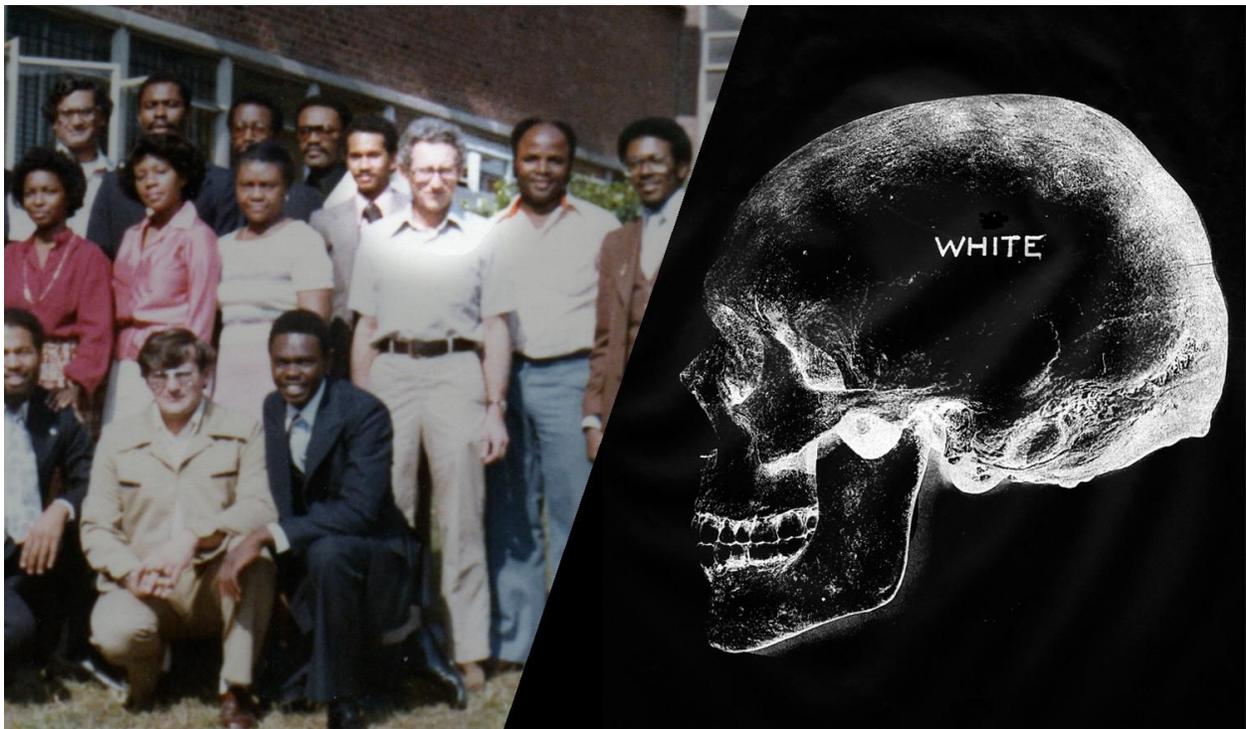




jewish film institute presents

**Talk Amongst Yourselves:  
A Conversation on Race and Identity in Film**  
featuring the film *White: A Memoir in Color*

**Group Discussion & Study Guide**



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## Introduction

### **The Film – *White: A Memoir in Color***

Joel Katz's insightful personal essay film ponders what it means to be white in America. The quest to understand the difficult notion of identity starts when he and his wife are asked to select a race preference for the child they wish to adopt. When the Jewish couple checks the "All" box on their application, Katz begins a journey to comprehend his own family's contradictory life experiences within the American melting pot. The son of liberal immigrants, Joel's father went on to become the first Jewish professor at Howard University, the nation's preeminent African American college. During the 1960s his father's tolerance was severely tested to the point of admiring the racist writings of William Shockley. When Joel's biracial adopted daughter is born, the filmmaker and his wife grapple with bringing her up in a largely white community. Intelligent and stylish, this thought-provoking documentary is enhanced by a memorable jazz score by instrumentalist Don Byron.

For Joel and Leah Katz, the occasion of seeking to adopt a child creates the opportunity to wrestle with the role that race has played in their lives. In a way, for Joel, this wrestling with race serves both to prepare for the arrival of a child, and to help grapple with his own relationship with his father. By exploring the issues invoked in the film and using some of the resources below, we hope that you will engage in your own wrestling with these important questions.

### **The Program – Talk Amongst Yourselves: A Conversation on Race and Identity in Film**

The Jewish Film Institute has partnered with Independent Television Service (ITVS) to launch *Talk Amongst Yourselves*, a community-building film and conversation series that harnesses the power of online connectivity to generate national dialogue about Jewish identity and experience. Like the famous One City One Book initiative, Talk Amongst Yourselves presents a film to watch online followed by a live-streamed, community conversation with thought leaders and experts.

RSVP to attend the event in San Francisco at the JFI Screening Room or to watch the live-stream online and receive a promo code to watch *White: A Memoir in Color* on JFI On Demand for free through June 1.

More information is available at [www.jfi.org/talk-amongst-yourselves](http://www.jfi.org/talk-amongst-yourselves)

### **Panelists**

Lexi Leban, JFI Executive Director (moderator)

Lindsey Newman, Be'chol Lashon

Nicole Opper, 2017 JFI Filmmaker in Residence

Ilana Kaufman, Public Affairs & Civic Engagement Director, JCRC East Bay

## Questions for Discussion

1. In the film Joel Katz talks about the messages that he got about race and identity came from his family of origin. What messages about race and identity did you get from your family of origin and how have they impacted you? ☐
2. Discuss Joel's and Leah's childhoods. How did their self-conceptions differ, and how do these differences inform their responses to transracial adoption?
3. Leah talked about growing up as a Jewish kid who was often perceived as ☐a person of color. She was always the darkest person in her class and wanted to have blond hair and blue eyes. How did this experience impact her thinking about adopting an African American child and how did ideas change after the adoption? Could you relate to her experience in your own life?
4. Leah and Joel live in a community that lacks racial diversity. Joel's parent grew up in a community where everyone was Jewish. Did you grow up in an area where you were considered an insider or outsider because of your race, how you looked, or some other part of your identity? How did affect you? What were the positive and challenging aspects of this?
5. Have people ever made assumptions about who you are, based on how you look? How does the inside of you fit or not fit with other people's perceptions?
6. While filling out the adoption application form and having to check a box for the race of the child he and Leah want, Joel asks, "Are there unexamined traces of racism in ourselves?" Have you had an experience that prompted you to do this kind of self-investigation? ☐What did you learn?
7. Have you ever been the minority in an environment? What did you notice about your own behavior in that circumstance? ☐
8. When Leah adopts a biracial child she notices representations in the media that she hadn't noticed before. She started looking at life through a different lens? Have you had an experience where you were able to see something that you hadn't noticed before because of your own perspective/ identity or because of a relationship with someone different than you?
9. Joel addresses white privilege and points out the ways that the Katz' family were beneficiaries of preferential treatment. Some of the kids in the Joel's coop already talk about white privilege. How have you benefitted from white privilege if you are white and if you are a person of color, how does it help or hurt to acknowledge or talk about white privilege in multi-racial environments?
10. As the film notes, by the mid-21st century, white Americans will constitute a minority in the United States and more people will be biracial and bicultural. One interviewee predicts that whiteness will disappear all together. What are the possible impacts of this demographic shift? What does it mean for communities that are defined by their belonging to a particular peoplehood, race or identity?

## Going Deeper

### Jewish Diversity

According to Be'chol Lashon a research and community building initiative of the Institute for Jewish & Community Research that grows and strengthens the Jewish people through ethnic, cultural, and racial inclusiveness: "The Jewish experiences is built upon foundations of diversity as old as the Jewish people, a reality that may be lost to many Jews who tend to think of other Jews as being only like themselves. The historical home of the Jews lies at the geographic crossroads of Africa, Asia, and Europe. Jews are an amalgam of many peoples and Jewish origins include a multitude of languages, nations, tribes, and skin colors. The story of Jewish people is filled with interracial and intercultural mixing."

The majority of Jews in the United States are Ashkenazi, mainly from Eastern Europe. However, even the great variety of European cultures from which most American Jews descended is understood only in a cursory way. Few realize how complex and varied the communities were from place to place, the distinct nature of Hungarian Jews, Polish Jews, Greek Jews, and many others. Just as Ashkenazi Jews are a mix of many peoples encountered during centuries of wandering throughout the Diaspora, Jews of color have different backgrounds, different life experiences, and different perspectives on their relationship to Judaism. These differences include geography, socioeconomic class, ideology, culture, skin tone, language, paths to Judaism, and so on. What language can be used to describe multi-racial and multi-ethnic Jews? What about those who are adopted from Asia by Ashkenazi parents? How would one categorize Indian Jews? Some African Americans whose families have been Jewish for over 100 years prefer to be known as "Hebrew Israelites," feeling that "Jew" refers to whites. Still other African American Jews have joined mainstream synagogues. What about the Anusim (known also as Conversos or Crypto-Jews), who were forced to convert to Catholicism in Spain and Portugal over 500 years ago

How do we talk about ourselves when the language we have is too narrow and confining, like outdated racial categories on a census form? How do we describe a group for which there is no group label?

We must use what is admittedly inadequate language: "Jews of color," "diverse Jews," "racially and ethnically diverse Jews." All of these terms refer to those who are in currently distinct subcultures from the majority different from non-Sephardic European backgrounds. Many people who fall into this category may not define themselves as "people of color." Yet they may feel marginalized and many in the mainstream may see diverse Jews as being "other." Whatever their origins and culture, whatever their skin tone, whatever their path to Judaism, we include them in our discussions of Jewish diversity."

The relationship of Jews to whiteness is a complex one. Jews from diverse backgrounds have experienced enormous oppression, including a long history of discrimination in the United States. And yet many Askenazi Jews have also benefitted from white privilege in the United States. The relationship of Jews to whiteness is complicated by the fact that many Jews relate to white people conceptually as "other," while still benefitting from that privilege.

A further complication is the fact that there are many Jews who do not benefit from white privilege. In fact, Leah Katz in *White A Memoir in Color* discusses how her own childhood was affected by the circumstance that, although she was mostly Ashkenazi (with a Yemenite great-grandfather), her complexion was darker than the other students in her school. Most significantly, to call Jews white is to erase the experience of Jews of color, who constitute up to 20% of American Jews.

The following resources highlight the relationship of the diversity of Jews and the relationship of Jews to whiteness.

[\*\*How Did Jews Become White Folks?\*\*](#) | Karen Brodtkin

This dense, but worthwhile chapter from her book *How Jews Got to Be White Folks* (Rutgers University Press, 1998) describes the process by which many Jews were able to ascend structurally in American society during the course of the 20th century.

[\*\*Are Jews White?\*\*](#) | Emma Green, *The Atlantic*, December 5, 2016

The author asks questions occasioned by the rise of Steve Bannon, Donald Trump, and the alt-right. Green also wrote a [follow-up piece](#) in response to reactions to her article:

[\*\*Do American Jews Have White Privilege?\*\*](#) | Rachel Graf, University of Washington, January 27, 2016

In this short essay the author challenges American Jews to examine their biases.

[\*\*Confessions of a Jew in a World of White Privilege\*\*](#) | Sam Lipsyte, *The Forward*, December 28, 2016

The novelist explains how he, as a secular Ashkenazi Jew in America, benefits from white privilege.

[\*\*I Probably Won't Share this Essay on Twitter: Some Thoughts on Being Jewish in Contemporary Polite Society\*\*](#) | Taffy Brodesser-Akner, *Tablet*, April 3, 2015

The author pushes back at the notion of how much privilege American Jews enjoy.

[\*\*Are Jews White Right Now?\*\*](#) | Sara Weissman, *Scribe*, January 5, 2017

Responds to the question in the context of the Trump era and the marginalization of people of color in America

[\*\*White Jews Have A Duty To Stand With Muslims And People Of Color\*\*](#) | Sarah Ruiz-Grossman, *Huffington Post*, November 22, 2016

Sarah Ruiz-Grossman write of the responsibility of “white Jews” to stand with those who are most vulnerable during the Trump era.

[\*\*Anti-Semitism in America is Nothing New. Don't Deny Jewish History and Culture by Calling Us “White”\*\*](#) | Micha Danzig, *The Forward*, December 1, 2016

[\*\*For Sephardic and Mizrahi Jews, Whiteness Was a Fragile Identity Long Before Trump\*\*](#) | Sigal Samuel, *The Forward*, December 6, 2016

These arguments about Jews' whiteness and duty to other marginalized groups are complicated by the fact that many Jews are not white. Sigal Samuel discusses the strange place of Mizrahi Jews (Jews whose roots are in North Africa or the Middle East) in the debate over Jews' whiteness:

*And the experience of Jews of color is further complicated by the prejudice or erasure many experience from their lighter skinned co-religionists:*

[Jews of Color Cite Racism in Community](#) | Hannah Dreyfuss, Jewish Week, May 4, 2016

[Ilana Kaufman and Professor Marc Dollinger discuss Perspectives on White Privilege and Jews of Color](#) | Congregation Emanu-El, San Francisco, March 2017 (audio)

## **Whiteness**

*"Whiteness" is a construct, as is made clear in the film, but one with enormous consequences in American society. Here are some resources to explore the meaning of whiteness.*

[What Is Whiteness?](#) | Nell Irvin Painter, *The New York Times*, June 20, 2015

The Princeton scholar and author of *A History of White People* reflects on the meaning of whiteness.

[The History of White People: What It Means to Be White](#) | Thomas Rogers, *Salon*, March 22, 2010

An interview with Nell Irvin Painter, the author of *A History of White People*

[White People](#) (video)

This very controversial 2015 MTV documentary by Jose Antonio Vargas asks young white people to explore what it means to be white.

[The Whiteness Project](#) (video)

These fascinating clips allow interviewees to express their conception of what it means to be white (the format echoes the interviews with Jersey City students in *White: A Memoir in Color*).

In [Inside the White/Caucasian Box](#) white people from a variety of ages and backgrounds in Buffalo, New York. In [Intersection of I](#) white millennials in Dallas, Texas reflect on race and identity.

[James Baldwin and the Meaning of Whiteness](#) | Chris Hedges, *Common Dreams*, February 20, 2017

The author shares thoughts on whiteness from James Baldwin on the occasion of the release of the documentary *I Am Not Your Negro*.

[Irish-Americans, Racism, and the Pursuit of Whiteness](#) | Jessie Daniels, *Racism Review*, March 17, 2010

Supporting the thesis that whiteness is a construction, this brief article demonstrates how fair-skinned Irish immigrants to America did not enjoy the status of whiteness for many years.



## **White Privilege**

*Part of Joel's investigation is to understand the privilege that come with being identified as "white."*

The term "white privilege" is a relatively recent one, [brought into popular use](#) by Wellesley College scholar Peggy McIntosh:

In her 1988 essay [White Privilege: Unpacking the Invisible Knapsack](#) McIntosh describes the phenomenon of white privilege as "an invisible package of unearned assets that I can count on cashing in each day, but about which I was 'meant' to remain oblivious."

An example of those unearned benefits we can perhaps behold in the real world is the [current United States Congress](#), which is 81% white, 79% male, and 99% heterosexual. Because those percentages significantly exceed the corresponding percentages in the general population, one may deduce that being white, male, and/or heterosexual has generally constituted an unearned advantage for those seeking positions in American political leadership.

The term "white privilege" has grown in profile, particularly since the advent of the Black Lives Matter movement, which has helped cast light on the unequal treatment of white and black people by law enforcement and the judicial system.

There are also those who counter that white privilege is an overly reductionist concept, as it fails to reflect other factors that may correspond to unearned advantage, such as religion, class, gender, sexual preference, geographic origin, and physical abilities/disabilities.

## **Talking about Whiteness**

One of the questions asked increasingly in recent times is why it seems difficult for many white people to address issues of race. The following resources offer a number of perspectives.

[White Fragility: Why It's So Hard to Talk to White People About Racism](#) | Robin DiAngelo, *The Good Men Project*, April 9, 2015

The author of *What Does It Mean to Be White?: Developing White Racial Literacy* discusses one of the barriers to change: the difficulties that many white people have discussing racism

[A Conversation with White People on Race](#) | Blair Foster and Michele Stephenson, *New York Times*, July 1, 2015 (video)

This short, but powerful video shows white people discussing the difficulty of race.

[The Code Switch Podcast, Episode 1: Can We Talk About Whiteness?](#) | Gene Demby and Shereen Marisol Meraji, NPR, May 31, 2016 (audio)

The radio podcast *Code Switch* addresses the topic of whiteness and why it's difficult to talk about it.

[Why White People Need to Talk About Racism Too](#) | Zachary R. Wood, *The Nation*, August 4, 2016

An African-American college student relates his difficulties engaging white people in considerations of race.

### **Transracial Adoption**

*Transracial adoptions now account for 40 percent of the approximately 120,000 adoptions in the United States each year. In the majority of cases, it is white families adopting children of color.*

*Many greet this trend in a positive light. There are more opportunities for adoption for children who might remain in the foster care system. And society is transforming in an arguably progressive fashion, as the face of families in the United States changes to a more diverse and multifaceted one, challenging American conceptions of racial and ethnic identity.*

*However, there are also those concerned that many white parents may not be prepared to bring up a dark-skinned child or be able to help that child relate to his/her ethnic background. Joel and Leah Katz bring up that their concerns about their own abilities. And, as the social worker consulting with the Katz' notes, the adoptive parents may feel comfortable raising the child, but how will others in the community view and treat their family?*

A number of organizations have sought revision ([http://www.nbcnews.com/id/24832573/ns/us\\_news-life/t/major-changes-urged-transracial-adoption/](http://www.nbcnews.com/id/24832573/ns/us_news-life/t/major-changes-urged-transracial-adoption/)) of the 1996 Multi-Ethnic Placement Act, which takes the race, color, and national origin of adoptive parents out of consideration when decisions are being made about adoption placements. They argue that a “color-blind” approach is not appropriate for children. It remains an active debate.

The following articles help communicate some of the complexities in transracial adoption:

#### **[Overcoming Adoption's Racial Barriers](#)**

Lynette Clemetson and Ron Nixon, *New York Times*, August 17, 2006

#### **[Parents Increasingly Adopting Children of Another Race](#)** (audio)

National Public Radio, August 23, 2006

#### **[Should Race Be a Factor in Adoptions?](#)**

Jeninne Lee-St. John, *Time Magazine*, May 27, 2008

Considers some of the issues that can accompany interracial adoption.

#### **[The Realities of Raising a Kid of a Different Race](#)**

Karen Valby, *Time Magazine*

White adoptive parents of children of color relate their experiences and what they have learned in the course of raising their children.

#### **[Struggle for Identity: Issues in Transracial Adoption](#)** (video)

(Video on demand; a short excerpt may be viewed at

<https://www.youtube.com/watch?v=FTUR1FP3Nbl>)

A powerful film in which young adults of color who had been adopted and raised by white families discuss their mixed experiences. Includes a follow-up interview 10 years after the film was made.

### **[Raising Culturally Responsive Black Children in White Adoptive Homes: Uncovering the importance of Code-Switching in the Battlefield of Racial Identity Development](#)**

Darron T. Smith, *Huffington Post*, January 29, 2013

A scholar considers the efforts that white parents should make to foster understanding and skills that are useful for their black children.

### **[Adoptees in the Wild, Season I](#)** (video)

A series following a number of adoptees in New York City who were raised in a variety of family situations as they tell their stories. The film is followed by a panel discussion with some of the people profiled in the program, as well as scholars.

### **[Black Kids in White Houses: On Race, Silence, and the Changing American Family](#)**

Jen Graves, *The Stranger*, November 27, 2008

Article looks broadly at some of the issues and challenges around transracial adoption

### **[Black Adoptees on Racial Identity After Growing Up in White Homes](#)**

Danielle C. Belton, *The Root*, January 27, 2015

Three African-Americans who were raised in white families discuss their experiences and challenges.

Note that there are also cases of black families adopting white children, and they can evoke a different set of issues reflecting race relations and ethnic identity in the United States.

### **[What Adopting a White Girl Taught One Black Family](#)**

Tony Dokoupil, *Newsweek*, April 22, 2009

## **More History**

### **Howard University**

Howard University in Washington, D.C., where Herbert Katz taught, is an important American institution, and was a center of protest activity during the 1960s, including activism both towards African-American empowerment and against the draft for the Vietnam War.

[History of Howard University](#) on BlackPast.org

### **Discovering the 'Little Known' History of Howard University**

WUSA, March 5, 2017

### **Eyes On The Prize, Part 11: Ain't Gonna Shuffle No More (1964–1972)**

At the 21-minute mark in this episode of the monumental PBS series on the civil rights movement, the program focuses on Howard University during a period of increased activism on campus.

### **Mohammed Ali speaks at Howard University, 1967**

### **The Washington, D.C. Riots of 1968**

Joel Katz recalls witnessing the aftermath of the April 1968 uprising in Washington, D.C. On the heels of the assassination of Martin Luther King, Jr., it was one of the largest urban rebellions in American history, and was met by the arrival of nearly 13,000 federal troops to the streets of the nation's capital.

### **Remembering the 1968 Riots**

Denise Kersten Wills, *The Washingtonian*, April 1, 2008

### **Washington's Black Community Remembers 1968 Riots**

Elana Schor, *The Guardian*, April 4 2008

### **Three Days in April**

*The Washington Post's* timeline of the 1968 riots

### **The Legacy of DC's 1968 Riots**

John Muller, *Greater Greater Washington*, April 8, 2011

### **Black-Jewish Relations in the Late 1960s**

Many people are aware of alliances that existed between African-Americans and American Jews during the Civil Rights movement, when Jews participated as activists and supporters in numbers that far outweighed their presence in the American population. Less understood is the

diminishing of that relationship at the end of the 1960s.

The turning point is often thought to correspond with the passing of the leadership of the Student Nonviolent Coordinating Committee from John Lewis to Stokely Carmichael in 1966. Carmichael helped usher the Black Power movement, urging only equal rights, but economic, cultural, and political independence from white society. Although black separatism was a response to white America, and not particularly to Jews, some Jews felt stung by rejection in this new era. And there were episodes, notably during the New York teachers' strike of 1968, in which Jews and African-Americans were felt to be pitted against each other.

Some mourn the death of an alliance, and some say that the alliance was never as strong as it was mythologized to be.

One interesting note is the case of Julius Lester, who hosted a radio show in New York City. During the teachers' strike, he invited a black studies teacher on air, who proceeded to read a poem that a black teenager had written, which included the line: "Hey Jewboy, with that yarmulke on your head, You pale-face Jewboy — I wish you were dead." Already simmering tensions reached a new height.

The interesting after-story is that Julius Lester eventually embarked on a spiritual search and converted to Judaism in 1982, ultimately becoming a writer of Jewish-related books and a professor of Judaic and Near Eastern studies at the University of Massachusetts.

### **White Privilege in the Katz Family**

Both of Joel Katz's parents grew up in lower class Jewish neighborhoods. The single biggest factor in their mobility was the GI Bill, which, following his return from service in World War II, enabled Herbert Katz to qualify for benefits that enabled him to receive a high level of education and purchase a home with relative ease. However, white people and African-Americans did not receive the benefits of the GI Bill on an equal basis.

To learn further, read the following articles.

#### **[How the GI Bill Left Out African Americans](#)**

David Callahan, *Demos Policyshop*, November 11, 2013

#### **[Review: 'When Affirmative Action Was White': Uncivil Rights](#)**

Nick Kotz, *New York Times*, August 28, 2005

The documentary also discusses housing discrimination.

For a good discussion, listen to the following program on NPR's *Fresh Air*: **[Historian Says Don't 'Sanitize' How Our Government Created Ghettos](#)**

NPR, May 14, 2015 (audio) or read the digest of key points.

## ***Further Reading***

Most of the following books and films are available through the Jewish Community Library.

### **The Meaning of Whiteness in American History**

DiAngelo, Robin. *What Does It Mean To Be White?: Developing White Racial Literacy*. New York: Peter Lang, 2016.

Anderson, Carol. *White Rage: The Unspoken Truth of Our Racial Divide*. New York: Bloomsbury, 2016.

Halley, Jean, Amy Eshleman and Rama Mahadevan Vijaya. *Seeing White: An Introduction to White Privilege and Race*. Lanham, MD: Rowman & Littlefield Publishing Company, 2011.

Jacobson, Matthew Frye. *Whiteness of a Different Color: European Immigrants and the Alchemy of Race*. Cambridge, MA: Harvard University Press, 1998.

Jensen, Robert. *The Heart of Whiteness: Confronting Race, Racism, and White Privilege*. San Francisco: City Lights, 2005.

Katznelson, Ira. *When Affirmative Action Was White: An Untold History of Racial Inequality in Twentieth-Century America*. New York: W.W. Norton & Company, Inc. 2005.

Painter, Nell Irvin. *The History of White People*. New York: W.W. Norton & Company, 2010.

Sensoy, Ozlem and Robin D'Angelo. *Is Everyone Really Equal? An Introduction to Key Concepts in Social Justice Education*. New York: Teachers College Press, 2012.

Tochluk, Shelley. *Witnessing Whiteness: The Need to Talk About Race and How to Do It*. Lanham, MD: Rowan & Littlefield Publishing Company, 2008.

Wise, Tim. *White Like Me: Reflections on Race from a Privileged Son*. New York: Soft Skull Press, 2008.

### **Jews and Whiteness**

Bornstein, George. *The Colors of Zion: Blacks, Jews, and Irish from 1845 to 1945*. Cambridge, MA: Harvard University Press, 2011.

Brodkin, Karen. *How Jews Became White Folks and What That Says About Race in America*. New Brunswick, NJ: Rutgers University Press, 1998.

Goldstein, Eric L. *The Price of Whiteness: Jews, Race, and American Identity*. Princeton, NJ: Princeton University Press, 2006.

Kaye/Kantrowitz, Melanie. *The Colors of Jews: Racial Politics and Radical Diasporism*. Bloomington, IN: Indiana University Press, 2007.

Mayo, Louise A. *The Ambivalent Image: Nineteenth-Century America's Perception of the Jew*. NJ: Fairleigh Dickinson University Press, 1988.

Rogin, Michael. *Blackface, White Noise: Jewish Immigrants in the Hollywood Melting Pot*. Berkeley: University of California Press, 1996.

### **Relationship of Jews to Other Ethnic Groups**

Adams, Maurianne and Bracey, John, eds. *Strangers and Neighbors: Relations between Blacks and Jews in the United States*. Amherst, MA: University of Massachusetts Press, 1999.

Barnstone, Willis. *We Jews and Blacks: Memoir with Poems*. Bloomington, IN: Indiana University Press, 2004.

Berman, Paul, ed. *Blacks and Jews: Alliances and Arguments*. NY: Delacorte Press, 1994.

Budick, Emily Miller. *Blacks and Jews in Literary Conversation*. Cambridge, UK: Cambridge University Press, 1998.

Eisenberg, Ellen M. *The First to Cry Down Injustice?: Western Jews and Japanese Removal*

during WWII. MD: Lexington Books, 2008.

Friedman, Murray. *What Went Wrong? The Creation and Collapse of the Black-Jewish Alliance*. NY: The Free Press, 1995.

Greenberg, Cheryl Lynn. *Troubling the Waters: Black-Jewish Relations in the American Century*. Princeton, NJ: Princeton University Press, 2006.

Lerner, Michael and West, Cornel. *Jews and Blacks: Let the Healing Begin*. NY: G.P. Putnam's Sons, 1995.

Melnick, Jeffrey. *A Right to Sing the Blues: African Americans, Jews, and American Popular Song*. Cambridge, MA: Harvard University Press, 1999.

Salzman, Jack, ed. *Bridges and Boundaries: African Americans and American Jews*. NY: George Braziller, 1992.

Salzman, Jack and West, Cornell, eds. *Struggles in the Promised Land: Toward a History of Black-Jewish Relations in the United States*. NY: Oxford University Press, 1997.

Sundquist, Eric J. *Strangers in the Land: Blacks, Jews, Post-Holocaust America*. Cambridge, MA: The Belknap Press of Harvard University Press, 2005.

Varzally, Allison. *Making a Non-White America: Californians Coloring Outside Ethnic Lines, 1925-1955*. Berkeley: University of California Press, 2008.

### **Film**

Cheatle, Lori, director. *From Swastika to Jim Crow*. NY: The Cinema Guild, 2007.

### **Jews of Color**

Azoulay, Katya Gibel. *Black, Jewish, and Interracial: It's Not the Color of Your Skin, but the Race of Your Kin, and Other Myths of Identity*. Durham, NC: Duke University Press, 1997.

Chireau, Yvonne and Deutsch, Nathaniel, eds. *Black Zion: African American Religious Encounters with Judaism*. NY: Oxford University Press, 2000.

Cohen, Julia Phillips and Stein, Sarah Abrevaya, eds. *Sephardi Lives: A Documentary History, 1700-1950*. Stanford, CA: Stanford University Press, 2014.

Khazzoom, Loolwa, ed. *The Flying Camel: Essays on Identity by Women of North African and Middle Eastern Jewish Heritage*. NY: Seal Press, 2003.

Landing, James E. *Black Judaism: Story of an American Movement*. Durham, NC: Carolina Academic Press, 2002.

Lichtenstein, Nina B. *Sephardic Women's Voices: Out of North Africa*. Santa Fe, NM: Gaon Books, 2016.

Marshall, Jack. *From Baghdad to Brooklyn: Growing Up in a Jewish-Arabic Family in Midcentury America*. Minneapolis, MN: Coffee House Press, 2005.

Tobin, Diane; Tobin, Gary; and Rubin, Scott. In *Every Tongue: The Racial and Ethnic Diversity of the Jewish People*. San Francisco, Institute for Jewish and Community Research, 2005.

Walker, Rebecca. *Black White and Jewish: Autobiography of a Shifting Self*. NY: Riverhead Books, 2001.

### **Film**

Kaufman, Deborah, and Snitow, Alan. *Blacks and Jews*. US: 1997.

Schwartz, Lacey, director, and Adolphus, James, co-director. *Little White Lie: A Film About Family Secrets, Denial and the Power of Telling the Truth*. US: 2014.

### **Transracial Jewish Adoption**

Greene, Melissa Fay. *No Biking in the House without a Helmet*. NY: Farrar, Straus & Giroux,

2011.

Rosenberg, Shelley Kapnek. *Adoption and the Jewish Family: Contemporary Perspectives*. Philadelphia, PA: Jewish Publication Society, 1998.

Silverman, Susan. *Casting Lots: Creating a Family in a Beautiful, Broken World*. Boston, MA: Da Capo Press, 2016.

Sugarman, Brynn Olenberg. *Rebecca's Journey Home*. Minneapolis, MN: Kar-Ben Publishing, 2006

Terris, Susan. *Whirling Rainbows*. Garden City, N.Y.: Doubleday, 1974.

### **Film**

Opper, Nicole. *Off and Running: An American Coming of Age Story*. First Run Features, 2010.

Appignanesi, Josh, director and David, Arvind Ethan, producer. *The Infidel*. New Video, 2010.