppression of the Jewish people. Through the description of the recent protests, “we have never seen a situation like this before. You had Jewish people being beaten and brutalized in broad daylight” (Greenblatt 2021). Despite being written before the October 7th attacks, such events have ramped up in prevalence due to the recent conflict in the Israeli-Palestinian region. Misconceptions about the Israeli Defense Force and its intentional brutality against innocent civilians have sparked mass outrage among motivated Palestinian supporters. Just as seen in the introduction, the persecution of the Jewish people simply transferred from a centralized government to the public. The freedom of the Jewish people, the liberty of their children, and the well-being of the old are jeopardized due to ignorance. Just like the Jewish people were



removed from their homes in Nazi Germany and brutalized on the streets, the same events are happening in public institutions around the world. In the case of modern-day brutalization, there is nowhere else to run: the United States is the final settlement. From major protests to physical blockades, violence has reached a peak never seen before by a country proud to grant freedoms to all. In a more specific tense, “capped by the deadly shooting that killed 11 worshippers at Pittsburgh’s Tree of Life synagogue on October 27, assaults targeting Jews rose 13 percent in 2018” (Heller 2019). The word “targeting” implies greatly the innate similarities between the persecution of the Jewish people in the camps of Auschwitz to the modern day, and the ignorance and defiance of the Jewish people. Surrounded by German guards, shooters took the lives of many without the mere thought of moral righteousness. Seemingly duplicated, despite the promise of a better life and personal liberty, the Jewish people are teleported back to the same situation. Later found after the shooting of the Tree of Life synagogue, the mass grave of all 11 worshippers debunked with nazi propaganda demonstrates another seeming connection, the lives of the Jewish people are inferior to the lives of the masses. From the carelessly disposed bodies of the rows of shooting squad victims to the desecration of the final resting places of hundreds, the hatred the diaspora sought to escape traveled alongside the migrants. Rather than displaying second-hand hatred toward those who were lucky enough to survive, the goal of the public should be the memory of the Holocaust, the ultimate legacy.

I clenched the hand of my father as the parade of rancid skeletons marched into the pair of decomposing cleansing cubicles. We walked into the cubicles, three guards remained steadfast on the sides of the cubicles, and our clothes were exchanged with the rotting coats of the previous trains' incumbents. As the group stood in the cubicle, the door shut with a mind-tingling crack, and the profane laughter of the guards echoed throughout the cubicle. A small algae-plagued window opened at the top of the cubicle, the gnarly face of a Lieutenant glowed of evil as he slowly descended a rusted canister down a metal-coated pipeline. As the window shut, a putrid odor filled the room, the smell of grief one feels upon the final moments of their lives. The moments slowed to hours, and the shrieks of those around me engulfed the formerly gunshot-filled air. As I took my final abrupt breath, the essence of peace filled my soul, and the courage of battle resonated around me. Just as the final breath of peace, the Jewish diasporic vision has continuously striven for one factor, peace. Through the continuous oppression throughout their God-given land alongside their new homes in the Americas, the Jewish diasporic vision has been beaten and battered by the metaphorical Nazis, the ignorance of the modern American. Through the continuous exploitation of all forms of Judaism, the once courageous people have been supplied with their final challenge, the final resting place of life. Through the integration of both economic and social difficulties, the diasporic movement has continued in the diminished steps of their ancestral peace, the movement of justice, and the refurbished legacy of the Holocaust.



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