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Understanding Anti-Semitic Hate Crimes and the Safety Needs of Jewish People in South Florida

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South Florida

by

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Abstract

Approximately 514,000 Jewish immigrants fled from different countries during World War II and migrated to South Florida. They came from Poland, Russia, Cuba, Brazil, France, Syria, Israel, and other countries, hoping to find a more tolerant and secure place to raise their families. However, anti-Semitic violence and incidents have occurred over the years. This dissertation relies on Social Identity Theory and Human Needs Theory to understand the causes of the conflicts among the different groups. Using a quantitative methodology, the author collected information on participants' perceptions toward anti-Semitism and safety needs. This study included 300 participants of the second and third Jewish immigrant generations from Miami Dade County, Broward County, and Palm Beach County in Florida. The results indicated that over 64.7% of Jewish participants strongly agreed or agreed they were more worried about encountering anti-Semitism or discrimination in neighborhoods, workplaces, schools, or other places now than in the past ten years. There were 76.3% believed the lack of awareness of cultural diversity and inclusion was a cause of anti-Semitism and discrimination. The results also showed 55.3% of participants thought a lack of awareness of cultural diversity and inclusion was a factor for a person to experience an anti-Semitic attack or discrimination. This study provided explicit recommendations for different groups dealing with anti-Semitism and discrimination.

Chapter 1: Introduction to the Study

Background

A quantitative study will be conducted to test the research questions and the SPSS software will be used to analyze data. This research aims to investigate the differences in the perceptions of the second and third Jewish immigrant generations toward the view of fearing anti-Semitic violence and discrimination, the differences in the perceptions of the second and third Jewish immigrant generations toward viewing safety needs, and the differences in the perceptions of the second and third Jewish immigrant generations toward viewing awareness of cultural diversity and inclusion.

Jewish people have a long history of immigrating to the United States (US) and seeing the United States as a golden land for seeking opportunities (Library of Congress, n.d.). Since 1820, an increasing wave of Jewish people made their way to migrate to the United States; they might have experienced political and religious persecutions and economic hardship from their home countries (Florida History Network, n.d.). *The Jews in the American Revolution* (1975) illustrated a vivid narrative about the Jewish immigrant history. Also, between 1881 and 1924, some European Jewish immigrants had built a strong connection with the Jewish people who were living in the United States, and their generations have shared different cultures and values with other American people (Library of Congress, n.d.).

The Jewish immigrant population increased from approximately 80,000 in 1880 to 1.5 million in 1920 in New York (Morris, 2017). On June 4, 1939, 1,000 Jewish refugees tried to flee Nazi Germany by ship and attempted to arrive in Miami, Florida (Florida History Network, n.d.). Throughout the years, Jewish people have settled in neighborhoods across the United States (Morris, 2017). Daniel Soyer, a professor of history and American immigration, said that

his family had come from Europe and other countries before coming to the United States (Morris, 2017). In the 19th century, most Jewish immigrants who came from different countries had immigrated to the United States, the largest gathering of these immigrants was near the early 20th century (Telushkin, 2002).

The Jewish population has increased in Miami-Dade County, Broward County, and Palm Beach County in Florida (Zerivitz, n.d.). Although Jewish immigrants have experienced achievements and success in their businesses and careers, they have however had to face various problems, such as anti-Semitic violence and discrimination (Lipstadt, 2019).

For decades, White supremacists and Neo Nazis from the United States have accused the U.S. government of allowing Jewish immigrants to come to the United States (Weiss, 2019). The "White Genocide Manifesto" was announced by a White supremacist leader, he gave comments on Jewish immigrants by saying, "Jews will mix, overrun, and exterminate the White race" (Naimark, 2017). White supremacist rhetoric condemns Jewish immigration as race-mixing and third-world migration (Posner, 2017).

In addition, according to a report in 2019, mail containing messages of anti-Semitism was sent to a Bal Harbour Synagogue in North Miami, Florida (Six South Florida News, 2019). A few days later, a report showed that a man was shot several times outside of a synagogue located in North Miami Beach (Six South Florida News, 2019). Rabbi Tibor Stern from the Congregation Beth Jacob of Miami Beach said that a Jewish worshipper had been stopped outside of his synagogue by an unidentified male who told this Jewish man to pull down the menorah. If he refused to do so, this male threatened to bomb the synagogue (Six South Florida News, 2019).

An Anti-Defamation League (ADL) survey found a correlation between anti-Semitism and right-wing political groups (Grubin, n.d.). Kunzelman (2020) explained the rise of anti-Semitic incidents in 2019; an annual report from ADL reported a total of approximately 2,000 anti-Semitic incidents across the United States in 2018, which grew more than any other year over four decades. In addition, Belt and Staff (2020) indicated that in 2019, there were 68 incidents related to anti-Semitism in Florida, anti-Semitic groups posted videos and social media messages trying to stop immigrants from entering the United States. Also, 245 threatening telephone calls were reported that targeted Jewish community centers and schools in South Florida (Gurney, 2017).

The Jewish people consist of around 2% of the total U.S. population, but they have encountered various forms of anti-Semitic attacks and discrimination during the rapid change in recent years (International Fellowship of Christian and Jews, 2017). Since 2017, the Civil Rights Division at the Department of Justice obtained 14 convictions involving threats against Jewish worshipers (U.S. Embassy and Consulates, 2019). In addition, the Jewish Civil Rights Group reported approximately 2,000 anti-Semitic incidents in 2019, including 60 physical assault incidents, 1,127 cases related to harassment, and 900 acts of vandalism (Kunzelman, 2020).

Edwards and Rushin (2018) used panel regression techniques to examine the relationship between the Trump administration and the increasing incidents of hate crimes. This research aimed to help understand the weaknesses of immigration policies and will raise awareness of protecting the rights and safety needs of Jewish immigrants.

Discrimination often occurs when people live in an area with individuals of different ethnicities, races, religions, cultures, and national origins (Zerivitz, 2020). Trump's Presidential campaign spread aggressive speech about immigrants and took constant actions to prevent

immigration (Williamson & Gelfand, 2019). In 2019, Trump signed an executive order for combating anti-Semitism; the goal of issuing this executive order was to protect civil rights laws and prevent discrimination rooted in anti-Semitism (Altschuler, 2019). Anti-Semitic groups have developed their common culture and political agenda to work against minorities with immigration backgrounds (Donnor, 2019).

Anti-Semitic groups have used different ways to create propaganda, such as using the internet to advertise their anti-Semitic ideologies (World Jewish Congress, n.d.). Anti-Semitic groups also use social media to amplify the voices of White supremacists and anti-Semites (Laitman & Ratz, 2019). However, government agencies did not take active action to prevent discrimination against minorities, which allowed Jewish people who have immigration roots to be exposed to the rise of violence (Dreier, 2020).

Anti-Semitic groups, such as White supremacists and neo-Nazis were satisfied because of Trump's apparent embrace of anti-immigrant views and policies (Mink, 2018). U.S. immigration policies raised concerns toward anti-immigrants and anti-Semitism (Erbelding, n.d.). In 2020, the Trump administration announced an executive order to suspend immigration to the United States temporarily; this ban has affected many families of U.S. citizens and non-citizens with immigration backgrounds (Ibe, 2020). The Trump administration also proposed to limit the annual number of refugees resettled in the United States to 45,000 (Ibe, 2020).

Immigration issues have been manipulated by politicians in recent years (Giuliano & Tabellini, 2020). Experts explained that the immigration policy of "resettling zero refugees in 2020" would interfere with the refugee resettlement program and might violate the values of freedom (JTA & Toi, 2019). Politicians' unfiltered rhetoric against people with immigration

backgrounds provoked people not to hide their discriminative words and hatred toward immigrants (Wadhia, 2021).

American nativism believes that native-born Americans have superior rights to foreign-born immigrants (Morse, 2020). Politicians and policymakers who have such ideas might support restrictive immigration policies (Wadhia, n.d.). Many immigrants are children and women who were fleeing from violence in their home countries, but this administration had aimed to deport pregnant women who did not have legal status in the United States (Mink, 2018). The Trump administration had allowed the State Department and other agencies to deny temporary visas to pregnant women without legal status traveling to the United States to give birth (Ibe, 2020).

On June 24, 2020, Trump issued an executive order to restrict and limit immigration; the regulation focuses on suspension and limitation of entry into the United States for some foreigners (The White House, 2020). Also, work visa applications, such as H-1B and J visas, have been decreased and suspended (The White House, 2020). Under the guidance of the Trump administration, the Department of Homeland Security (DHS) explored ways to reduce overstays in the Visa Waiver Program (The White House, 2020). A Democrat and civil rights leader, John Lewis, condemned Trump's policies, quoted the ideas of Martin Luther King, and called on the members of Congress to do the right thing for minorities and immigrants (Politics Today, 2019). Lewis also stated that "I know racism when I see it. I know racism when I feel it, and it should have no place in the highest levels of our government," as Lewis believed that immigrants has made America great (Politics Today, 2019).

Jewish people have been facing a new wave of anti-Semitism in recent years (Green, 2017). White supremacists and Neo-Nazis stated that they needed to have Trump back and launched rallies in Charlottesville, Virginia (Agence, 2017). Hundreds of anti-Semites carrying

Nazi flags and symbols marched in the streets, saying, "We need smart and well-educated White people" (Agence, 2017). *The New York Times* (2020) indicated, "Society in recent years has shown signs of increased sensitivity to the forms of bigotry… anti-Semitism can often be dismissed as a disease gnawing at the fringes of society." *The New York Times* (2020) also explained that the anti-Semitic view is a dangerous mistake and has become a mainstream problem that challenges social justice in the United States.

Jewish groups have accused the politician of promoting anti-Semitism during speeches. They complained that he used broad stereotypes and racist tones to describe the characteristics of Jewish people (Press TV, 2019). The executive director of the Jewish Democratic Council of America, Halie Soifer, condemned Trump for using offensive words by saying that the Jewish people were driven by money, and they were not loyal to Israel (Press TV, 2019).

In addition, White supremacists and nativists appeared to deliver anti-Semitic and anti-immigrant messages more openly during the Trump administration (Wilson, 2020). According to a report, white supremacist groups increased by 55% during the Trump administration (Wilson, 2020). In 2018, a man attacked the Tree of Life synagogue in Pittsburgh and killed eleven Jews (Dreier, 2020). Before the killer entered the synagogue, he posted a message online to attack Jewish people: "I cannot sit and watch my people get slaughtered… I would die a thousand times over to prevent the doomed fate that the Jews have planned for my race" (Dreier, 2020).

Also, in April 2019, a criminal armed with a rifle fired shots at the Chabad synagogue in San Diego, injuring the rabbi and other people (Dreier, 2020). In December 2019, an attacker killed several people in a Jewish kosher supermarket in New Jersey (Dreier, 2020). On December 28, 2019, a man carrying a knife went into a shul in Monsey, New York, and stabbed Jewish people who were having a Hanukkah party (Romero & Dienst, 2019).

Trump and his political supporters in the Republican Party played a role in enacting policies that have expressed anti-immigration ideas (Taylor, 2018). The far-right politicians might have influenced the decision-making process in the Trump administration and pushed the political agenda to decrease the number of immigrants. Trump announced on April 20, 2020, that he would sign an executive order to suspend immigration to the United States (Denvir, 2020). The recent expansion of immigration policies excluded destitute immigrants. This decision had a great impact on people, including the Jewish people, when they entered the United States or applied for visas for their family members (Denvir, 2020).

Politicians' ideas toward certain disadvantaged immigrants in the United States might have provided encouragement to anti-Semitic groups and strengthened people's beliefs that immigrants might destroy the American economy, decrease employment, and threaten the United States' world-leading position. In October 2016, Trump claimed that "Hillary Clinton meets in secret with international banks to plot the destruction of U.S. sovereignty in order to enrich these global financial powers, her special interest friends, and her donors" (Dreier, 2020). In that statement, Trump specifically implied "global financial powers" were the Jewish people (Dreier, 2020).

Ibe (2020) believed that the Trump administration's immigration policies made it nearly impossible for immigrants to seek opportunities in the United States; his immigration policies have affected hundreds of thousands of immigrants who were inside and outside of the United States (Guerrero, 2020). Under the previous administration, the Justice Department had established specific case quota requirements for immigration judges and forced judges to rush through immigration cases (Ibe, 2020).

In 2017, pending green card applications increased by more than 35%; the Trump administration had limited avenues for accessing immigration services (Ibe, 2020). Also, in 2019, this administration closed several overseas U.S. Citizenship and Immigration Services offices (Ibe, 2020). However, the White House explained that Trump's immigration policies recognized border security, which aimed to strengthen America's border regulations (The White House, 2019). The White House explained that the Trump administration had modernized the legal immigration process for protecting American workers' benefits; the White House also indicated that Trump had planned to attract immigrants who could make contributions to the United States (The White House, 2019). The White House explained that the United States Citizenship and Immigration Services office (USCIS) welcomes the ones who have outstanding skills and merits in academic, medical, and business fields (The White House, 2019).

People have complained about how the immigration system and political environment could impact the occurrence of anti-Semitism. Many Jewish people were confronting the rising prejudice towards people with immigration backgrounds (U.S. Embassy and Consulates, 2019). Carin Mrotz, the executive director of Jewish Community Action in Minnesota, said, "Many of us have a story of immigrating when we were not welcomed… restrictive immigration policies had kept us out" (Tareen, 2019). Audrey Sasson, a Jewish and economic justice in New York City, made comments about the Trump administration by saying, "He was using a very anti-Semitic trope and pitting the Jewish people against everyone else. It is not an accident when Jews are mobilizing in even greater numbers… we are not going to be scared away out of our solidarity" (Tareen, 2019). People have complained about how the immigration system and political environment could impact the occurrence of anti-Semitism.

Research Problem

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

Few research studies have been completed to investigate the perceptions of Jewish immigrant generations and their views toward anti-Semitic violence. Previous research has not shown a comparison for the perceptions between Jewish different generations, and very few studies were conducted to analyze the differences in the perceptions of the safety needs of Jewish people.

Evidence showed anti-Semitism is current and significant. The U.S. political environment and immigration policies had a significant impact on people's opinions towards people with immigration backgrounds, which might have caused social and racial conflicts among people with different cultures, religion, ethnicities. The unstable political environment might have caused one group to hate or dislike another group. Federal policies did not minimize racial and ethnic discrimination in the justice system enough. Discriminatory treatment and inequitable opportunities were concentrated on people of different racial and ethnic backgrounds or who had immigration backgrounds (Hill, 2018). This study was concerned about the U.S. immigration policies and the political purposes for achieving ethnical and racial equity (Rothstein, 2017).

Research Purpose

The purpose of this study was to investigate the differences in the perceptions of the second and third-generation Jewish immigrants toward their views of fearing anti-Semitic violence and discrimination, safety needs, and awareness of cultural diversity and inclusion. The researcher used a quantitative study and collected 300 participant surveys. The participants of the study were second and third-generation Jewish immigrants. Snowball and convenience sampling methods were chosen to select participants in Broward County, Miami-Dade County, and Palm Beach County in South Florida. The quantitative data helped address Jewish participants' perceptions to hate crimes, violence, discrimination, and concerns over their safety needs. Descriptive statistics were analyzed to understand the general demographic information of participants. Also, inferential statistics were conducted to compare different groups and test hypotheses (Field, 2017). In addition, Pearson Chi-square tests were chosen to compare different research statements and the views between the second and third-generation Jewish immigrants and measured the relationship between different variables.

Definitions

Immigrant

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

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

Anti-Semitism

Anti-Semitism is a perception that describes the situation when people express negative emotions and hatred, specifically toward the Jewish people (International Holocaust Remembrance Alliance, 2016). Anti-Semitism can be expressed through many forms, such as words, images, ideas, and behaviors; anti-Semitism can be expressed by conducting bullying, defamation, hate crimes, or holding prejudice toward Jewish individuals (Kosmin & Keysar, 2015). Anti-Semites believe that Jewish individuals are not entitled to have the same rights as others and believe that Jewish people should be categorized as a different group. Anti-Semitism might negatively impact Jewish people who experience anti-Semitism, as well as those who witness any anti-Semitic incidents (Kosmin & Keysar, 2015).

Hate Crime

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

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

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

Discrimination

The concept of discrimination involves direct and indirect hostility expressed toward the members of a disadvantaged minority or racial group; Discrimination can be expressed by action, speech, or image, which contains distinction, exclusion, restriction, or preference when judging or treating people based on their race, ethnicity, cultural background, or nationality (Human Rights Watch World Report, 2001).

Discrimination includes racial discrimination, xenophobia, and violence; discrimination can also occur in a dysfunctional or diverse system in society (Human Rights Watch World Report, 2001; Perspecs, n.d.). People who hold a discriminative view can rationalize the hierarchical domination of a national government and generate the idea that one racial or ethnic group is better than others (American Psychological Association, n.d.).

Neo-Nazism

Neo-Nazism consists of ideas of post-World War II militant or political movements and can be referred to as the ideology of Nazism; Neo-Nazis seek to employ their Nazism ideology of attacking minorities, especially the Jewish group (Southern Poverty Law Center, n.d.).

Unstable economic, political, and social conditions might be the causes of the upsurge of neo-Nazis (Jewish Virtual Library, n.d.). Neo-Nazism ideology has penetrated political issues, and neo-Nazism consists of the main segment of the white supremacists (ADL, n.d.; Jewish Virtual Library, n.d.).

Neo-Nazism has been adopted by many anti-Semitic groups, such as white supremacists and some nativists (Jewish Virtual Library, n.d.). Neo-Nazism contains ideologies of racism, xenophobia, anti-Semitism, and denying the Holocaust (Southern Poverty Law Center, n.d.).

White Supremacy

White supremacy is a term used to describe people who believe that White people's values and cultures are superior to other groups (ADL, n.d.). Many White supremacists believe that the White race is in danger of extinction due to the rising wave of immigration of non-Whites (ADL, n.d.). White supremacists are afraid of traits of the Jewish people because they believe that Jewish people might endanger the White race and compete for the resources with White people (WBUR, 2017). Also, White supremacy can also be used to describe a political ideology that maintains social, political, or institutional domination by White supremacists (Colin, 2004).

Far-Right Politics

Far-right politics refers to right-wing politicians who hold extremist ideas against immigrants and other minorities with immigration backgrounds; far-right politics also contains the ideologies of nativism and neo-Nazism. Far-right politics have the views of xenophobia, racism, and ethnocentrism (Adorno & Hoban, 2020).

Far-right politics reject both the liberal national political system and the global geopolitical order; there are subdivisions of the far-right political groups, which can be categorized into moderate and radical political groups based on the beliefs towards exclusionism and essentialism (Mudde, 2019).

Limitations

Few quantitative studies have discussed the differences in the perceptions between different Jewish immigrant generations. Limited studies have identified anti-Semitic incidents and analyzed Jewish people's safety needs and concerns in South Florida.

Investigating the entire Jewish population in the United States is a challenge. This research selected a total of 300 participants because the researcher had limited resources to contact more Jewish individuals in South Florida due to limitations during the COVID-19 pandemic. The process of data collection took longer than usual during the COVID-19 pandemic, since many people stayed home, which made it difficult to collect enough surveys from participants. It was more convenient to focus on the Jewish population in South Florida, where they have reported considerable cases of anti-Semitic violence and discrimination.

Although 300 participants cannot predict the trend of anti-Semitic attacks and the larger population in the United States, it was still helpful to explore enough data for investigating the local population in South Florida. The researcher cannot ensure the reliability of the study.

Snowball and convenience sampling methods have limitations when covering the entire population in the three counties in Florida; the researcher selected participants and the members of different temples who were familiar with the researcher. The researcher had to rely on the gatekeepers, who were rabbis of the Jewish temples, when collecting surveys, because the members of the temples might know the rabbis well and be willing to fill out surveys.

Significance

The researcher collected data from second and third-generation Jewish immigrants who were from 20 to 79 years old and compared their views toward different survey questions. The researcher selected participants from different religious backgrounds, including conservative, culturally Jewish, orthodox, reform, traditional, and spiritual but not religious. The researcher identified the differences between second and third-generation Jewish immigrants toward their views of fearing anti-Semitic violence and discrimination, safety needs, and awareness of cultural diversity and inclusion.

The researcher analyzed how participants responded to the survey questions. The data analysis will help researchers understand how certain Jewish people viewed anti-Semitic hate crimes and incidents, as well as their safety needs. This research answered three main research questions: Are there any differences in the perceptions of second and third-generation Jewish immigrants toward the view of fearing anti-Semitic violence and discrimination? Are there any differences in the perceptions toward viewing their safety needs between the second and third immigrant generations? Are there any differences in the perceptions of the second and the third Jewish immigrant generations toward viewing awareness of cultural diversity and inclusion?

This research also provided analysis after investigating how participants considered improving policies to ensure the safety needs of Jewish people who are U.S. citizens and who are

not U.S. citizens living in the United States. Factors that might have caused a Jewish participant to experience anti-Semitic violence or discrimination have also been analyzed. In addition, this research explored the perceptions of participants toward how they viewed the impact of anti-Semitism and discrimination, if the government does not take action to prevent anti-Semitic incidents.

This research further investigated how participants felt the media fueled political and cultural divisiveness among people, which aimed to raise people's attention to protect the safety of the Jewish group and encourage collaboration among different groups and institutions. Recommendations were provided to improve social justice and educate people, as well as enhance the rights of the Jewish immigrant generations.

Chapter 2: Literature Review

Jewish immigrant families in the United States have faced many challenges in the past few years (Vesely et al., 2019). The objective facts, circumstances, or patterns that might connect to the occurrences of anti-Semitic violence will be discussed by analyzing Social Identity Theory and Human Needs Theory. Social Identity Theory helps to explain why social categorization between different groups can result in an emphasis on the similarities of the same group but differentiate people from a different group (Sorrell et al., 2019), while Human Needs Theory proposes the concept of a hierarchy of needs and explains that people need to maintain self-esteem, as well as ensure safety and well-being (Maslow, 1993). This research explained the motivations of the U.S. administration and provided views on how they might have impacted anti-Semitism. This research aimed to build a shared understanding of anti-Semitism by analyzing the causes of anti-Semitic hate crimes and discrimination towards the Jewish minority group.

Anti-Semitic groups have supported social movements to challenge immigration enforcement and regulations (Weiss, 2019). Anti-Semitism ideologies can be rooted in anti-immigrant ideas (Lipstadt, 2019). Anti-Semitism is understood as hostility or prejudice towards the Jewish population who have immigration roots (Lipstadt, 2019). It has different forms that are accompanied by political, social, and economic discrimination (Lipstadt, 2019). Anti-Semitic groups have different opinions towards other ethnicities and races (Fighting Hate for Good, n.d.). The members of anti-Semitic groups have denied the Holocaust; Holocaust denial is a type of anti-Semitic propaganda that emerged in the United States after World War II (Kokkonen, 2020). Anti-Semites claimed that the Holocaust had never happened, and some anti-Semitic members

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

There is a historical link between white supremacy in the United States and Hitler's Germany (Smith, 2002). Yale law professor James Whitman indicated in his book *Hitler's American Model: The United States and the Making of Nazi Race Law* that the Nazis turned to the Jim Crow South for lessons in drafting what became the anti-Jewish Nuremberg Laws; he believed that people have a responsibility to rethink history and stop hatred toward people with different backgrounds (Sheeler, 2018).

A stereotype includes the idea that the Jewish people opened the borders of European countries and the United States to exterminate the "white race" (Smith, 2002). This stereotype is often in line with Nazi propaganda that sought to demonize the Jewish population through the media (Robert & Sandra, 2017). Also, white supremacist anti-Semitism has had a resurgence in the United States (Smith, 2002). The far right and neo-Nazis have increased in number, and they attempt to spread anti-Semitic propaganda and promote their ideology in order to change the minds of other less "enlightened" individuals (Robert & Sandra, 2017).

The forms of anti-Semitism can be expressed by verbal or physical violence against the Jewish people (Robert & Sandra, 2017). For example, in 2021, at California Polytechnic State University, a Jewish fraternity experienced vandalism with swastikas painted on their property. Cal Poly president Jeffrey Armstrong said that this incident was reported to the San Luis Obispo Police Department and the local police was investigating this case (CBS SF Bay Area, 2021). A school statement said that this case might have left "emotional scars" that would last a long time (CBS SF Bay Area, 2021).

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

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

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

In 2021, a report showed that Johns Hopkins University was investigating a case after four swastikas were found on the walls of a dormitory elevator (CBS Baltimore Staff, 2021). The

incident was reported to federal law enforcement as a possible hate crime. The university also launched its own investigation, saying, "Johns Hopkins University unequivocally condemns the use of this symbol of hate and the anti-Semitism it embodies in all its forms" (CBS Baltimore Staff, 2021). The university said that they would take serious action to prevent hate and violence on campus to protect the safety and well-being of students and other members of the university (CBS Baltimore Staff, 2021).

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

The University of Northern Colorado reported an anti-Semitic incident, and the university's officials have been investigating it (MAXX, 2020). An online note stating "Jews created COVID-19 to subvert the white race" was found by a student (MAXX, 2020). The chief diversity officer of the university responded to this case, saying that they were very concerned about it: "We have a lot of empathy that people can feel alone, especially in this kind of trauma or this kind of hate-type act" (MAXX, 2020).

The COVID-19 pandemic led to much chaos in the United States, causing many people to experience anxiety. Some people could direct their anger toward the pandemic to anyone who was a different race or ethnicity and attack them. Instead of being calm and finding solutions to

solve problems, some people started to condemn the minorities and slander them. Unfortunately, politicians in the United States have always condemned other countries or a particular group for causing a crisis to distract their civilians. Especially during the pandemic, some civilians believed in such political propaganda without evidence, and spread their anger and hatred toward other groups, which inevitably caused violence and hate crimes against those groups.

Reports about Jewish organizations that were attacked have been found in recent years. A driver gave anti-Semitic speeches toward the Jewish people during a menorah lighting event near a Chabad center in Lexington, Kentucky (JTA, 2020). This Chabad had been serving the students at the University of Kentucky (JTA, 2020). Police stated that a driver tried to accelerate, dragged a community member, ran over his leg, and the injured man had been taken to a hospital (JTA, 2020). Later, Rabbi Shlomo Litvin told the media that "Anything can be used for spirituality or negativity… how you react is what that thing is" (JTA, 2020). Kentucky Governor Andy Beshear spoke against this incident: "The anti-Semitic attack outside of the Jewish Student Center is an outrage; This hate has absolutely no place in the commonwealth as we build a better Kentucky that is fair and equitable for all of our people" (Jewish News Syndicate, 2021).

Hate speech has been found on the social media platform TikTok. A California woman mentioned her experience on TikTok: "Before, I came out as Jewish on my TikTok, before people knew, I was getting almost all positive response… and now, every single TikTok I have made since that video, I have received anti-Semitic comments, regardless of the content" (Rosenblatt, 2020). A TikTok spokesperson said they will not tolerate hate in any form, such as anti-Semitism: "We will take strong action against hate groups and ideologies by banning accounts and removing content, including those which deny the Holocaust or other violent tragedies" (Rosenblatt, 2020). The victim said that these incidents might affect her for a long

time: "It definitely affects me, just expressing myself and telling people about myself caused all of this conflict and hatred towards me. It discourages you from making content and speaking up in the future" (Rosenblatt, 2020).

In addition, anti-Semitic threats have been discovered via videos. A video was created by a suspected neo-Nazi member, according to the U.S. Attorney's Office of the Northern District of Texas (Everyday Lubbock, 2020). In the video, the defendant said that he assumed the Jewish people are in the United States because of his swastika flag and his firearms (Everyday Lubbock, 2020). This case was brought to the Justice Department to investigate potential gun violence (Everyday Lubbock, 2020).

Misunderstanding of one another and the lack of understanding about other's histories and cultures can be the causes for different parties to hold prejudice and discrimination. Spreading and believing false information has caused obvious damage to the harmony between different groups. For instance, an anti-Semitic message, "Jews did this," was spray painted on a 9/11 memorial statue at the southwest Miami-Dade fire rescue station in Florida (Margol, 2021). Miami-Dade Mayor Daniella Levine Cava said, "I am horrified and sick to my stomach at this incident defacing a 9/11 memorial at one of our Miami-Dade fire rescue stations…Anti-Semitism and hate crimes of any kind have no place in Miami-Dade County, we will not tolerate any abuse or intimidation of our Jewish residents or any of our communities" (Margol, 2021).

Universities are places for people who want to have a peaceful space to learn, to live, and to share different cultures. However, in recent years, anti-Semitic attacks have broken the peace in student communities and have occurred near university campuses as well. Another incident related to a possible hate crime happened near a Chabad House at Yale University (Shoaib, 2020). The Chabad organization had been formed to welcome local Jewish students and residents

(Shoaib, 2020). However, police captured some teens trying to attack the Jewish members of the Chabad house, and these teens were charged with first-degree robbery and weapons offenses (Shoaib, 2020). They will face additional hate crime, assault, and conspiracy charges (Shoaib, 2020). The Chabad's rabbi said to the police, "I'm grateful to God for sparing my life. This could have been a disaster" (Bass, 2020).

Most literature focused on studying immigrant identities and certain ethnic groups other than the Jewish group. Little research has been done on searching for information such as how the Jewish immigrant generations feel and define their safety needs in the United States. Some scholars also debated that discrimination has an impact on the experiences of immigrants (Alba, 1992; Waldinger, 1996). For example, Lampe (1992) argued that when immigrant groups face discrimination from the host society, the sense of their own ethnic and racial identity increases. In addition, Portes et al. (1993) posited a major concern that immigrants with darker skin could experience more discrimination in a society. In addition, scholars have debated the ways races became structurally embedded in the society of the United States (Gallagher, 2008). Gallagher (2008) indicated that immigrants in the United States tried to incorporate their identities and culture into U.S. society, but their identities have been reshaped within that society.

The ethnic identifications of immigrants' generations provided insights into immigrant cultures. Recent research indicated how immigrants worked or resided, as well as how they could be affected by social and cultural integrations (Lester & Nguyen, 2016). Lester and Nguyen (2016) explained that social inclusion is a complex phenomenon, and immigrants have a sense of belongingness to the country where they migrated. In addition, Rumbaut and Felicianq (2018) explained that ethnic identity can be shifted among descendants of immigrants and pointed out the remaining ethnic self-identities are important for immigrant generations.

Douglas et al. (2011) indicated that verbal and nonverbal communication will reflect individuals' values, beliefs, and cultures. Efstathiou and Clifford (2011) pointed out that it is important to promote cultural sensitivity and awareness in communication, and communication can increase or decrease people's satisfaction.

Kohler and Miller (2017) explained that the most dangerous national security threat is when a government fails to manage the rise of hate groups and far-right politics. Kohler and Miller further indicated that political speech and policies could legitimize violence and hate crimes between different groups. Anti-Semitic and anti-immigration individuals and groups increased discord under the Trump administration, since they gained influence during this period (Los Angeles Times, 2019). Their actions might have prevented the U.S. immigration system from remaining accessible for immigrants.

Zemke (2019) argued that anti-Semitism has long been a social crisis, as the Jewish population has been enslaved, tortured, and discriminated against throughout history. Zemke considered the Jewish people as a social out-group that have been subjected to long-term violence and discrimination. Moreover, Wright (2011) examined the impact of increasing numbers of immigrants in the United States and explained their keen sense of shared ethnic and religious identities.

In addition, Robert et al. (2013) studied the characteristics and motivations of perpetrators of hate crimes and explained the causes of discrimination that motivated those crimes. Bellamy and Gott (2013) emphasized that creating a safe and comfortable environment is essential for people to learn and understand cultural diversity. Wimmer and Schiller (2002) emphasized that the views of group members with different races and ethnicities can be mixed, and whoever has various historical origins and migration traces within a nation tend to have

noticeable cultural differences. Wimmer and Schiller indicated that the conceptualization of ethnicity by different group members will follow the outcome of struggles and negotiations between group members.

Triadafilopoulos and Zaslove (2006) argued that, because of the internal conflicts between different groups, mainstream political parties would try to avoid public debate, especially on immigration issues. Triadafilopoulos and Zaslove indicated that politicians have frequently presented immigration as a threat to employment and social welfare. Increasing politicization of immigration issues has diminished the influence of civil society groups but increased the influence of political parties (Triadafilopoulos & Zaslove, 2006).

Anti-Semitic groups have prejudice toward immigrants and Jewish people; they believe in racial purity and fear people of color (Lavin, 2018). Some U.S. administrations' immigration policies have disproportionately targeted immigrants who are non-U.S. citizens (Hanson, 2020). Also, far-right politicians have built networks and used social media, such as Facebook and Twitter, to spread nativism and anti-immigration ideologies (Sound Vision, n.d.). Anti-Semitic groups have used political propaganda and social media against people with immigration backgrounds (Sound Vision, n.d.).

Theoretical Foundation

Social Identity Theory

Social Identity Theory was introduced by psychologists Henri Tajfel and John Turner in the 1970s (Brown, 2020). Social Identity Theory focuses on analyzing the nature of intergroup conflicts (Brown, 2020). This theory specifies the ways in which identity might influence intergroup behaviors (Tajfel, 1982). In addition, social categorization is a concept of Social Identity Theory that helps illustrate why the Jewish people live in close-knit groups in the

communities and why some people who are not Jewish believe their races and ethnicities are better than other groups (Tajfel, 2010; Sorrell et al., 2019). Social categorization between different groups can result in an emphasis on the similarities of the same group but differentiate or discriminate against people from other groups (Tajfel, 2010). However, few research studies have been completed to investigate the perceptions of the Jewish immigrant generations, their views toward anti-Semitic violence, and current immigration policies.

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

Social Identity Theory indicates that negative and discriminatory bias might cause in-group favoritism and out-group discrimination (Tajfel, 2010). Social Identity Theory helps explain why Jewish individuals sought to protect or enhance their group identity when they were threatened or when they have sensed the opportunity to enhance the recognition of their identity. Anti-Semitism is an ideology of hate toward a specific group's identity, religion, ethnicity, or national origin. Also, anti-Semitism can be intensified by discrimination or bias toward other factors such as an individual's race and color of skin, eyes, and hair (Lipstadt, 2019). Negative opinions toward the Jewish group's ethnicity, language, and culture might lead to anti-Semitic actions (Lipstadt, 2019).

Jewish identity is a combination of a unique culture, religion, ethnicity, and tradition (Pew Research Center, 2016). Many Jewish people consider themselves as the descendants of Abraham, Isaac, and Jacob, and they have a strong religious identity (Scherman, 1993).

Anti-Semitism can be caused by religious conflicts between people with various religious identities (Goldberg & Weiser, 2020). When people cannot forgive or distrust a different religious group, they might show anger toward each other.

A White supremacist rally occurred in Charlottesville, Virginia, in 2017 (Spencer & Stolberg, 2017). Also, Los Angeles Police Department officials have been investigating a possible hate crime after video footage showed a note stating "I hate your race" was found on the wall at the Wilshire Boulevard Temple in Koreatown, Los Angeles (Stopantisemitism.org, 2021). In addition, the Director of Communications, Don Levy, also stated,

> On this day when we celebrate the life and legacy of Dr. Martin Luther King Jr., who chose to courage over fear in the face of oppression, ignorance, and violence, we stand strong in our resolve and condemn this hateful act of antisemitic vandalism that defaced our historic sanctuary building. There is no place for hate in a civil society. (Bandler, 2021)

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

People have been following or supporting the policies that do not consider the rights and benefits of all races and ethnicities. They also believe in the contents of hateful speeches by some politicians without rational rethinking. Politicians can deliver their hateful comments to blame a weaker group that might be potentially targeted or discriminated against by policies or a political party. An Israeli reporter was harassed by an anti-Semitic pro-Trump protestor at the U.S. Capitol; the protestor asked the reporter why Israel continued to take American aid (Joffre, 2021). Then, the protestor shouted into the camera, "I'm going to get in your face now and I will tell you what a goy (a term describing a non-Jewish individual) is" (Joffre, 2021). The reporter said that this person also called him a "lying Israeli;" the Anti-Defamation League responded to this case as "absolutely despicable" (Joffre, 2021).

Social Identity Theory helps in understanding Jewish immigrant generations' experiences on how they feel when they interact with other groups in the United States (Tajfel, 2010). Social Identity Theory helps examine how the Jewish immigrant generations understand themselves as U.S. citizens or the members of American society. Many Jewish people have a strong sense of their heritage, culture, religion, and beliefs (Telhshkin, 2008). A study from the Pew Research Center showed that 93% of Israeli Jews were proud to be Jewish (Pew Research Center, 2016).

Adler (2016) indicated that he could recall the memories of his family when he was listening to his grandparents' stories about how they worked hard and immigrated to the United States. Adler's story illustrated the image of Jewish immigration and provided an understanding of the unique impression of Jewish people in U.S. immigration history (Adler, 2016).

Far-right political ideas in the immigration policymaking process a part of the national conversation (Starr, 2020). The failure of providing culturally and linguistically appropriate care for immigrants might harm the safety needs of the Jewish immigrants (Starr, 2020). Far-right

political ideas triggered concerns toward anti-Semitic threats (Tareen, 2019). Jewish-American

organizations in Florida have responded to the rising threats of anti-Semitism (Dreier, 2020).

However, violent crimes and angry words toward the Jewish population still occur in the United

States.

Social Identity Theory helps explain why Jewish people's identity brought them closer to

the Jewish community and how the Jewish people responded to anti-Semitic violence and threats

(Tajfel & Turner, 1986). Jonathan Greenblatt, a Jewish CEO, said that "Anti-Semitism is a virus;

it is like a disease, and it is known as the oldest hatred, which never seems to go away"

(Kunzelman, 2020). Social Identity Theory points out that ethnic identities are essential to in-

group members (Rumbaut & Felicianq, 2018). According to a study from the Pew Research

Center (2016), Jewish people have a strong memory of Holocaust history, representing the

shared compassion among Jewish generations. Over 65% of Israeli Jews believed that

remembering the Holocaust was essential to their Jewish identity (Pew Research Center, 2016).

Also, living an ethical life is critical to being Jewish. Some Jewish people felt that it was very

important to preserve their traditions as much as possible by observing Jewish laws and holidays

to maintain their Jewish identity (Morris, 2017; Pew Research Center, 2016).

Social Identity Theory also helps to analyze how Jewish people respond to discrimination

and unfair treatment (Tajfel, 2010). This theory emphasizes that in-group members, such as

Jewish people, might have a common goal of protecting their members' interests and preventing

out-group members from hurting them (Tajfel, 2010).

The Torah, which emphasizes welcoming strangers and immigrants, is very important to

many Jewish people (Scherman, 1993). The Torah provides knowledge to Jewish individuals of

how to behave and how to treat others genuinely and adequately (Scherman, 1993). The Torah

indicates that people should not oppress any strangers or put pressure on them, for the Jewish

people used to be strangers in the land of Egypt (Scherman, 1993). The Torah also highlights the

ideas of how to treat refugees equally, as Deuteronomy indicated, "Don't turn in a slave to his

master when he flees to you from his master. Let him dwell with you in your midst in the place

he chooses …; do not oppress him" (The Torah, 1992).

Social Identity Theory helps to analyze anti-Semitic and anti-immigrant sentiments of

different groups. White supremacists emphasize the important position of white racial identity

and seek to prevent the growth of other ethnicities, such as the Jewish immigrant generations

(Fighting Hate for Good, n.d.; Tajfel, 2010). White supremacists have shared interests and have

actively worked to influence public opinion. They have tried to change the government agenda

of implementing certain immigration policies (Lipstadt, 2019).

Social Identity Theory explains that group competitions can occur when one group feels

threatened by another group (Tajfel, 2010). It also indicates how different groups want to provide

benefits to their in-group members (Tajfel, 2010). White supremacists believe that the White

race is in danger of extinction because of the growth of the non-White and Jewish populations

(Fighting Hate for Good, n.d.). Also, White supremacist in-group members might want to protect

the superiority of their group members' identity and might exclude other group members

(Fighting Hate for Good, n.d.). White supremacists believe that White people are genetically

superior to the Jewish people and should have more rights (Fighting Hate for Good, n.d.). White

supremacists have made propaganda in social media that might incite more people to

discriminate against people with immigration backgrounds (Fighting Hate for Good, n.d.).

Social Identity Theory explains that in-group members will exclude and marginalize

members of other groups (Tajfel, 2010). White supremacists intentionally deny the equal rights

of Jewish minorities and spread the propaganda of White genocide, which implies that non-White people were threatened by a Jewish conspiracy to destroy the White race (Fighting Hate for Good, n.d.). Anti-Semitic groups have called for a complete suspension of immigration in the United States (Southern Poverty Law Center, 2020). White supremacists stated, "Jews are a parasitic evil that secretly control the media and politics of the United States" (Weiss, 2017). A famous White supremacist slogan indicated, "We must secure the existence of our people and the future for our White children" (Fighting Hate for Good, n.d.).

Anti-Semitic groups might have group-based political values and identity-based bias. Discrimination can be expressed by highlighting the interests of the in-group members and acknowledging the dominant group members (Rumbaut & Felicianq, 2018). White supremacists' racist ideas of distinctiveness threatened the safety needs of the Jewish people (Panofsky & Donovan, 2019). According to a report provided by U.S. law enforcement, some anti-Semitic individuals attacked the Jewish people at a kosher grocery in New Jersey (Anash, 2019). They stormed the kosher supermarket with rifles and killed several Jewish individuals (Anash, 2019).

Anti-Semitic groups might influence government agencies and support anti-immigration policies (Weiss, 2019). Similar to the White supremacists, Neo Nazis also believe that White Americans have a higher racial status than those who have immigrant backgrounds and different skin colors; Neo Nazis have planned to create a clear boundary between Americans and Jewish immigrants (Zarate et al., 2004). Neo Nazis have adopted Nazi principles into their agenda of eliminating the social benefits of the Jewish people (Fighting Hate for Good, n.d.).

Social Identity Theory suggests that in-group members might consider gaining benefits for their members by manipulating public policies (Tajfel, 1981). Some U.S. immigration policies approved power and resources that have been inequitably delivered to immigrants and

their family members who planned to come to the United States (Lindsay, 2016). Cobian (2019) pointed out that anti-immigrant policies have influenced the policy-making process and spread anti-immigrant ideologies, which created many potential risks through undermining core constitutional protections.

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

Many influential politicians have a close tie to the anti-immigrant and anti-Semitic groups; as a result, anti-immigrant policies have been normalized in mainstream society (Cobian, 2019). The increasing politicization of immigration might impact the public's views toward anti-Semitic incidents (Natter et al., 2018).

Tajfel (2010) suggested that in-group favoritism and out-group discrimination might impact people's judgments. The party who shows prejudice to other groups will lead to those groups' anger and resentment. Wright et al. (2012) addressed the ideology of nativism that led to more considerable opposition to immigration. The Jewish immigrant generations have experienced periods of intense anti-Semitic sentiment and violence, as anti-Semitism is described as cyclical (Jews For Racial and Economic Justice, 2017).

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

It is essential to be aware of the internal heterogeneity of groups and the causes of anti-Semitic attacks. Social Identity Theory posits that the majority group could manipulate perception about a minority group (Tajfel, 2010). Anti-immigrant attitude and policies can exaggerate social bias. Also, the presidential administration's failure to protect immigrants' rights might have made the situation worse (Jackson, 2020).

The Southern Poverty Law Center testified to the threat from White supremacists in U.S. agencies; the failure of the government agency in protecting the rights and dignity of immigrants has led to a divisive society and challenged democracy (Elsner, 2018). Social Identity Theory explains that individuals will want to preserve self-esteem and need to gain mutual respect from other people (Tajfel, 2010). The government did not openly condemn White supremacists and other anti-Semitic groups; part of his "America First" vision reserved power for group members who shared his same values and interests (Granieri & Orenstain, 2020). The Trump administration condemned non-citizen immigrants for taking advantage of public health programs (Lindsay, 2016; The White House, 2019). The Trump administration worked to ensure

that immigrants and non-U.S. citizens would not rely on public benefit programs and limited

their access to general insurance and housing benefits (The White House, 2019). Some

immigration policies might have damaged the benefits of immigrants and increased prejudice

and discrimination toward people with immigration backgrounds.

Social Identity Theory indicates that conflicts can occur when people experience unfair

treatment and marginalization (Turner & Tajfel, 1986). The idea of ensuring non-citizens did not

abuse public benefits might have impacted the immigrants' reputation. For example, Trump has

power and influence in the media, and his comments and policies might change or shift the ways

the public views people with immigration roots (Lindsay, 2016).

Discrimination occurs when people show favoritism to one group but ignore the interests

of another group (Southern Poverty Law Center, 2020). Tajfel (2010) illustrated the concept of

how cumulative discrimination between different group members might damage the safety needs

of a disadvantaged group. In 2017, the Trump administration published a notice to expand

removals for more undocumented immigrants, which might have triggered racial profiling in the

United States (The Leadership Conference on Civil & Human Rights, 2020). Also, Trump issued

executive orders to limit immigration during the COVID-19 pandemic in 2020. White

supremacists, nativists, and Neo Nazis were satisfied with this news (Southern Poverty Law

Center, 2020).

Intergroup threats can lead to strong negative emotions of the vulnerable group members,

including fear, insecurity, and discomfort; intergroup threats can be manipulated by the dominant

groups (Tajfel, 2010). Discrimination, prejudice, and hatred could occur when a dominant group

with power openly spreads rumors against a racial or ethnic group (The National Academic

Press, 2004). Moreover, when a political system uses power and authority to treat certain groups

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

Human Needs Theory

Anti-Semitic hate crimes and incidents have taken several forms, including physical attacks on people or property and verbal abuse. Both Social Identity Theory and Human Needs Theory help in analyzing conflicts between groups with various interests and values. Abraham Maslow used a pyramid shape to illustrate the hierarchy of needs (Hoffman, 1988). Maslow explained people's physiological needs, which include some basic needs for human survival, such as food, shelter, and overall health (Hoffman, 1988). Maslow further explained that Human Needs Theory can be categorized into the needs of physiology, safety, love and belonging, self-esteem, and self-actualization; individuals will also have a need to gain respect from other people (Lumen, n.d.). Maslow stated that these basic needs should be addressed before people can reach the higher-level need of fulfillment (Maslow, 1943). Individuals will have safety needs to ensure well-being and security, including obtaining protection from violence and emotional harm (Maslow, 1962). Maslow also specifically noted that self-esteem is based on a person's self-assessment (Maslow, 1993). Self-actualization needs describe the fulfillment of a person's ideas about how to fulfill his or her self-achievement (Maslow, 1962).

Human Needs Theory explains the factors that can contribute to the outbreak of conflicts between groups with various cultural and ethnic backgrounds (Maslow, 2019). Culture will influence humans' beliefs, thoughts, and attitudes. Positive culture will encourage people to love

and care for each other (Gudykunst, 2003). John Burton (1993) explained that when individuals are living in an environment that generates bias and violence, they might want to gain attention and self-esteem. Burton (1993) argued that when an individual's needs for identity, security, and recognition were denied, they will feel threatened and lack safety needs. Deprivation of these needs may lead to the feelings of weakness, inferiority, and helplessness (Lumen, n.d.).

The feeling of uncertainty toward their future might bring people anxiety and stress. This study introduced Human Needs Theory to help explain why the Jewish group might view anti-Semitism as a threat to their safety needs. Maslow (1993) emphasized the preconditions to ensure people's needs to be satisfied, including having the freedom to express themselves, to live a comfortable life, and to defend their rights. Maslow (1993) explained that people not only have physiological needs for food, water, and warmth, but also have safety needs. Safety needs can comprise the demands of gaining the security of employment, public benefits, and family health care; safety needs also require a person to be free from threats to achieve their well-being (Maslow, 1993; Wahba & Bridwell, 1976).

Jewish immigrant generations came to the United States for different reasons; they might have been trying to escape political persuasion, religious oppression, or achieve freedom and success (Telushkin, 2002). The Jewish people might have a need to develop social relationships and develop friendships with people of different backgrounds. However, in 2018, 76 verified incidents of anti-Semitism were recorded in Florida; these incidents ranged from a Nazi symbol painted on a Jewish doctor's office to a rabbi who received a death threat via his Facebook (Teproff, 2019).

A witness to an anti-Semitic incident, Weisses believed that White supremacists and neo-Nazis are the biggest threat to the safety needs of Jewish immigrant generations (NPR, 2020). He

stated, "It is almost like the Nazis picking their heads up again" (NPR, 2020). Another study showed many incidents of anti-Semitic vandalism were focused on the political sphere, with the use of Nazi and Holocaust imagery in Florida (Teproff, 2019).

Some Jewish people were worried that Trump's executive orders on restricting immigrants would do more harm than good (Perper, 2019). *The New York Times* reported that Trump's executive orders would classify Judaism as a race or nationality, which set off a firestorm for the conflicts between different ethnicities and races (Perper, 2019). Halie Soifer, the executive director of the Jewish Democratic Council of America, said that "Trump's executive order represented 'the height of hypocrisy' and if Trump truly wanted to solve the problem of anti-Semitism, he would have not taken responsibility for his role of emboldening white nationalism, and not repeat stereotypes that might lead to violence targeting the Jewish population" (Perper, 2019).

Human Needs Theory emphasizes that people's need of living a comfortable life without fear is important; people should have the needs to achieve their goals and to take efforts to pursue a life with value (Maslow, 2019). Immigrant families have the right to demonstrate their values and religions and express their cultures in a welcoming society (UNESCO, n.d.).

Without properly addressing the impacts of anti-Semitism and the rights of people with immigration backgrounds, individuals' basic needs might be hard to achieve; discrimination might happen when groups of different ethnicities, cultures, or values live in a shared environment (Jackson, 2020). Many Jewish people have shared their stories about their immigration backgrounds. They believed that remembering immigration history and the experiences of the past generations was an integral part of their life. Mark Gerstein, a Jewish history teacher, recalled how his grandfather had decided to immigrate to the United States

shortly before the restrictive immigration laws were enacted (Yiddish Book Center, n.d.). Leo Weitzman, who survived the Holocaust and migrated to the United States in 1951, explained the cultural differences between Jewish immigrants after World War II and those living in the United States for many years (Yiddish Book Center, n.d.). In addition, Professor Eugene Orenstein explained the situation before his family moved to the United States; he explained that he used to live with his impoverished, widowed mother and other relatives in a small room in Warsaw, Poland, before immigrating to New York (Yiddish Book Center, n.d.).

Ben Allen, the chair of the Jewish Caucus, expressed that Jewish immigration is integral to the history of the Jewish population (Parvini, 2019). Also, Andrea Hodos, a founding member of Shtibl Minyan in Los Angeles, whose family had escaped the holocaust in Lithuania, stated, "It is no coincidence that Jewish people have taken up immigrant rights as their cause… We have always been immigrants" (Parvini, 2019). These stories of immigration illustrate the hardships and challenges of Jewish immigrants and remind us to care for their emotional needs as well as other basic needs for living in the United States.

In 2019, anti-Semitic harassment took place in Miami, Florida; a Jewish organization received an anti-Semitic voicemail stating, "You might want to tell the Jews to behave, or it is going to get dangerous, I mean really dangerous" (Belt & Staff, 2020). Moreover, students at a school in Weston, Florida, circulated a petition for spreading the message "burn all the Jews" via WhatsApp (Belt & Staff, 2020).

A witness, Wasserman Schultz, described how her daughter had been heavily subjected to aggressive and consistent anti-Semitic attacks on social media (Man, 2020). President John Thrasher of Florida State University was aware of the anti-Semitic incidents against Jewish groups and individuals; he once indicated that anti-Semitism and ethnic discrimination should

have no place at the university (Florida State University, 2020). The 2019 AJC's Survey of American Jewish Attitudes about Anti-Semitism showed that about 50% of people believed that anti-Semitism is a problem in the United States, and 62% of people strongly disapproved of the way the previous president handled the threats of anti-Semitism (AJC Global Voice, 2019).

Human Needs Theory helps people to understand the weakness of anti-Semitism and why safety needs and well-being need to be taken into consideration for Jewish immigrant generations. It is important to understand the perceptions of Jewish immigrant generations about their needs when they encounter anti-Semitic violence and discrimination. Maslow (1993) indicated that individuals need to feel safe in different environments. Human Needs Theory will help explain the Jewish people's urgent safety needs in responding to the threats of anti-Semites and discrimination.

Human Needs Theory illustrates the factors that can contribute to the outbreak of social conflicts and helps in analyzing human nature and people's motivations when there is a conflict that prevents them from obtaining their basic needs (Danesh, 2011). Anti-Semitic violence and discrimination will prevent people from pursuing well-being and safety needs.

Rabbi Andrew Jacobs from the Ramat Shalom Synagogue in Plantation, Florida, addressed his concerns over the safety needs of the Jewish people (Man, 2020). He said, "There is an alarming and pervasive strain of anti-Semitic hate on social media… We should have an honest discussion with the big names in the social media world" (Man, 2020). Also, the director of the ADL, Jonathan Greenblatt, stated that anti-Semitic incidents came at a time when there was a rising climate of incivility, which emboldened hate groups and widened divisions in society (Elsner, 2018).

Maslow (1987) proposed the concept of a hierarchy of needs and discussed that people would need to maintain self-esteem, ensure safety, and gain well-being. Anti-Semitic hate crimes might directly or indirectly cause feelings of vulnerability, anxiety, or anger in the victims (Equality and Diversity Forum, 2018). Rachel Rubin Green discussed how her mother escaped from Nazi Germany and migrated to the United States; Green had reunited with her mother and moved to the United States when she was thirteen (Parvini, 2019). Green indicated, "When I see the detention facilities and the arrest of asylum seekers, I feel that is arresting my family… If you did not need to cross an ocean to get here from Europe, how many European Jews would have been running to the border?" (Parvini, 2019). Green also stated, "A commitment to social justice is very important to the Jewish tradition" (Parvini, 2019). In addition, Matt Levin, the President and CEO of the Jewish Federation of South Palm Beach County addressed the situation: "We are not the Jews of London, we are not the Jews of Paris, we are not the Jews of Latin America, we are not going anywhere, and we are not running from the United States" (Man, 2020).

Srikantiah and Sinnar (2019) believed that the immigration policies reflected racist intent by enforcing restrictions and laws on the use of income-based welfare programs for non-citizen immigrants. Also, the previous government did not mainly focus on improving immigrants' livelihoods and helping them to achieve equal opportunities in many aspects, such as employment, health care, and housing (Wallace & Chris, 2020). Many asylum seekers and refugees had been facing life challenges when they pursued public benefits in the United States (Wadhia, n.d.).

The current U.S. immigration system was influenced by nativism ideology (Young, 2017). Restrictions from the previous administrations might misguide people to believe that immigrants should have fewer rights, fewer employment opportunities, and fewer public

benefits, which might damage the well-being of the immigrant generations (Wallace & Chris, 2020). For instance, Trump announced, "By pausing immigration, we will help put unemployed Americans first in line for jobs. It would be wrong and unjust for Americans laid off to be replaced with new immigrant labor flown in from abroad" (The White House, 2020). Trump had also used unemployment issues as leverage to limit immigrants, such as closing airlines and borders to certain countries by claiming such actions could control the 2020 COVID-19 pandemic (The White House, 2020).

The anti-immigrant policies have not shown enough empathy for immigrants and vulnerable groups. The U.S. government announced that they would reward rich people at the expense of low-income immigrant communities (The Leadership Conference on Civil & Human Rights, 2020). Maslow (1987) explained the importance of achieving basic human needs in different stages of human life. Akiva Perl, a Crown Heights resident and the child of a Holocaust survivor, indicated that he feared a dark period for the Jewish people: "It is not a shock, and hopefully God has his ways to forbid a terrible situation" (Pomrenze & Carroll, 2019).

Human Needs Theory explains that when individuals are exposed to increased risks, the weaker party might either be silent or choose to avoid confronting the opposing stronger party (Burton, 1993). The U.S. administration had signed an executive order for directed federal agencies to push low-income immigrants to work under more stress by providing them with decreased federal assistance, including Medicaid and SNAP (National Center for Transgender Equality, 2020). These policies might hurt the safety needs and well-being of Jewish immigrants without citizenship and their family members in the United States (National Center for Transgender Equality, 2020).

Burton (1993) believed that the frustration of getting basic human needs is one of the reasons why people engage in conflicts. Human Needs Theory implies that when a social system is unable to satisfy individuals' basic needs, conflicts would be unavoidable because they might try to protect or fight for their interests and needs for survival and living peacefully (Burton, 1993). Burton (1990) illustrated that when individuals live in an environment that generates bias and violence, or when their needs for security and recognition have been denied, they might feel threatened and insecure.

For Maslow (1993), safety needs are essential for people to live a life with predictability and stability. However, some actions related to anti-Semitism have prevented the Jewish people from living in a safe and comfortable environment. An anonymous Jewish person from Boca Raton, Florida, explained that he had encountered an anti-Semitic incident when he was dining in Boca Raton (Harris, 2018). He said,

> I was standing in line with my wife and sister reading the menu, my niece was in the takeout area investigating whitefish salad and hot pastrami. Suddenly, I heard a man's voice behind me, loudly shouting that Jews…Hitler…finish the job…gas chambers…kill more of you… Hitler did not kill enough Jews…too many of you people are still around…we are going to take care of you…how come you all are wearing those weird little hats… (Harris, 2018)

Burton (1990) further indicated that the need for security is essential, which requires the recognition of an individual's culture, religion, identity, ethnicity, and values. Adler (2016) indicated that the policies in the United States frightened him because he was both Jewish and an American with immigration history. He worried about how this might hurt his benefits; Adler was also concerned about anyone who embraced anti-Semitism (Adler, 2016).

Burton (1990) analyzed the factors of identity and recognition in the conflict among different groups in Human Needs Theory. Burton (1990) believed that social conflicts might occur when people try to achieve specific needs, such as gaining welfare. However, anti-Semitic violence and discrimination exploited racial and ethnic differences and promoted fear of oppression among different groups (Jews For Racial and Economic Justice, 2017).

Michael Balaban, President and CEO of the Jewish Federation of Broward County, stated that the commitment of combatting anti-Semitism is essential for people, the attack on the Jewish people is an attack on everyone, and it is an attack on the fundamental principles of our democracy and religious freedom (Man, 2020). Balaban also stated, "What starts with the Jews never ends with the Jews" (Man, 2020).

Human Needs Theory implies that racial and ethnic discrimination might increase the feelings of vulnerability, and the feelings of vulnerability could increase emotional reactions, such as anger, anxiety, and shame (Equality and Diversity Forum, 2018). Burton (1990) expressed his worries on how people would react when they do not feel safe. Yehuda, who lived in New York City, gave some comments on anti-Semitism by saying, "It is getting very scary, and it is putting a lot of stress in our daily lives, especially for those who wear traditional Jewish clothing which has been marked as targets" (NPR, 2020). Yehuda emphasized that he never thought of having weapons to defend himself from anti-Semitic hate crimes because he did not feel that it was good for people to have guns in their pockets (NPR, 2020).

Maury Litwack, the founder and executive director of the Orthodox Union, was fighting for the needs for the Jewish community over the years, Litwack's organization has paid for security guards in non-public Jewish schools. Also, he had applied for the funding and tried to facilitate support for vulnerable Jewish individuals (Krausz, 2020).

Furthermore, Burton (1990) believed that social conflict and marginalization could be escalated to a considerable degree when people's religions, cultures, identities, ethnicities, races, and nationalities cannot be recognized and respected by other groups. Jewish institutions and individuals have been fighting for their interests and needs over the years: In 2018, hundreds of Jewish protestors marched in Manhattan, New York, for opposing Trump's immigration policies to demonstrated against his "zero tolerance" policies toward the undocumented immigrants, Jewish protesters opposed the ideas to the administration's crackdown on immigration (Peled, 2018). Rabbi Aryeh Cohen who was near to an immigrant detention center in Los Angeles had called for an end to the policies that separate the immigrants' families; Rabbi Cohen told the protesters at the Metropolitan Detention Center and stated that "Close the camps… all immigrants are welcome here… do not cage them and do not separate families" (Parvini, 2019).

Also, Rabbi Laurie Zimmerman of the Congregation Shaarei Shamayim in Madison, said that she had brought her children during the demonstration for opposing the previous administration's immigration policies because it had reminded her of her grandmother's experience of fleeing from persecution from the Nazis in Germany (Parvini, 2019). Zimmerman stated that "We felt compelled to do so and will stand with the immigrant community" (Parvini, 2019). In addition, Arturo Vargas, the executive director of the National Association of Latino Elected and Appointed Officials (NALEO), stated that "It is not just us, as Latinos, or immigrants speaking up, but other people who might also share immigrant roots… It feels empowering to have members of a community who understand and who have experienced persecution to recognize what is happening in the United States, is just wrong" (Parvini, 2019).

The understanding of Human Needs Theory will help further investigate the perceptions of Jewish participants and explore their views toward the threats from anti-Semitic violence.

Obtaining safety needs will help enhance individual's sense of belongingness, the feeling of belongingness means acceptance as a member of the U.S. community. However, the lack of understanding of different cultures and empathy to human beings would alienate peoples and cultivate hate between various races. The rabbi of Sinai Temple in Los Angeles said to the Iranian-born congregants that "They believe that the anti-Semitism is carried through much of the Muslim world, is something that could easily spread in the United States" (Kampeas, 2020).

Feeling belongingness is the part of the Jewish culture. Protecting the Jewish people's safety needs to increase their senses of belongingness is essential. It could improve their well-being and happiness. Human Need Theory provides insight on sharing individuals' differences while accepting the differences of each other in order to live in peace. Fortunately, Biden's administration showed more sympathy and less anger toward immigrants, some of his immigration policies welcomed the strangers by reasserting a founding promise as a nation of immigrants and asylum seekers (Kampeas, 2020). President Biden has vowed to increase refugee admissions to 125,000 in a year and to reunite separated families and to preserve Obama's plans for immigration reform (Kampeas, 2020).

This research analyzed the identifications and goals of different groups from the perspectives of ethnicity, value, culture, and beliefs. Social Identity Theory and Human Needs Theory helped analyze the drives behind anti-Semitic violence. A structured literature review of this research would help in enhancing an understanding of what was known about the characteristics of individuals and provide evidence for analyzing the motivations of individuals in intergroup conflicts.

Chapter 3: Quantitative Methodology

A quantitative study was chosen to investigate the Jewish people's perceptions toward anti-Semitic hate crime and discrimination, as well as their concerns toward safety needs. Quantitative research method is objective and numerical, the quantitative research method helped provide results that can be projected to a larger population (Tan, 2015). A large amount of data and surveys were gathered and then analyzed statistically (Tan, 2015). Quantitative research aims to establish facts and test hypotheses and helps prevent bias, because no matter who runs the analysis on the data, researchers would always gain the same results (Tan, 2015).

Survey design was implemented in this research based on the analysis of the theories and literature review that has been discussed previously. Survey design helped validate Social Identity Theory and Human Needs Theory in explaining why anti-Semitic phenomena occurred and how Jewish people felt about their safety needs. The data collection process for investigating Jewish participants' perceptions has been explained. Multiple-choice responses have been developed in the survey. Closed-ended questions were designed to search for a correlation between different variables, which have helped determine the link between the second and the third-generation Jewish immigrants toward their views of fearing anti-Semitic violence and discrimination, safety needs, and awareness of cultural diversity and inclusion. Moreover, according to Levy and Lemeshow (1999), survey design involves two steps.

Quantitative Methodology

The purpose of using quantitative methodology was to investigate participants' perceptions toward anti-Semitism, safety needs, and awareness of cultural diversity and inclusion. This research will help develop an understanding of anti-Semitism and address how cultural awareness would impact the understanding of the safety needs of Jewish people. 300

Jewish participants were selected from second and third-generation Jewish immigrants from Miami-Dade County, Broward County, and Palm Beach County in Florida. If participants belonged to the second immigrant generation, their parents must be Jews who migrated to the United States from other countries. If they belonged to the third immigrant generation, their grandparents must be Jews who migrated to the United States from other countries. Participants' information, including age, ethnicity, number of children, marital status, social status, educational background, political affiliation, gender, immigration status, nationality, ethnicity, religious affiliation, and perceptions were collected.

Research Questions

This research investigated the safety needs of different Jewish immigrant generations and their perceptions toward anti-Semitic hate crimes. The main research questions include:

Research questions 1: Are there any differences in the perceptions of second and third-generation Jewish immigrants toward the view of fearing anti-Semitic violence and discrimination?

Research question 2: Are there any differences in the perceptions of second and third-generation Jewish immigrants toward viewing safety needs?

Research question 3: Are there any differences in the perceptions of second and third-generation Jewish immigrants toward viewing awareness of cultural diversity and inclusion?

General Hypotheses

According to the above three research requestions and based on the test statistic that was used to test the hypotheses, chi-square test of independence, the alternative hypotheses and null hypotheses were listed below:

Hypothesis 1: There is a statistically significant difference in the perceptions of the second and third Jewish generation immigrants toward their views of fearing anti-Semitic violence and discrimination. The null hypothesis for the first research question is that there is no statistically significant difference in the perceptions of second and third-generation Jewish immigrants toward their views of fearing anti-Semitic violence and discrimination.

Hypothesis 2: There is a statistically significant difference of the perceptions of second and third-generation Jewish immigrants toward viewing their safety needs. The null hypothesis for the second research question is that there is no statistically significant difference in the perceptions of second and third-generation Jewish immigrants toward viewing their safety needs.

Hypothesis 3: There is a statistically significant difference in the perceptions of second and third-generation Jewish immigrants toward viewing awareness of cultural diversity and inclusion. The null hypothesis for the third research question is that there is no statistically significant difference in the perceptions of second and third-generation Jewish immigrants toward viewing awareness of cultural diversity and inclusion.

Research Population

Quantitative research helped establish statistically significant conclusions about the Jewish population by studying a representative sample of this population. This research chose snowball and convenience sampling methods to collect participants from Miami-Dade County, Broward County, and Palm Beach County in Florida. All Jewish people in these areas had an equal opportunity to participate in this study. Participants could be born in any country; they are either U.S. citizens or non-U.S. citizens, they are Jewish, and 20 years old or older. However,

since the sampling procedure was not strictly random, no generalization can be made to all the

Jewish population of the three counties under study.

Sampling Procedures

Convenience Sampling Method. Convenience sampling was helpful to measure the

perceptions of participants. This research utilized convenience sampling and snowball sampling

methods to collect data (Given, 2008). The convenience sampling method in quantitative study is

a technique to collect data from a conveniently available pool of participants (Given, 2008). The

convenience sampling method was used when the researcher could not find enough time and

resources to deliver surveys to a larger population.

The convenience sampling method is an effective way to collect surveys (Given, 2008).

Using convenience sampling to deliver surveys was helpful to search for participants who were

familiar with the researcher. Surveys inviting people to participate were delivered to temples in

the three counties in South Florida. Convenience sampling was chosen because it provided easy

access to resources who were familiar with the researcher (Given, 2008). The researcher asked

friends, students, and rabbis she knew to take part in the survey study. Several rabbis who were

familiar with the researcher were selected to help deliver surveys to the members of their

temples.

Snowball Sampling Method. This research also used snowball sampling, which allowed

the researcher to contact people who met the study's criteria in different areas. Snowball

sampling relies on each participant to recruit more people (Everitt & Skrondal, 2010). This

method used each participant to recruit people they knew until the numbers met the criteria for

this study (Faugier & Sargeant, 1997). After participants completed the surveys, they were asked

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

The snowball sampling method protected the participants' privacy and made them feel comfortable as their identities were not exposed to the researcher, but only to survey recruiters they trusted (Everitt & Skrondal, 2010). Snowball sampling helped minimize the risk of violating an individual's privacy because it was not required for them to put their personal information, such as names or specific addresses, on surveys, or talk to the researcher in person (Everitt & Skrondal, 2010). Instead, they could discuss the survey and give it back to someone they trusted, because sometimes participants only wanted to share sensitive information with people they knew.

Using snowball sampling helped avoid the risk of potential embarrassment or ethical dilemmas (Biernacki & Waldorf, 1981). When answering the survey questions, people who had experienced anti-Semitic hate crimes or attacks might have recalled some unpleasant or hurtful past experiences. Using snowball sampling helped prevent participants from feeling embarrassed by sharing information with people who might make them feel uncomfortable.

Data Collection

Survey Research

Survey research is an approach in the quantitative study when examining the features of multiple groups (Singleton & Straits, 2009). The targeted population was divided into two main groups: second and third-generation Jewish immigrants, then, took a sample from each subgroup in a number that was proportional for the size of the entire targeted population. Non-discriminative snowball sampling method assisted in searching for participants in the targeted

Jewish communities. Participants had been asked to recruit more individuals to participate in this research; this step has been repeated until 300 valid surveys had been collected.

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Survey research has a strong historical relationship with the study of attitudes, stereotypes, and prejudice. Researchers have acquired diverse samples by using the survey research method (Singleton & Straits, 2009). Survey research was rooted in American "social surveys," conducted in the 20th century by researchers who documented social problems (Converse, 1987). In the 1930s, the U.S. government began to conduct surveys to document economic and social situations (Converse, 1987). Researchers have also collected surveys to help predict election outcomes in the United States (Converse, 1987). The survey research method was chosen to help gather participants' opinions and demographic information. Singleton and Straits (2009) explained that survey research can be used to analyze data of a population and examine the relationship among variables quantitatively; survey research is also a useful approach to help explore different variables.

Survey questions were designed to reflect the research topic and research questions. Participants' information, such as location, age, gender, position, satisfaction levels, immigration status, origin of native country, ethnicity, religious affiliation, and attitudes toward safety needs had been collected. The author used social networks to collect information and gather surveys.

By analyzing survey questions, it helped explain how the Jewish people have being incorporated into the United States, as well as understand the challenges they might have faced in the United States.

The survey has been used to investigate the characteristics and opinions of the targeted groups in this research. The data and findings have been generalized to test a larger population. Survey questions included multiple-choice questions and closed-ended questions. Closed-ended surveys provided the indication of how the Jewish immigrants participated in society and how they identified themselves among different groups.

The survey research scales included nominal scales and ordinal scales. A nominal scale is one that associates numbers with variables for labeling, and an ordinal scale has an innate order within variables along with labels, which helped establish the rank between variables of a scale (Punch, 2014). Participants were asked questions about demographic information, their characteristics, religion, ethnicity, social status, and perceptions. After successfully designing the survey, the author distributed surveys by delivering them to Jewish temples in person and asking rabbis to be the gatekeepers to help distribute the surveys to the members of their temples.

The total participants in this study were 300. However, to ensure all 300 surveys collected in this research were complete and valid, 400 surveys were delivered to different participants and 300 valid surveys were selected among 400 participants, because some surveys were invalid or incomplete.

Instrumentation of Measurement

Developing a survey instrument helped evaluate the validity of the survey, as well as implement the survey research design. The instrument presented further findings related to the perceptions of the Jewish participants. Among the total of 300 participants, they can be the

second Jewish immigrant generation or the third Jewish immigrant generation. The participants were placed in different age groups: the first age group was from 20 to 29 years old, the second was from 30 to 39 years old, the third was from 40 to 49 years old, the fourth was from 50 to 59 years old, the fifth was from 60 to 69 years old, and the last was from 70 to 79 years old.

Questions in the survey indicated Jewish participants' personal experiences of anti-Semitic hate crime and discrimination. Also, the survey has collected data about participants' personal experiences of how they feel about anti-Semitic incidents in different locations, such as schools, neighborhoods, public areas, workplaces, and stores. This research explored the safety needs of different Jewish immigration generations and investigated the main research questions. Major topics were also designed to categorize participants' perceptions according to the main research questions.

The major topic for investigating participants' fear towards anti-Semitism included several subtopics, such as the fear toward the potential impact of the current immigration policies on the Jewish immigrant generations, fear toward anti-Semitic attacks from anti-Semitic groups, and fear toward encountering discrimination in different locations. The dependent variable for the first hypothesis was, "there is a statistically significant difference in the perceptions of the second and third-generation Jewish immigrants toward fearing anti-Semitic violence and discrimination," and the independent variables for this hypothesis included participants' generational levels and other sub-questions, such as: "I am worried about the safety needs of the Jewish people because of the existence of anti-Semites," "I have felt fearful about anti-Semitic violence and discrimination in the past ten years," "I feel that anti-Semitism has increased significantly within the last ten years," "I feel less engaged in any discussion among people with different races and ethnicities due to fear of anti-Semitic prejudice," "I feel the current

immigration policies have an impact of spreading prejudice and discrimination between the anti-Semites and the public," and "I am more worried now about encountering anti-Semitism or discrimination in neighborhoods, workplaces, schools, or other places than in the past ten years."

For investigating the second hypothesis, the dependent variable included participants' views toward the statement, "There is a statistically significant difference in the perceptions of the second and third Jewish immigrant generations toward viewing safety needs." The independent variables for the second hypothesis included participants' generational level, location, age, ethnicity, religious identity, marital status, and number of children.

The second major topic of this research aimed to explore participants' views toward their safety needs, and the subtopics for this major topic included the need for living in a comfortable environment, the need for obtaining an equal opportunity of employment, the need of gaining respect from other people, the need for obtaining safety needs in organizations, and the need of accessing equal social benefits as other people with different racial, ethnic, and religious backgrounds. In addition, sub-questions were designed for the second research question, which focused on the topic of investigating the perceptions of the second and third-generation Jewish immigrants toward viewing safety needs, such as: "Where have you experienced or witnessed anti-Semitic incidents, violence, or discrimination?" "Where have you heard about anti-Semitic incidents, violence, or discrimination?" "What factors do you believe might cause a person to experience anti-Semitic violence or discrimination?" "From your perspective, what will be the impact of anti-Semitism and discrimination, if the government does not take action to prevent it?" "I am worried about the safety needs of the Jewish people because of the existence of anti-Semites," "I believe that it is important for the government to improve policies to ensure the safety needs of Jewish people who are not U.S. citizens living in the United States," "I believe

that it is important for the government to improve policies to ensure the safety needs of Jewish

people who are U.S. citizens living in the United States," "The public-school system should pay

more attention to ensure the safety needs of Jewish students," and "The workplace should ensure

the safety needs of Jewish workers."

The dependent variable for the third hypothesis was: "There is a statistically significant

difference in the perceptions of the second and third Jewish immigrant generations toward

viewing awareness of cultural diversity and inclusion," and the independent variables for the

third hypothesis included generational level, gender, political affiliation, and social class level.

In addition, the third major topic was designed to investigate participants' views toward

their ideas of raising awareness of cultural diversity and inclusion. The subtopics for the third

major topic included participants' views toward how they perceived the role of education in

raising awareness of different cultures, religions, and races, as well as how to improve education

and polices to decrease hate crimes and violence. Sub-questions were created to further

investigating this research question. Sub-questions included: "I believe that the lack of awareness

of cultural diversity and inclusion is a cause of anti-Semitism and discrimination," "I believe that

education is key to raise people's awareness of respecting others with different cultural,

religious, and racial backgrounds," "I believe that education on raising awareness of cultural

diversity and inclusion in institutions is important," and "I feel the media fuels political and

cultural divisiveness among people."

Quantitative data can be used for mathematical calculations and statistical analysis.

Quantitative data can help analyze questions such as "How many?" "How often?" and "How

much?" (George & Mallery, 2016). Statistical analysis helped derive important facts from

researching data, predict the trends of an event, as well as indicate the differences between the

second and third-generation Jewish immigrants. SPSS software was used to help analyze the relationships between different variables for further testing the hypotheses and answering the research questions. Descriptive statistics were analyzed to understand the general demographic information of participants. Correlational and descriptive analyses have been chosen in this research. Descriptive research focused on answering the "what" of the subject matter, which aimed to describe a variable or a phenomenon (Field, 2017). Also, inferential statistics were conducted to answer the main research questions of this study (Field, 2017).

Quantitative research provided data that can be expressed in numbers, including descriptive statistics like the mean, median, and standard deviation; it also included inferential statistics (Field, 2017). Correlational tests helped in measuring two variables and the relationship between them (Field, 2017). Chi-square tests have also been used to analyze Likert scale statements and demographic questions to investigate if there were any associations between the data (Field, 2017).

The nominal variables help describe any factors that do not have a ranking or an order (Harkiolakis, 2018); nominal variables include location, gender, religious affiliation, ethnicity, nation of origin, status of citizenship, and race. In addition, ordinal variables have been selected, such as socio-economic status (low, medium, high) and education level (high school, associate degree, bachelor's degree, master's degree, Ph.D./Postdoc). In addition, Likert scales were designed for further assessing statistics. Responses have been grouped into multiple choices, such as strongly agree, agree, neither agree nor disagree, disagree, and strongly disagree; or extremely important, very important, somewhat important, not so important, and not at all important.

Data Analysis

Pearson Chi-square test was used to test if there is an association between the two groups studies in this research. This test was the most appropriate to look for a significant difference between the groups since it is suitable for comparisons between two categorical variables. The assumptions of this non-parametric test state that a) it cannot be used to analyze differences in scores of their means; b) expected frequencies should be no less than 5; c) no subjects can be counted more than once, d) categories should be defined prior to data collection and analysis. The researcher followed guidelines suggested by Cochran (1954) regarding the number and percentage of cells with expected counts less than 5 and the minimum expected count. He suggests that suggest that these approximations are acceptable for tests with more than one degree of freedom as long as the minimum expected count is at least 1 and no more than about 20% of the cells have expected counts below 5.

Designing a structured survey will help ensure the validity of the findings (George & Mallery, 2016). A structured survey is designed in a way to collect specific information related to the research questions and to validate the hypotheses (Oden, n.d.). Validity for the data collection instrument has be analyzed, this factor has been considered throughout the data collection process (Oden, n.d.). Ensuring validity is an important step in quantitative research design. It is essential that the results reflect the variations as accurately as possible (Oden, n.d.). This research used a standardized survey that was reliable and valid. The survey questions were established according to the literature review and the theories in the second chapter.

This research evaluated the relationship between different variables and ensured the objectivity of data. Also, the objectivity factor was considered through the methodology of data collection and data analysis (Trochim, 2006). The research avoided any personal preferences,

values, and beliefs when designing and collecting surveys (Goertz & Mahoney, 2012). Also, survey questions and statements were presented clearly and precisely. The above methods were planned carefully to carry out each step in the same way for every measurement of this research.

A pilot study helps ensure validity of the survey. This process of the pilot study can help evaluate the quality of the survey questions and responses (Baker, 1994). A pilot study is a pre-testing of the research instrument (Baker, 1994). The reasons for conducting the pilot study included developing and testing validity of research instruments, establishing a sampling frame, assessing results of proposed recruitment approaches, and identifying logistical problems in the survey (Baker, 1994). These steps have been used to pilot a survey on a small group of Jewish volunteers. Conducting a pilot test was an essential step in the quantitative study, which tested a small sample size before delivering the survey to the larger population.

After successfully designing the survey, a pilot test was administered to 15 Jewish individuals who were randomly selected. After they filled out the surveys and provided suggestions for the survey, the author has determined whether to delete or change the survey questions that need to be revised. This research ensured that the composition of the pilot sample was consistent with the main sample. Also, in the pilot test, the participants were asked to check if the questions in the survey captured the main topic of the research; this step helped omit or change the questions that might mislead or confuse people.

A well-designed pilot study helps inform people about the research process and likely outcomes (Baker, 1994). Participants in this research received a brief explanation of the purpose of the study, and they were prompted to comment on the survey. The author obtained feedback on the survey content to check its validity and accuracy.

Expert reviewing is an important step to check the validity of the survey research (Groves et al., 2009). The author asked professors and the Jewish rabbis to review the survey and provided comments on the survey questions to form the final version of the survey. This process helped the author make reliable and accurate judgements when making changes to the survey questions.

Credibility and Trustworthiness

Despite considering participants' needs for confidentiality and anonymity, quantitative research requires the researcher to ensure credibility and trustworthiness (Wynaden et al., 2000). The criteria for developing credibility and trustworthiness in this study are important. Credibility means that data and findings will reflect the facts and values of participants (Pérez et al., 2017). The author has actively participated in Jewish communities and frequently observed and learned the Jewish culture and tradition. Gaining trust from the participants would help the author effectively conduct this research. It is essential to respect ethical norms while communicating with Jewish people, as well as providing a comfortable environment for participants when they took part in this research.

Ethical Procedures

Informed consent forms had been sent to the participants. Participants voluntarily participated in this research, they had the right to either accept or stop the process while completing their surveys. Selection criteria have been designed to meet the requirements of ethical considerations. Most importantly, before conducting this research, potential risks that might affect participants physically or emotionally were examined (Tajir, 2018). The Institutional Review Board (IRB) played an essential role in evaluating this research before the data collection process (Tajir, 2018). This study evaluated ethical considerations and described

the importance of ensuring validity. Defining the research questions, illustrating sampling

procedures, demonstrating instrumentation of measurement, and explaining how the data will be

utilized for further testing the results are essential. The research also offered a discussion on the

goal of data collection, which aimed to investigate the perceptions of different Jewish immigrant

generations and explained the importance of classifying features for designing statistical models.

These steps were well-prepared to further explain what will be observed and investigated in the

data analysis process.

Confidentiality and Anonymity

Confidentiality and anonymity were considered during the participant recruitment

process (Wynaden et al., 2000). This research involved a one-time, anonymous survey. All

information obtained were treated confidentially. Participants were asked to take part in the

survey because this study aimed to investigate the perceptions of Jewish immigrant generations.

Participants were informed of their rights so they could understand the research procedures and

research topic before filling out the surveys. Also, every participant's information was protected

to ensure confidentiality and anonymity (Wynaden et al., 2000). Their information had been

gathered after they agreed to share their ideas on the survey.

Chapter 4: Findings

Chapter four examined ethnic identity, perceptions of anti-Semitic violence and hate crimes, and discrimination of the second and third Jewish immigrant generations. The findings presented in this report thereby might provide researchers with evidence to draw policies to prevent and counter anti-Semitism and discrimination.

Data Analysis

Descriptive analysis was selected to look for frequency information. Demographic information includes immigrant generation, location, gender, age, degree of education, ethnicity, marital status, social status, political party, and so on. Also, other questions including testing different perceptions of the Jewish participants be investigated, such as "I believe that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination," "I believe that education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds," and "I am worried about the safety needs of the Jewish people because of the existence of anti-Semites."

The participants in this study consisted of 145 Jewish females and 154 Jewish males. Participant ages ranged from 20 to 79. For ethnicity, there were 247 individuals (82.9%) who identified as the White/Caucasian, 16 were Latino/Hispanics (5.4%), 3 were of Black/African descents (1%), 2 were Asians (0.7%), 3 were East Indians (1%), and 27 were Middle Eastern (9.1%). In addition, out of a total of 300 valid cases, there were 147 individuals (49%) who were second immigrant generations, and 153 participants were third immigrant generations (51%). In the total 300 valid participants, there were 41 individuals (13.7%) who had high school or high school equivalency (GED) degrees, 33 individuals (11%) who had associate degrees, 92

individuals (30.7) who had bachelor's degrees, 87 individuals (29%) who had master's degrees, and 47 individuals (15.7%) who had PhD/postdoc degrees.

Figure 1

Are you from the second or third immigrant generation?
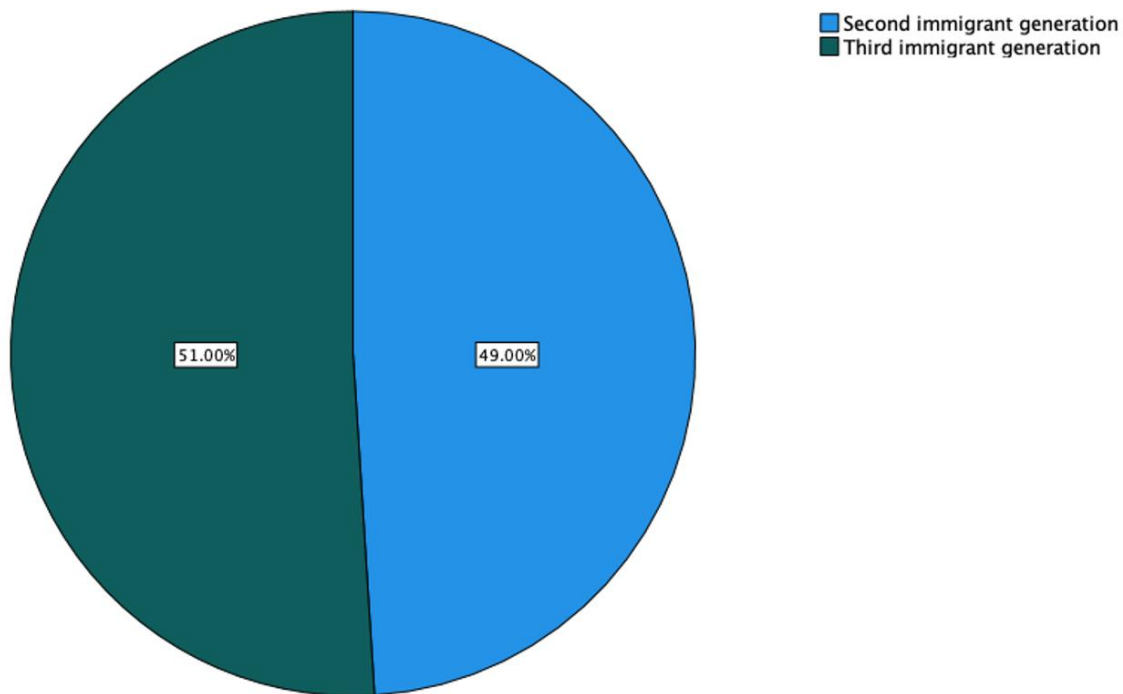
Out of a total of 300 valid cases, there were 147 individuals (49%) who were second immigrant generations and 153 who were third immigrant generations (51%).

Figure 2

Where do you live now?
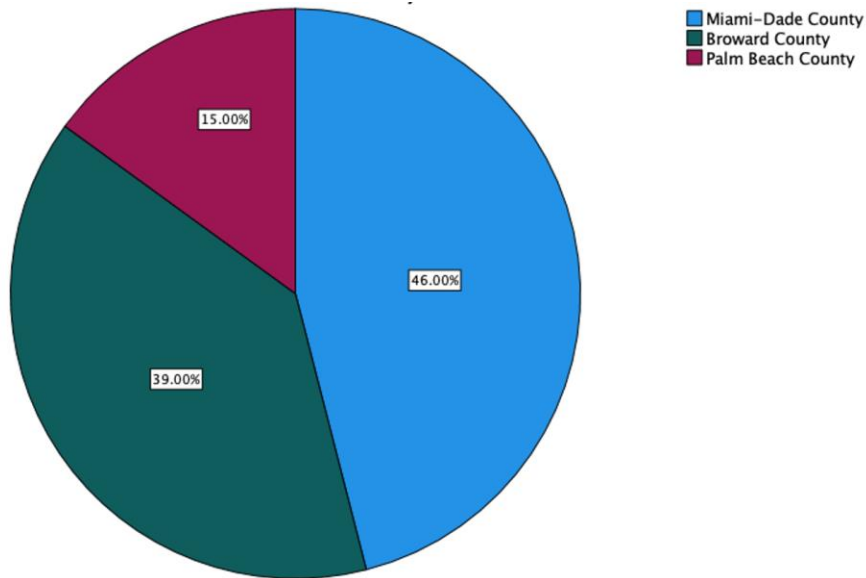
The above pie chart indicates that there were 138 individuals (46%) who live in Miami-Dade County, 117 individuals (39%) who live in Broward County, and 45 individuals (15%) who live in Palm Beach County.

Figure 3

What is your gender?
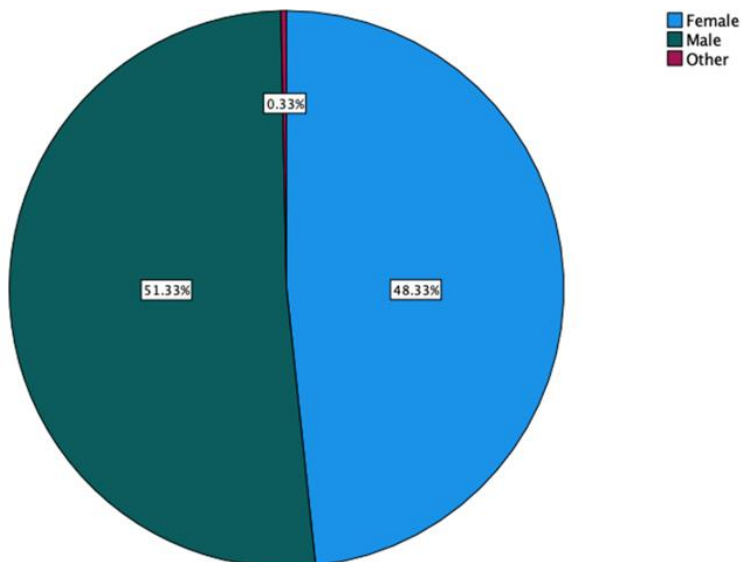
The author tested the frequency information of how many people are male and how many are female. Among a total of 300 responses, there were 145 individuals (48.33%) who were female, 154 individuals (51.33%) who were male, and one individual considered himself or herself as other.

Figure 4

Which age group describes you?
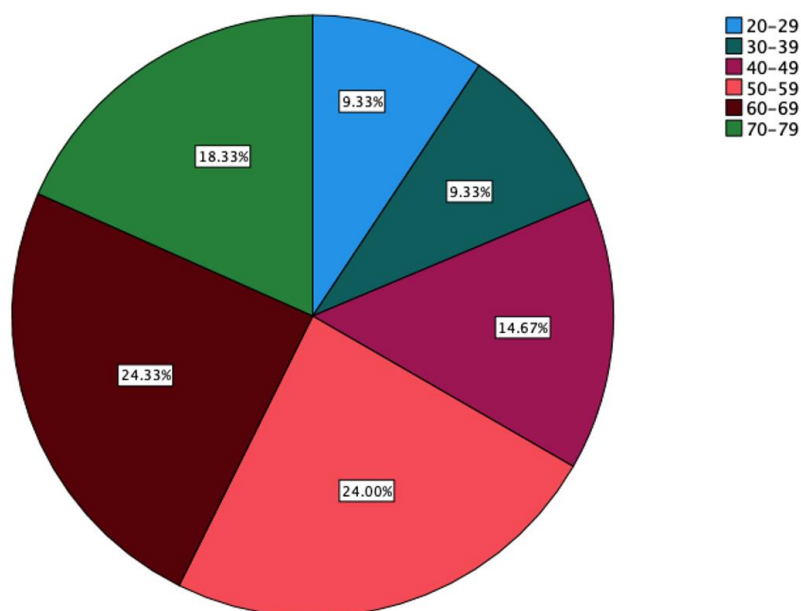
In the graph, there was a total of 300 individuals who responded to the age question. Among the total of six age groups, there were 28 people (9.33%) who were in the age range of 20 to 29. There were 28 people (9.33%) who were 30 to 39, 44 people who were 40 to 49 (24.33%), 72 people (24%) who were 50 to 59, 73 people (24.33%) who were 60 to 69, and 55 (18.33%) people who were 70 to79.

Figure 5

What is your highest degree of education?
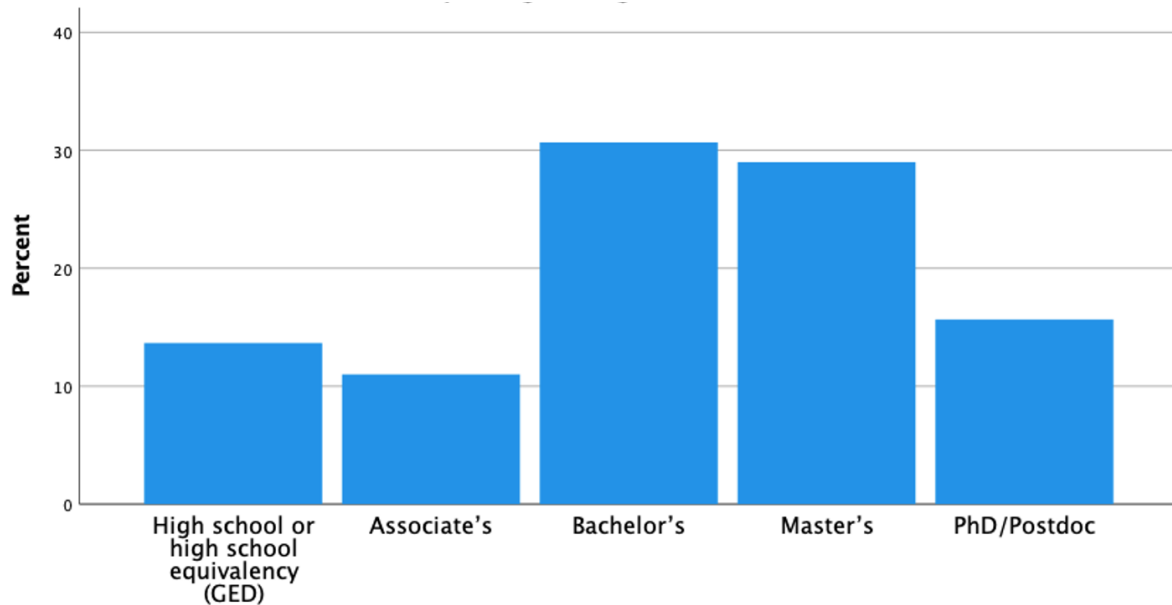
The author asked the highest educational degree of each participant. In the total of 300 valid participants, there were 41 individuals (13.7%) who had high school or high school equivalency (GED) degrees, 33 individuals (11%) who had associate degrees, 92 people (30.7) who had bachelor's degrees, 87 people (29%) who had master's degrees, and 47 people (15.7%) who had PhD/postdoc degrees.

Table 1

What is Your Ethnicity?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	White/Caucasian	247	82.3	82.9	82.9
	Latino/Hispanic	16	5.3	5.4	88.3
	Black/African descent	3	1.0	1.0	89.3
	Asian	2	.7	.7	89.9
	East Indian	3	1.0	1.0	90.9
	Middle Eastern	27	9.0	9.1	100.0
	Total	298	99.3	100.0	
Missing	999	1	.3		
	System	1	.3		
	Total	2	.7		
Total		300	100.0		

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

Figure 6

What is your religious Jewish identity?
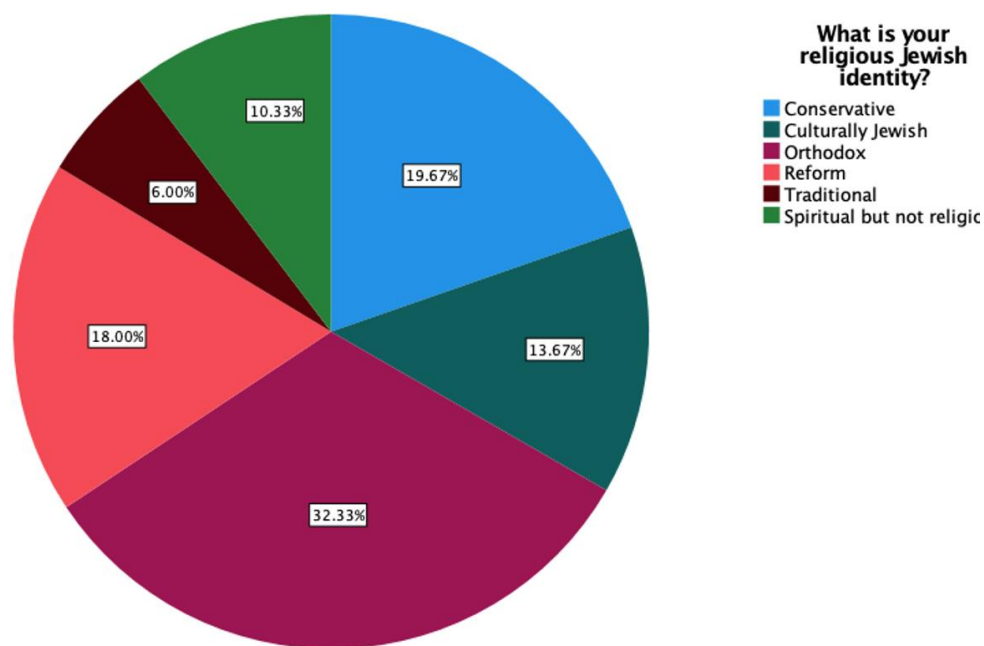
The author searched for participants from all kinds of religious backgrounds, including conservative, culturally Jewish, orthodox, reform, traditional, spiritual but not religious. In the total of 300 valid participants, there were 59 individuals (19.7%) who identified themselves as conservative, 41 individuals (13.7%) who identified themselves as culturally Jewish, 97 individuals (32.33%) who identified themselves as orthodox, 54 individuals (18%) who identified themselves as reform, 18 individuals (6%) who identified themselves as traditional Jewish, and 31 individuals (10.33%) who described themselves as spiritual but not religious.

Table 2

What is Your Marital Status?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Never married	66	22.0	22.0	22.0
	Married	134	44.7	44.7	66.7
	Divorced	71	23.7	23.7	90.3
	Legally separated	2	.7	.7	91.0
	Widower	27	9.0	9.0	100.0
	Total	300	100.0	100.0	

The Jewish participants' marital statuses include never married, married, divorced, legally separated, and widower. There was a total of 300 participants who responded to the question about their marital statuses. There were 66 individuals (22%) who indicated that they were never married, 134 individuals (44.7%) who were married, 71 individuals (23.7%) who were divorced, 2 individuals (0.7%) who were legally separated, and 27 individuals (9%) who were widowers.

Figure 7

How many children do you have?
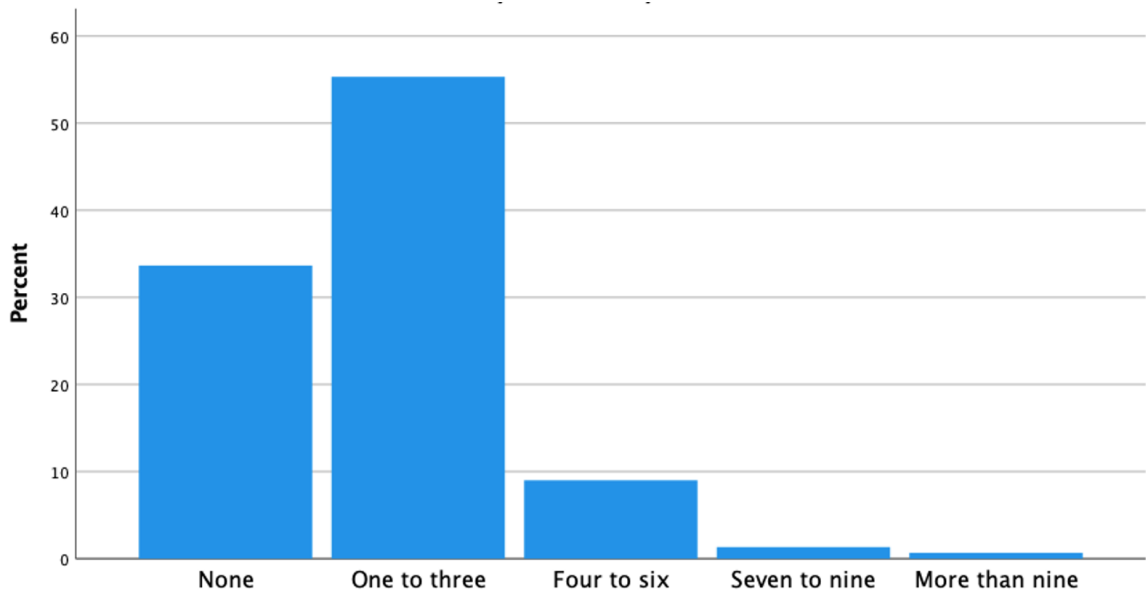
The Jewish participants had been asked about how many children they have. Within a total of 300 valid responses, 101 individuals (33.67%) responded that they had no child, 166 individuals (55.33%) responded that they had one to three children, 27 individuals (9%) said they had four to six children, 4 individuals (1.33%) had seven to nine children, and 2 individuals (0.67%) had more than 9 children.

Figure 8

Pie chart count of how would you identify your social status?
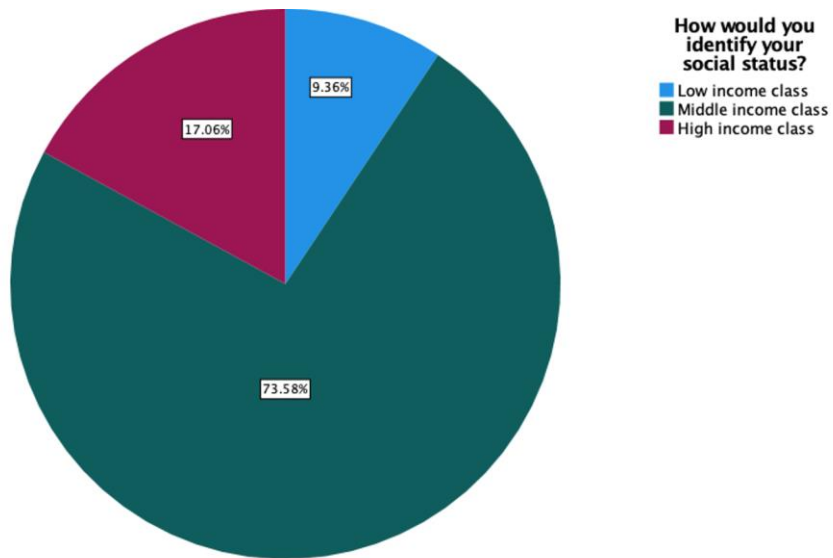
When answering the question "How would you identify your social status?" There was a total of 299 valid participants and 1 missing case. 9.36% belonged to low-income class, 73.58% belonged to middle income class, and 17.06% chose high income class.

Figure 9

Which political party do you belong to?
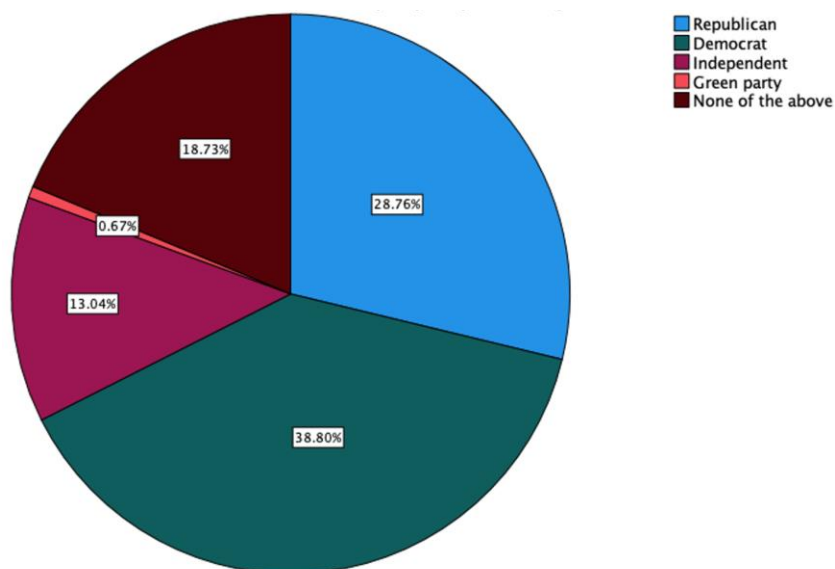
The author asked the participants about which political party the participants belong to. There was a total of 299 valid participants and 1 missing case. 28.76% were republicans, 38.8% were democrats, 13.04% were independent, 0.67% were Green Party, and 18.73% chose none of the above.

Figure 10

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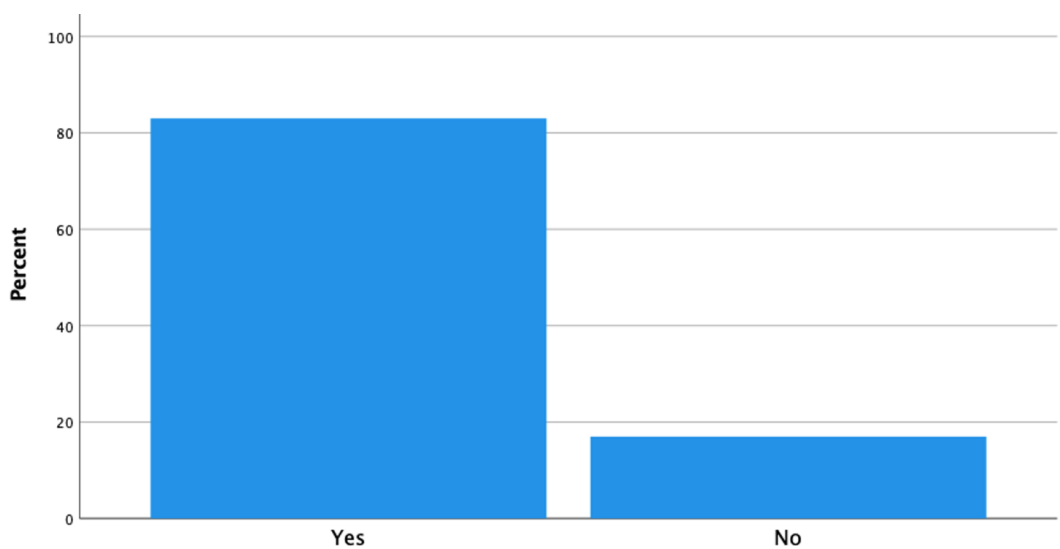
The author asked the question "Have you experienced or witnessed anti-Semitic incidents, violence, or discrimination?" The author received a total of 300 valid responses. There were 249 individuals (83%) who responded yes to this question and 51 (17%) who responded no to this question.

Table 3

Where Have You Experienced or Witnessed Anti-Semitic Incidents, Violence, or Discrimination?

Where have you experienced or witnessed anti-Semitic incidents, violence, or discrimination?	Percent	
	Yes	No
Primary or secondary schools	33.7	66.3
University	23.3	76.7
Workplace	35	65
Neighborhoods	34.3	65.7
Public spaces	40.7	59.3
Stores	15.3	84.7
Never witnessed	10	90
Other-enter your answer	21.3	78.7

There was a total of 300 valid participants who responded to the question "Where have you experienced or witnessed anti-Semitic incidents, violence, or discrimination?" 33.7% of individuals indicated that they have experienced or witnessed anti-Semitic incidents, violence, or discrimination at primary or secondary schools, 23.3% of individuals indicated university, 34.3% of individuals indicated workplace, 34.3% of individuals indicated neighbors, 40.7% of individuals selected public spaces, 15.3% of individuals selected stores, 10% of individuals said that they never witnessed any incident, and 21.3% of individuals chose "other."

The participants who chose "other" specified more detailed answers, such as they experienced or witnessed anti-Semitic incidents, violence, or discrimination from "all over its widespread," "apartment buildings," "a party," "a bomb threat at a person's community center," "family," "communities all over the world," "concerts," "cruise ship," "other countries," "family law custody," "former stepchild," "Poland," "internet," "local government," "military," "online,"

"media," "sport," "synagogue," "temple university," and "Hebrew school." Also, there was one participant who mentioned that he or she witnessed the "swastika daubed in UK."

Table 4

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

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

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

Table 5

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

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

There was a total of 300 valid participants who responded to the question "What factors do you believe might cause a person to experience anti-Semitic violence or discrimination?" 56.7% of individuals chose identity, 47% of individuals chose ethnicity, 72% of individuals chose religion, 31% of individuals chose immigration status (US/Non-US citizen), 34.7% of individuals chose the origin of people's nations, 37% of individuals chose race, 15.7% of individuals chose gender, 14.3% of individuals chose age, 37.7% of individuals chose social or economic status, 25.7% of individuals chose educational level, 38% of individuals chose

political affiliation, and 55.3% of individuals believed that a lack of awareness of cultural

diversity and inclusion is a factor that might have caused a person to experience anti-Semitic

violence or discrimination.

Table 6

From Your Perspective, What Will Be the Impact of Anti-Semitism and Discrimination, If the

Government Does Not Take Action to Prevent it?

From your perspective, what will be the impact of anti-Semitism and discrimination, if the government does not take action to prevent it?	Percent	
	Yes	No
Endanger lives of Jewish immigrant generations	52.7	47.3
Divide people who have immigrant backgrounds	43.7	56.3
Increase racism	62	38
Weaken national unity	51.3	48.7
Expose the nation to security issues	40	60
Threaten Jewish individuals' safety needs	74.3	25.7
Do not know	9.3	90.7

There was a total of 300 valid participants, who responded to the question "From your

perspective, what will be the impact of anti-Semitism and discrimination, if the government does

not take action to prevent it?" 52.7% of individuals indicated that they believed the impact of

anti-Semitism and discrimination will be endangering the lives of Jewish immigrant generations

if the government does not take action to prevent it. 43.7% of individuals indicated that they

believe the impact of anti-Semitism and discrimination will be dividing people who have

immigrant backgrounds. 62% of individuals indicated that they believe that the impact will be

increasing racism. 51.3% of individuals indicated that they believed the impact will be

weakening national unity. 40% of individuals indicated that they believed the impact will be

exposing the nation to security issues. 74.3% of individuals indicated that they believed the

impact will be threatening Jewish individuals' safety needs, and 9% of individuals responded

that they did not know the answer.

Figure 11

I believe that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism

and discrimination
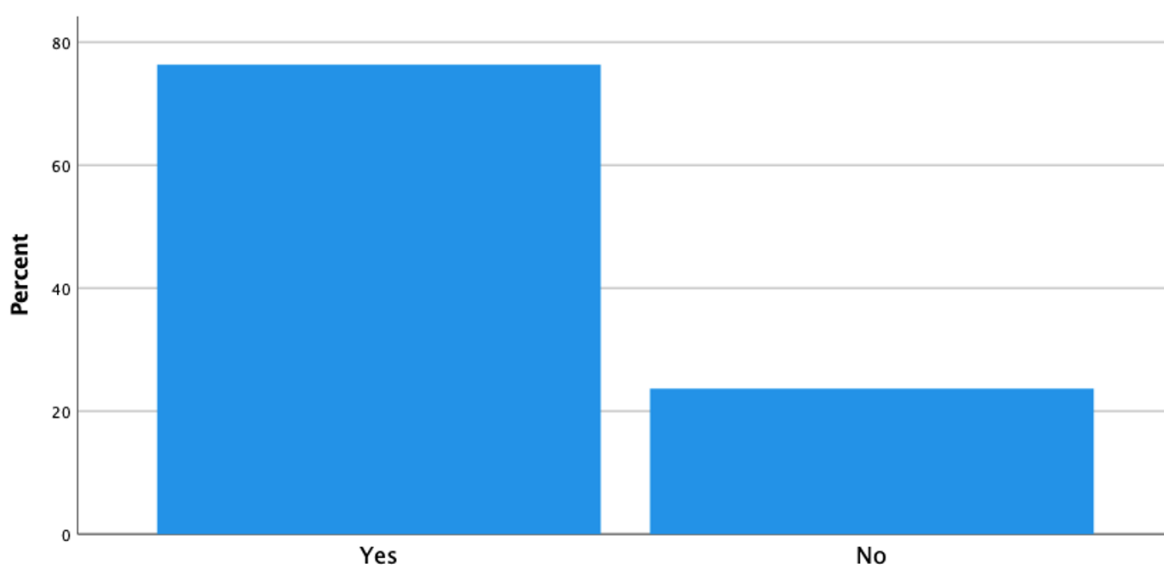
When asking the question "I believe that the lack of awareness of cultural diversity and

inclusion is a cause of anti-Semitism and discrimination," the author received a total of 300 valid

responses. There were 229 individuals (76.3%) that responded yes to this question and 71

(23.7%) that responded no.

Figure 12

*Are you from the second or third immigrant generation? * I believe that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination*
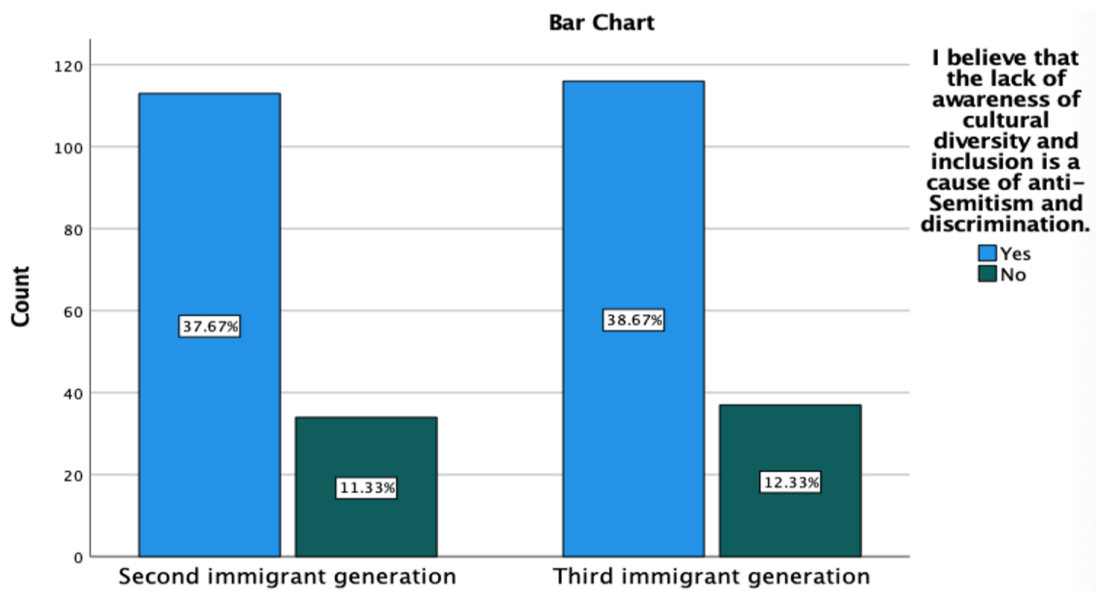
The author tested the third research question "Are there any differences in the perceptions of the second and the third Jewish immigrant generations toward viewing awareness of cultural diversity and inclusion" to see if there is any statistically significant difference in the perceptions of the second and the third Jewish immigrant generations toward viewing awareness of cultural diversity and inclusion.

The author chose a Chi-square test of independence to test if there is significant association between the second and third Jewish immigrant generations toward their views of how they believed that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination. Among the total 300 valid participants, there were 147 (49%) who were second immigrant generation; The 147 individuals consisted of 113 second immigrant generations (37.67%) who believed that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination, and there were 34 Jewish second immigrant

generations (11.3%) who did not believe that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination.

In addition, among the total 153 of third Jewish immigrant generations (51%), there were 116 (38.7%) who believed that a lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination, and there were 37 individuals who were the third immigrant generations (12.3%) who did not believe that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination X^2 (1, N=300) = 0.46, p = 0.83, which means that the null hypothesis cannot be rejected, and there is no significant association between the two different generations toward their views of "I believe that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination."

Table 7

*What is Your Gender? * I Believe that the Lack of Awareness of Cultural Diversity and Inclusion is a Cause of Anti-Semitism and Discrimination. Crosstabulation*

			I believe that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination.		
			Yes	No	Total
What is your gender?	Female	Count	119	26	145
		% of Total	39.8%	8.7%	48.5%
	Male	Count	109	45	154
		% of Total	36.5%	15.1%	51.5%
Total		Count	228	71	299
		% of Total	76.3%	23.7%	100.0%

Table 8

*What is Your Gender? * I Believe that the Lack of Awareness of Cultural Diversity and Inclusion*

is a Cause of Anti-Semitism and Discrimination.

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	5.257[a]	1	.022		
Likelihood Ratio	5.315	1	.021		
Fisher's Exact Test				.029	.015
Linear-by-Linear Association	5.239	1	.022		
N of Valid Cases	299				

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 34.43.
b. Computed only for a 2x2 table

The author asked the male and female Jewish participants about their views toward the statement "I believe that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination." There was a total of 300 valid responses that included 145 females and 154 males. Among the 145 responses from the females, 119 females responded yes to this statement and 26 females responded no to this statement. Among the total 154 male participants, there were 109 males who responded yes to this statement and 45 responded no to this statement. Also, there was one person who considered her or his gender as other, this category was excluded from the analysis since it just represented one person and was going to skew the analysis. X^2 (2, N=299) = 5.26, p = 0.022. The result is statistically significant. There is significant difference or correlation between the males and females' answers toward the statement "I believe that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination."

Table 9

*Which Political Party Do You Belong to? * I Believe that the Lack of Awareness of Cultural*

Diversity and Inclusion is a Cause of Anti-Semitism and Discrimination. Crosstabulation.

|			I believe that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination.		
			Yes	No	Total
Which political party do you belong to?	Republican	Count	55	31	86
		% of Total	18.4%	10.4%	28.8%
	Democrat	Count	95	21	116
		% of Total	31.8%	7.0%	38.8%
	Independent	Count	28	11	39
		% of Total	9.4%	3.7%	13.0%
	Green party	Count	2	0	2
		% of Total	0.7%	0.0%	0.7%
	None of the above	Count	48	8	56
		% of Total	16.1%	2.7%	18.7%
Total		Count	228	71	299
		% of Total	76.3%	23.7%	100.0%

When answering the question, "I believe that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination," there was a total of 299 valid responses. There were 228 (76.3%) responded yes to this statement. Among a total of 86 (28.8%) who identified themselves as Republicans, there were 55 (18.4%) who responded yes to this statement and 31 (10.4%) who responded no. Among a total of 116 (38.8%) who identified themselves as Democrats, there were 95 (31.8%) who responded yes to this statement and 21 (7%) who responded no. Among a total of 39 (13%) who identified themselves as the independent party, there were 28 (9.4%) who responded yes to this statement and 11 (3.7%) who responded no. Among a total of 2 individuals (0.7%) who identified themselves as the Green party, both responded yes to this statement. Among a total of 56 (18.7%) individuals who

considered themselves belonging to none of the above parties, there were 48 (16.1%) who

responded yes to this statement and 8 (2.7%) who responded no.

Figure 13

I believe that education is key to raise people's awareness of respecting others with different

cultural, religious, and racial backgrounds.
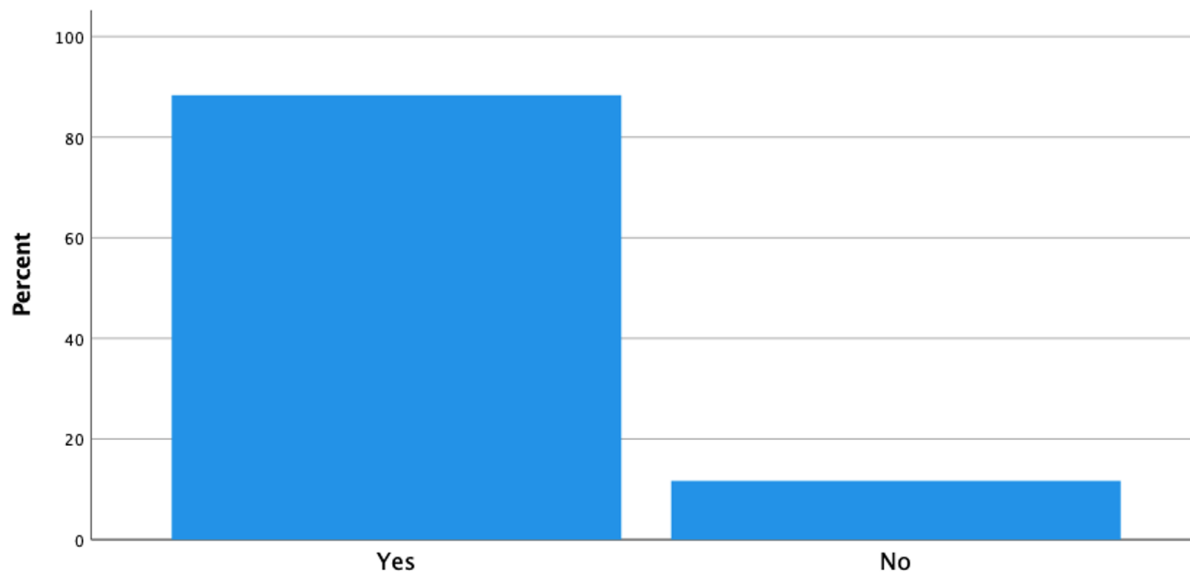
The author received a total of 300 valid responses in answering the following statement:

"I believe that education is key to raise people's awareness of respecting others with different

cultural, religious, and racial backgrounds." There were 265 individuals (88.3%) who responded

yes and 35 (11.7%) who responded no to this statement: "I believe that education is key to raise

people's awareness of respecting others with different cultural, religious, and racial

backgrounds."

Table 10

*Are You from the Second or Third Immigrant Generation? * I Believe that Education is Key to Raise People's Awareness of Respecting Others with Different Cultural, Religious, and Racial Backgrounds.*

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.094[a]	1	.760		
Continuity Correction[b]	.016	1	.900		
Likelihood Ratio	.093	1	.760		
Fisher's Exact Test				.858	.450
Linear-by-Linear Association	.093	1	.760		
N of Valid Cases	300				

[a.] 0 cells (0.0%) have expected count less than 5. The minimum expected count is 17.15.

[b.] Computed only for a 2x2 table

Figure 14

*Are you from the second or third immigrant generation? * I believe that education is key to raise*

people's awareness of respecting others with different cultural, religious, and racial

backgrounds.
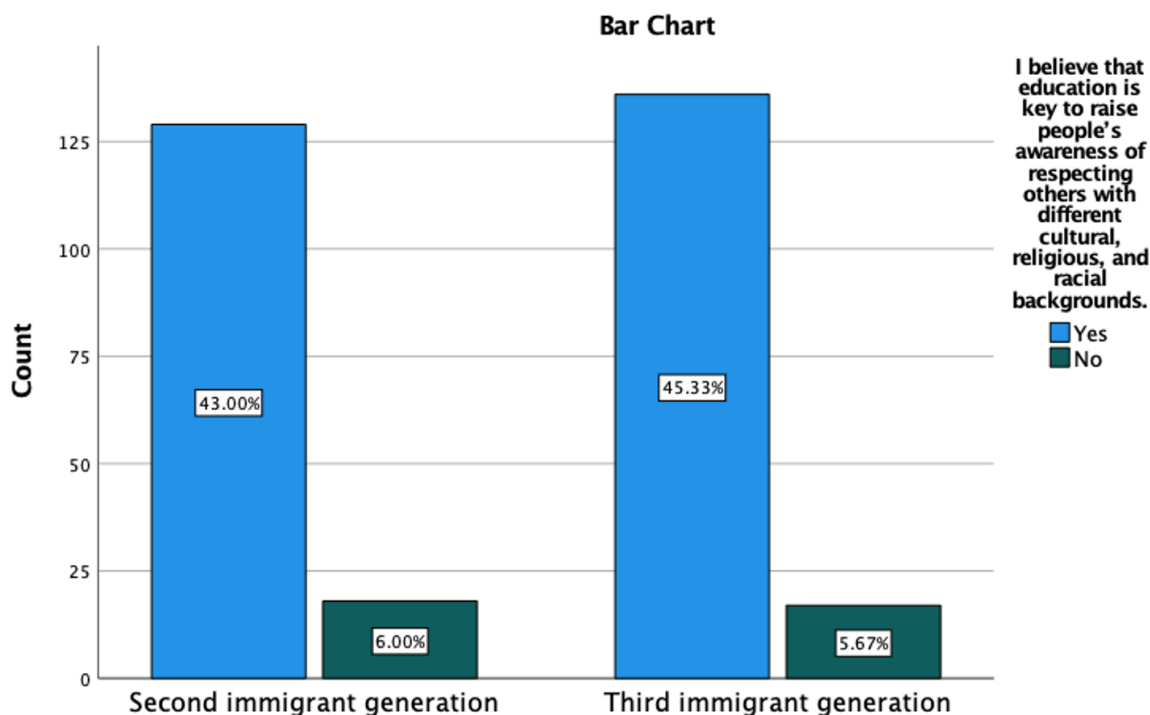
The author chose a Chi-square test to see if there were any significant differences

between the second and third Jewish immigrant generations toward their views of "I believe that

education is key to raise people's awareness of respecting others with different cultural,

religious, and racial backgrounds." Among the total 300 valid participants, 147 individuals

(49%) were second-generation Jewish immigrants and 153 (51%) who were third-generation

Jewish immigrants. It was observed that among the second immigrant generation, 129 (43%)

believed that education is key to raise people's awareness of respecting others with different

cultural, religious, and racial backgrounds, and 18 (6%) did not believe that education was key to

raise people's awareness of respecting others with different cultural, religious, and racial

backgrounds. In addition, among the 153 individuals (51%) who belonged to the third immigrant generation, there were 136 (45.3%) who believed that education was key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds, and 17 (5.7%) who did not believe that education was key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds. Moreover, the significance value is X^2 (1, N=300) = 0.94, p = 0.76, which means that the result is not statistically significant, and there is no significant association between the views of the second and third-generation Jewish immigrants toward "I believe that education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds."

Table 11

*How Would You Identify Your Social Status? * I Believe that Education is Key to Raise People's Awareness of Respecting Others with Different Cultural, Religious, and Racial Backgrounds. Crosstabulation.*

			I believe that education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds.		
			Yes	No	Total
How would you identify your social status?	Low income class	Count	22	6	28
		% of Total	7.4%	2.0%	9.4%
	Middle income class	Count	198	22	220
		% of Total	66.2%	7.4%	73.6%
	High income class	Count	45	6	51
		% of Total	15.1%	2.0%	17.1%
Total		Count	265	34	299
		% of Total	88.6%	11.4%	100.0%

Table 12

*How Would You Identify Your Social Status? * I Believe that Education is Key to Raise People's*

Awareness of Respecting Others with Different Cultural, Religious, and Racial Backgrounds.

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.229[a]	2	.199
Likelihood Ratio	2.737	2	.254
Linear-by-Linear Association	.876	1	.349
N of Valid Cases	299		

[a.] 1 cells (16.7%) have expected count less than 5. The minimum expected count is 3.18.

There were 299 valid responses and 1 missing response when answering the statement "I believe that education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds." The author chose a Chi-Square test to analyze if there is a significant difference between the social status of the participants and their views toward the statement "I believe that education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds."

Among a total of 28 people who identified themselves as low-income class, there were 22 who responded yes to this statement and 6 who responded no. Among a total of 220 who identified themselves as middle income class, there were 198 who responded yes to this statement and 22 who responded no. Among a total of 51 who identified themselves as high income class, there were 45 who responded yes to this statement and 6 who responded no.

The Pearson Chi-Square value for this question X^2 (2, N=299) = 3.229, p = 0.199. The result is not statistically significant, and there is no significant difference between the views of the participants with different social statuses toward the statement "I believe that education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds."

Figure 15

Pie chart of I am worried about the safety needs of the Jewish people because of the existence of anti-Semites
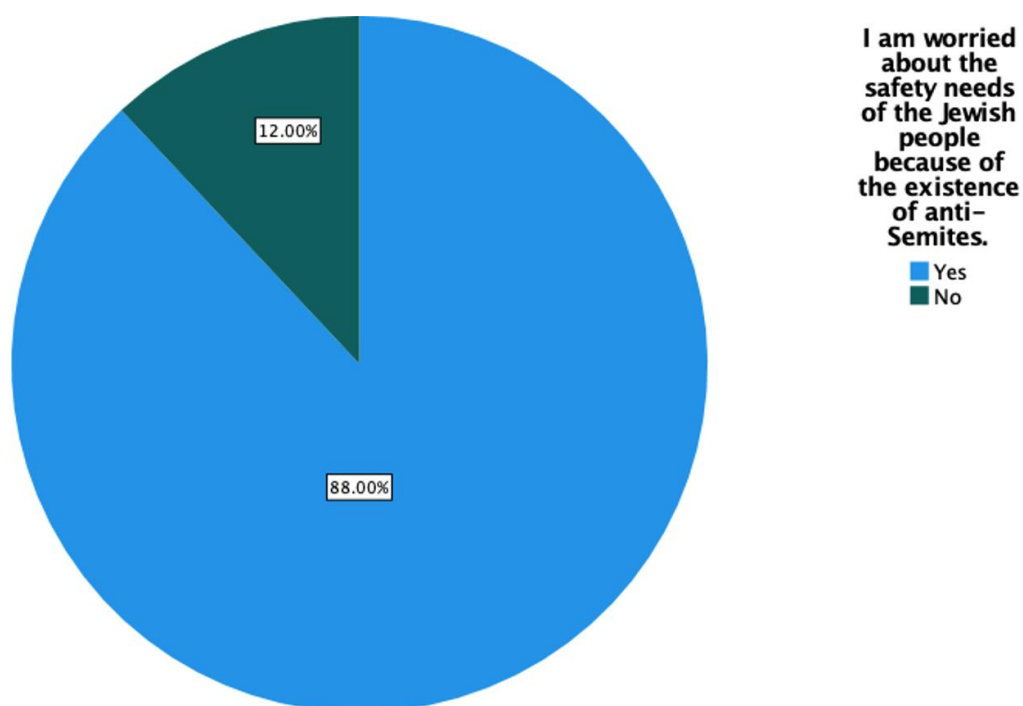
The author asked the participants to answer the question "I am worried about the safety needs of the Jewish people because of the existence of anti-Semites." There was a total of 300 valid participants who responded to this question. There were 265 individuals (88%) who responded they were worried about the safety needs of the Jewish people because of the

existence of anti-Semites, and 36 individuals (12%) who responded they were not worried about

the safety needs of the Jewish people because of the existence of anti-Semites.

Table 13

*Are you From the Second or Third Immigrant Generation? * I am Worried About the Safety*

Needs of the Jewish People Because of the Existence of Anti-Semites. Crosstabulation.

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

Table 14

*Are you From the Second or Third Immigrant Generation? * I am Worried About the Safety*

Needs of the Jewish People Because of the Existence of Anti-Semites.

Chi-Square Tests

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

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

[b.] Computed only for a 2x2 table

When asking the participants to see how they responded to the statement, "I am worried about the safety needs of the Jewish people because of the existence of anti-Semites," 88% responded yes to this statement and 12% responded no to this statement. The results indicated that among 147 individuals from the second immigrant generation, 133 responded yes and 14 responded no. Among 153 individuals from the third immigration generation, 131 responded yes and 22 responded no. The Chi-square test X^2 (1, N=300) = 1.67, p = 0.196 showed that there was no statistical significance between the views of the second and third immigrant generations.

Table 15

*Where Do You Live Now? * I Am Worried About the Safety Needs of the Jewish People Because of the Existence of Anti-Semites. Crosstabulation.*

			I am worried about the safety needs of the Jewish people because of the existence of anti-Semites.		
			Yes	No	Total
Where do you live now?	Miami-Dade County	Count	121	17	138
		% of Total	40.3%	5.7%	46.0%
	Broward County	Count	104	13	117
		% of Total	34.7%	4.3%	39.0%
	Palm Beach County	Count	39	6	45
		% of Total	13.0%	2.0%	15.0%
Total		Count	264	36	300
		% of Total	88.0%	12.0%	100.0%

Table 16

*Where Do You Live Now? * I Am Worried About the Safety Needs of the Jewish People Because*

of the Existence of Anti-Semites

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	.177[a]	2	.915
Likelihood Ratio	.176	2	.916
Linear-by-Linear Association	.002	1	.968
N of Valid Cases	300		

[a.] 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.40.

The author asked the participants from three different counties in Florida, including Miami-Dade, Broward, and Palm Beach Counties to see if they were worried about their safety needs because of the existence of anti-Semites. The author has gained a total of 300 valid responses to this question. In Miami-Dade County, among a total of 138 participants (46%), there were 121 individuals (40.3%) who said yes to this question and 17 individuals (5.7%) said no. In Broward County, among a total of 117 participants (39%), there were 104 individuals (34.7%) who said yes to this question and 13 individuals (4.3%) said no. In Palm Beach County, among a total of 45 participants (15%), there were 39 individuals (13%) who said yes to this question and 6 individuals (2%) said no.

The Pearson Chi-Square test X^2 (2, N=300) = 0.1775, $p = 0.915$ indicated that the result is not statistically significant ($p > 0.05$). In other words, there is no significant difference between

the participants of the three counties and their views toward the statement "I am worried about

the safety needs of the Jewish people because of the existence of anti-Semites."

Table 17

*Which Age Group Describe You? * I am Worried about the Safety Needs of the Jewish People*

Because of the Existence of Anti-Semites

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

The author tested the participants' views toward the statement "I am worried about the

safety needs of the Jewish people because of the existence of anti-Semites." There was a total of

300 participants who belonged to the five age groups: 20 to 29, 30 to 39, 40 to 49, 50 to 59, 60 to

69, and 70 to 79. There were 9.3% of participants that belonged to the age group of 20-29, 9.3%

of individuals who belonged to the age group of 30 to 39, 14.7% of individuals who belonged to

the age group of 40 to 49, 24% of individuals who belonged to the age group of 50 to 59, 24.3%

individuals who belonged to the age group of 60 to 69, and 18.3% of individuals who belonged

to the age group of 70 to 79. Among all the 300 responses, there were 88% of individuals who

responded that they were worried about the safety needs of the Jewish people because of the

existence of anti-Semites, and 12% of individuals who responded that they were not worried about the safety needs of the Jewish people because of the existence of anti-Semites.

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

Table 18

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

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

Table 19

*What is Your Ethnicity? * I Am Worried About the Safety Needs of the Jewish People Because of*

the Existence of Anti-Semites.

Chi-Square Tests

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

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

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

The author received a total of 298 responses to this statement. Among a total of 247 whites/Caucasians, there were 219 who responded yes to this statement and 28 who responded no. Among a total of 16 Latino/Hispanics, there were 15 who responded yes to this statement and 1 who responded no. Among a total of 3 Blacks/African descents, there were 3 who responded yes to this statement and no one responded no. Among a total of 2 Asians, there were 2 who responded yes to this statement and no one responded no. Among a total of 3 East Indians, there

were 3 who responded yes to this statement, and no one responded no, and among a total of 27

Middle Eastern individuals, there were 20 who responded yes to this statement and 7 who

responded no.

The Pearson Chi-Square table shows 8 (67%) cells with expected values less then 5. The

test is not valid. Therefore, the descriptive statistics in table 8 should be used to interpret the data

for these variables. No inferential statistics can be deduced.

Table 20

*What is Your religious Jewish Identity? * I Am Worried About the Safety Needs of the Jewish*

People Because of the Existence of Anti-Semites. Crosstabulation.

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

Figure 16

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

Table 21

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

Chi-Square Tests

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

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

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

The Pearson Chi-Square value, X^2 (5, N=300) = 0.597, p = 0.988, which indicates that the result is not statistically significant; there is no statistically significant difference between the views of the participants with different religious identities toward the statement "I am worried about the safety needs of the Jewish people because of the existence of anti-Semites."
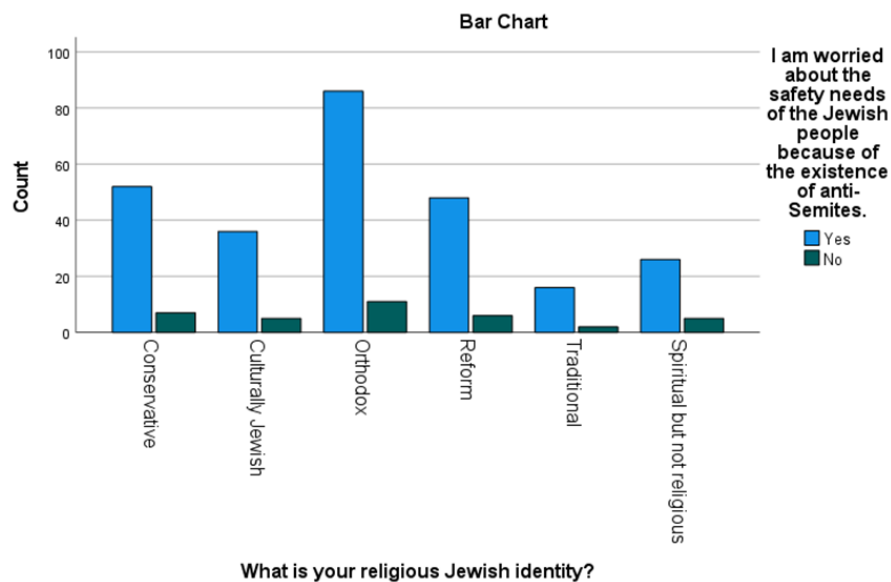
Table 22

*What is Your Marital Status? * I am Worried about the Safety Needs of the Jewish People*

Because of the Existence of Anti-Semites. Crosstabulation

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

Table 23

*What is Your Marital Status? * I am Worried about the Safety Needs of the Jewish People*

Because of the Existence of Anti-Semites.

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	7.584[a]	4	.108
Likelihood Ratio	6.905	4	.141
Linear-by-Linear Association	2.025	1	.155
N of Valid Cases	300		

[a.] 3 cells (30.0%) have expected count less than 5. The minimum expected

count is .24.

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

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

Table 24

*How Many Children Do You Have? * I am Worried about the Safety Needs of the Jewish People*

Because of the Existence of Anti-Semites. Crosstabulation

| | | | I am worried about the safety needs of the Jewish people because of the existence of anti-Semites. | | Total |
			Yes	No	
How many children do you have?	None	Count	83	18	101
		% of Total	27.7%	6.0%	33.7%
	One to three	Count	151	15	166
		% of Total	50.3%	5.0%	55.3%
	Four or More	Count	30	3	33
		% of Total	10.0%	1.0%	11.0%
Total		Count	264	36	300
		% of Total	88.0%	12.0%	100.0%

Table 25

*How Many Children Do You Have? * I am Worried about the Safety Needs of the Jewish People*

Because of the Existence of Anti-Semites.

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.887[a]	2	.087
Likelihood Ratio	4.656	2	.098
Linear-by-Linear Association	3.724	1	.054
N of Valid Cases	300		

a. 1 cells (16.7%) have expected count less than 5. The minimum expected count is 3.96.

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

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

Figure 17

I believe that education on raising awareness of cultural diversity and inclusion in institutions is
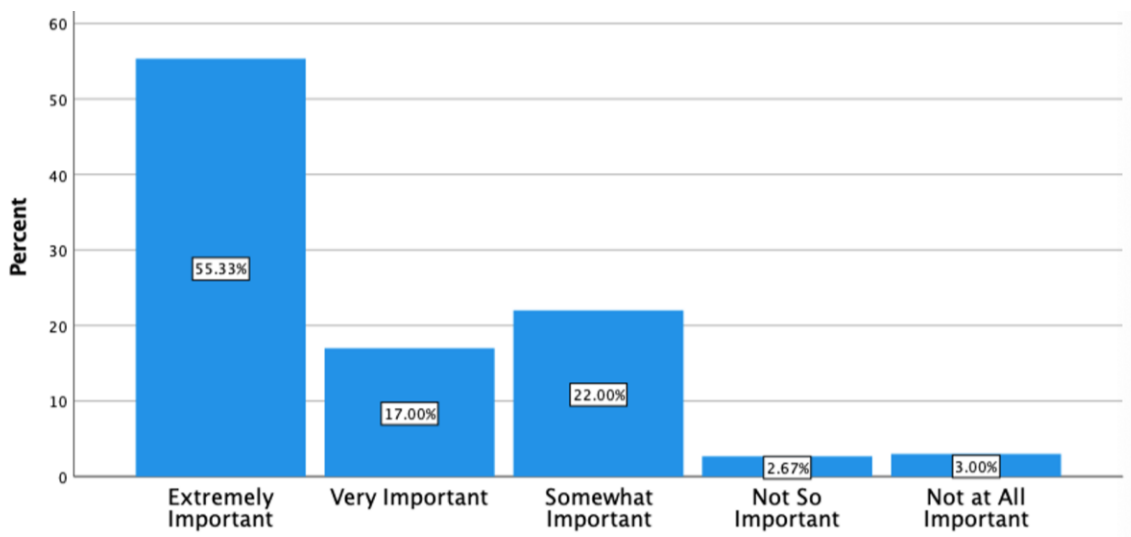
important.

The author investigated how the Jewish participants responded to the statement "I believe

that education on raising awareness of cultural diversity and inclusion in institutions is

important." There were 166 individuals (55.3%) who indicated extremely important to this

statement, 51 individuals (17%) who indicated very important to this statement, 66 individuals

(22%) who indicated somewhat important to this statement, 8 individuals (2.7%) who responded

not so important to this statement, and 9 individuals (3%) who responded not at all important to

this statement.

Table 26

*What is Your Highest Degree of Education? * I Believe that Education is Key to Raise People's*

Awareness of Respecting Others with Different Cultural, Religious, and Racial Backgrounds.

Crosstabulation

			I believe that education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds.		Total
			Yes	No	
What is your highest degree of education?	High school or high school equivalency (GED)	Count	36	5	41
		% of Total	12.0%	1.7%	13.7%
	Associate's	Count	29	4	33
		% of Total	9.7%	1.3%	11.0%
	Bachelor's	Count	81	11	92
		% of Total	27.0%	3.7%	30.7%
	Master's	Count	79	8	87
		% of Total	26.3%	2.7%	29.0%
	PhD/Postdoc	Count	40	7	47
		% of Total	13.3%	2.3%	15.7%
Total		Count	265	35	300
		% of Total	88.3%	11.7%	100.0%

Table 27

*What is Your Highest Degree of Education? * I Believe that Education is Key to Raise People's*

Awareness of Respecting Others with Different Cultural, Religious, and Racial Backgrounds.

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.016[a]	4	.907
Likelihood Ratio	1.018	4	.907
Linear-by-Linear Association	.002	1	.965
N of Valid Cases	300		

[a.] 2 cells (20.0%) have expected count less than 5. The minimum expected

count is 3.85.

The author collected the participants who have different educational degrees, such as high school or high school equivalency (GED), associate degree, bachelor's degree, master's degree, and PhD/Postdoc. The participants have been asked about their views toward the statement "I believe that education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds."

The author gained a total of 300 valid responses when asking "I believe that education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds." There were 36 who had high school or high school equivalency who responded yes and 5 who had high school or high school equivalency and responded no. There were 29 who had associate degrees who responded yes and 4 who had associate degrees who responded no. There were 81 who had bachelor's degrees who responded yes and 11 who had bachelor's degrees who responded no. There were 79 who had master's degrees who responded yes and 8 who had master's degrees who responded no, and there were 40 who had a PhD/postdoc who responded yes and 7 had PhD/postdoc who responded no.

The Pearson Chi-Square value is X^2 (4, N=300) = 1.016, $p = 0.907$, which means that the result is not statistically significant, and there is no statistically significant difference between the views of the participants who had different educational backgrounds toward the statement "I believe that education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds."

Figure 18

I believe that it is important for the government to improve policies to ensure the safety needs of

Jewish people who are not U.S. citizens living in the United States.
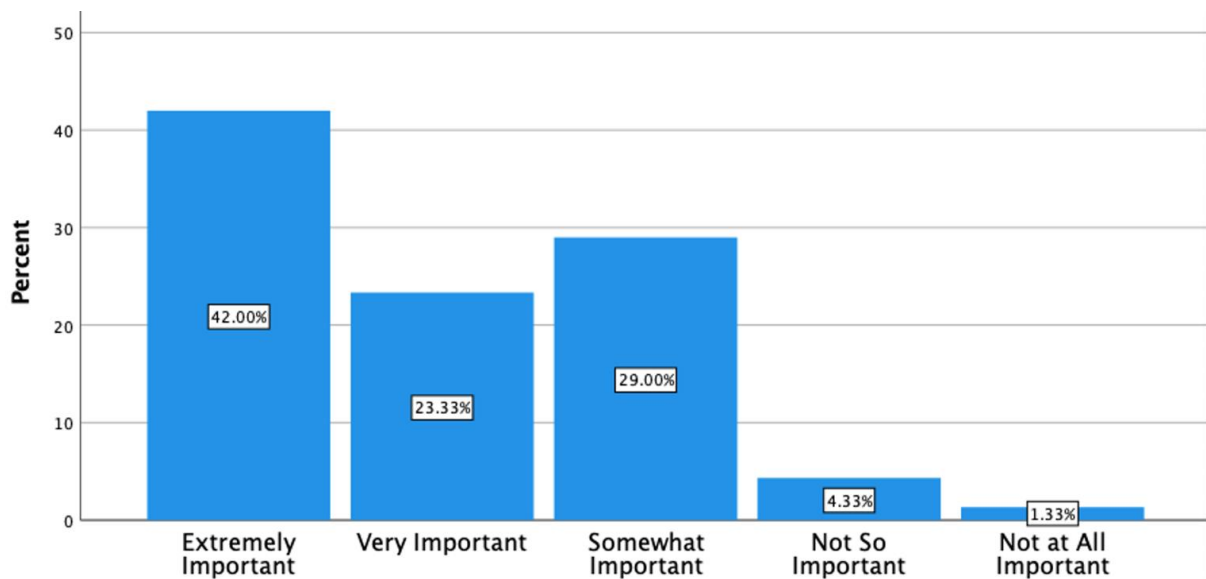
There was a total of 300 participants who answered the question "I believe that it is

important for the government to improve policies to ensure the safety needs of Jewish people

who are not U.S. citizens living in the United States." There were 126 individuals (42%) who

indicated extremely important, 70 individuals (23.3%) who indicated very important, 87

individuals (29%) who indicated somewhat important, 13 individuals (4.3%) who responded not

so important, and 4 individuals (1.3%) who responded not at all important.

Figure 19

I believe that it is important for the government to improve policies to ensure the safety needs of Jewish people who are U.S. citizens living in the United States.

When responding to the question "I believe that it is important for the government to improve policies to ensure the safety needs of Jewish people who are U.S. citizens living in the United States," the author received the total of 300 participants; there were 163 individuals (54.3%) who indicated that it is extremely important for the government to improve policies to ensure the safety needs of Jewish people who are U.S. citizens living in the United States, 61 individuals (20.3%) who indicated that it is very important for the government to improve policies to ensure the safety needs of Jewish people who are U.S. citizens living in the United States, 69 individuals (23%) who indicated that it is somewhat important for the government to improve policies to ensure the safety needs of Jewish people who are U.S. citizens living in the United States, 4 individuals (1.3%) who responded that it is not so important for the government to improve policies to ensure the safety needs of Jewish people who are U.S. citizens living in the United States, and 3 individuals (1%) who responded that it is not at all important for the
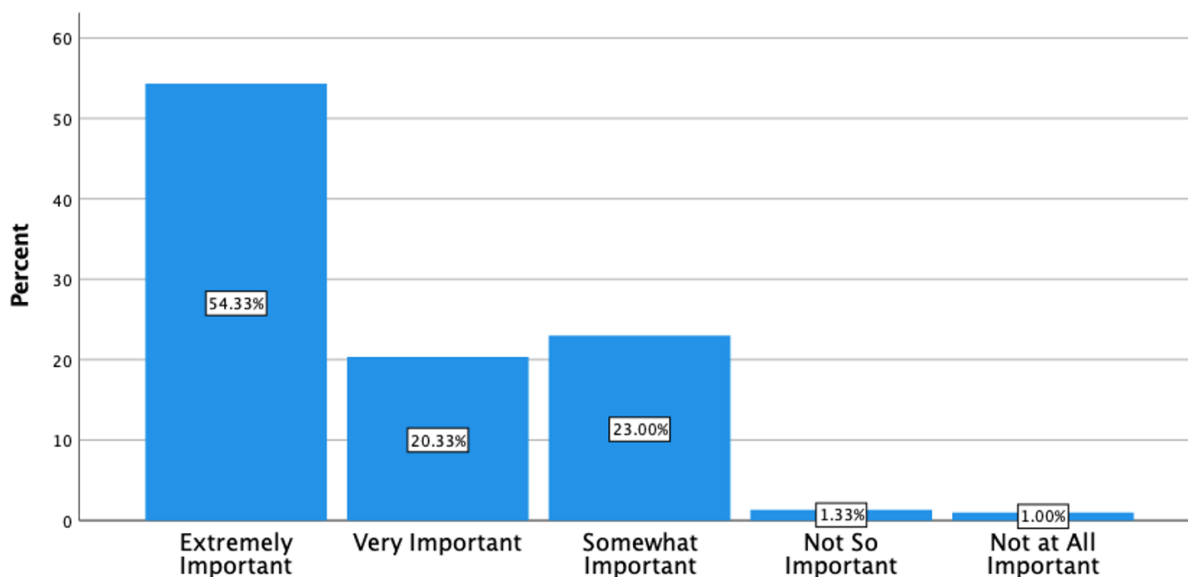
government to improve policies to ensure the safety needs of Jewish people who are U.S. citizens living in the United States.

Figure 20

I feel that anti-Semitism has increased significantly within the last ten years.
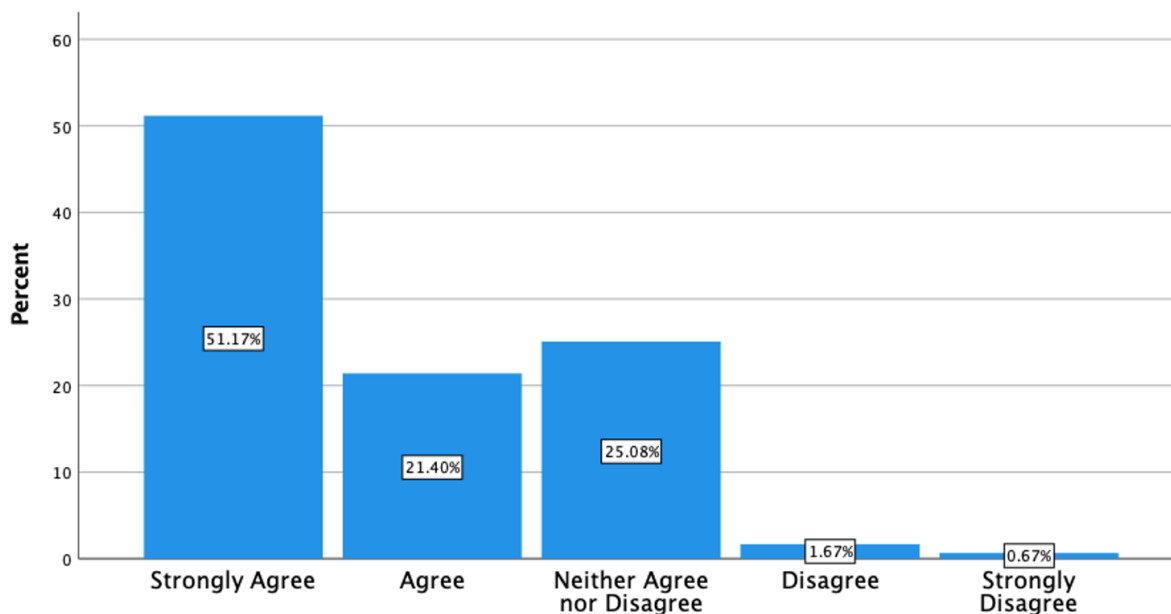
There were 299 valid participants and 1 missing value for answering the question "I feel that anti-Semitism has increased significantly within the last ten years." The majority of the participants, 153 (51.2%) strongly agreed that they felt that anti-Semitism has increased significantly within the last ten years, 64 individuals (21.4%) who agreed that they felt anti-Semitism has increased significantly within the last ten years, 75 individuals (25.1%) who neither agreed nor disagreed that they felt anti-Semitism has increased significantly within the last ten years, 5 individuals (1.7%) who disagreed with the statement "I feel that anti-Semitism has increased significantly within the last ten years," and 2 individuals (0.7%) who strongly disagreed with the statement "I feel that anti-Semitism has increased significantly within the last ten years."

Figure 21

I have felt fearful about anti-Semitic violence and discrimination in the past ten years.
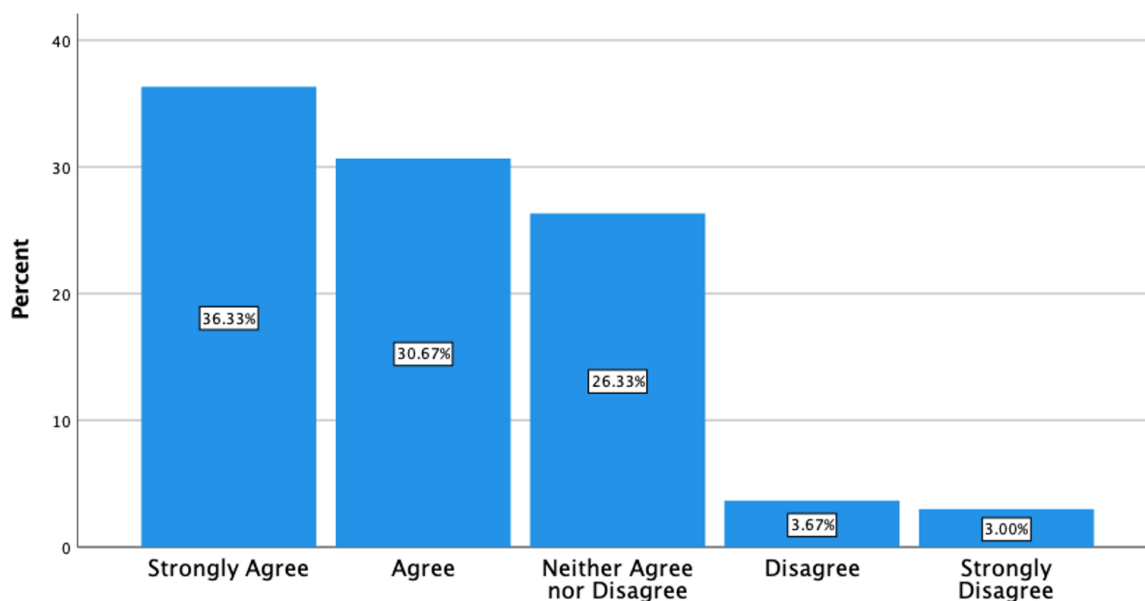
The author asked the participants to determine how they felt about anti-Semitic violence and discrimination in the past ten years. The author asked the participants to respond to a question "I have felt fearful about anti-Semitic violence and discrimination in the past ten years." There were 36.33% who indicated that they strongly agreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, 30.67% who agreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, 26.33% who neither agreed nor disagreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, 3.67% who disagreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, and 3% who strongly disagreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years.

Table 28

*Are You from the Second or Third Immigrant Generation? * I Have Felt Fearful about Anti-*

Semitic Violence and Discrimination in the Past Ten Years. Crosstabulation

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

Table 29

*Are You from the Second or Third Immigrant Generation? * I Have Felt Fearful about Anti-*

Semitic Violence and Discrimination in the Past Ten Years

Chi-Square Tests

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

[a.] 2 cells (20.0%) have expected count less than 5. The minimum expected

count is 4.41.

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

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

In addition, within the total 153 individuals (51%) who identified themselves as the third immigrant generation, there were 49 (16.3%) who strongly agreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, 48 who agreed (16%) that

they have felt fearful about anti-Semitic violence and discrimination in the past ten years, 44

(14.7%) who neither agreed nor disagreed that they have felt fearful about anti-Semitic violence

and discrimination in the past ten years, 6 (2%) who disagreed that they have felt fearful about

anti-Semitic violence and discrimination in the past ten years, and 6 (2%) who strongly disagreed

that they have felt fearful about anti-Semitic violence and discrimination in the past ten years.

In addition, the Chi-Square test, X^2 (4, N=300) = 3.282, p = 0.512 indicated that there is

no statistically significant difference between the second and third-generation s about their views

toward the statement "I have felt fearful about anti-Semitic violence and discrimination in the

past ten years."

Figure 22

I feel the current immigration policies have an impact of spreading prejudice and discrimination

between the anti-Semites and the public
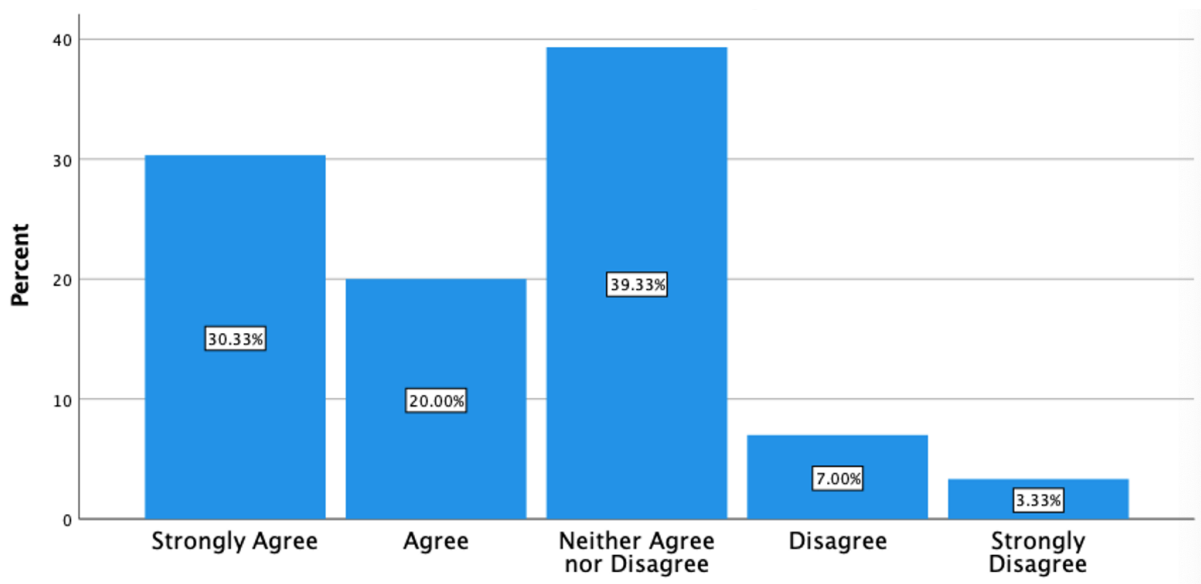
The author investigated how the participants felt about the current immigration policies

and their impact of spreading prejudice and discrimination between the anti-Semites and the

public. Among the 300 participants, 91 individuals (30.33%) strongly agreed that they felt the

current immigration policies have an impact of spreading prejudice and discrimination between the anti-Semites and the public, 60 individuals (20%) agreed that they felt the current immigration policies have an impact of spreading prejudice and discrimination between the anti-Semites and the public, 118 individuals (39.33%) who neither agreed nor disagreed that they felt the current immigration policies have an impact of spreading prejudice and discrimination between the anti-Semites and the public, 21 individuals (7%) disagreed that they felt the current immigration policies have an impact of spreading prejudice and discrimination between the anti-Semites and the public, and 10 individuals (3.33%) who strongly disagreed that they felt the current immigration policies have an impact of spreading prejudice and discrimination between the anti-Semites and the public.

Figure 23

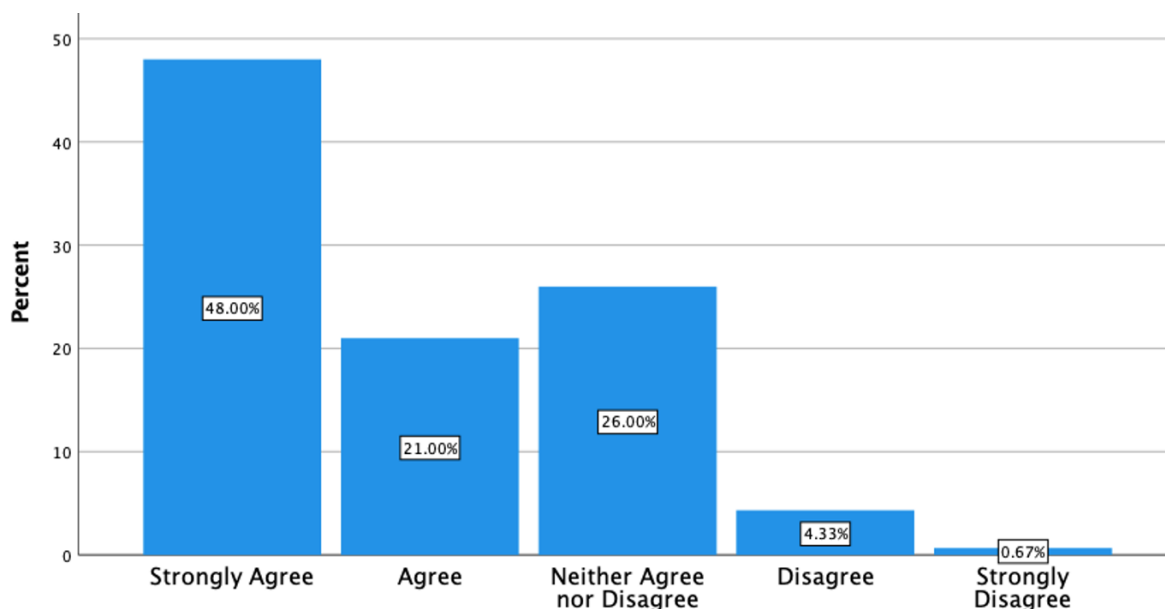*I feel the media fuels political and cultural divisiveness among people*

There were some participants who expressed their concerns that they had experienced anti-Semitic attacks on the internet. The author posed a statement "I feel the media fuels political

and cultural divisiveness among people" to see how the participants would respond to this statement. The author gained a total of 300 responses, 144 individuals (48%) strongly agreed they felt the media fuels political and cultural divisiveness among people; 63 individuals (21%) agreed they felt the media fuels political and cultural divisiveness among people; 78 individuals (26%) neither agreed nor disagreed they felt the media fuels political and cultural divisiveness among people; 13 individuals (4.3%) disagreed they felt the media fuels political and cultural divisiveness among people; and 2 individuals (0.7%) strongly disagreed they felt the media fuels political and cultural divisiveness among people.

Figure 24

I feel less engaged in any discussion among people with different races and ethnicities due to fear of anti-Semitic prejudice
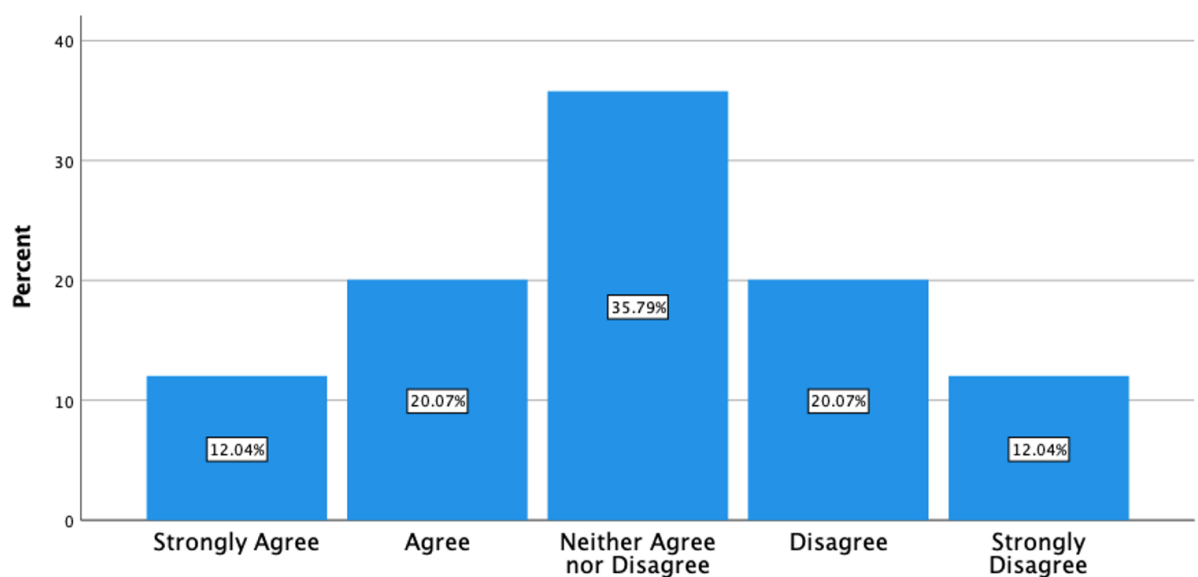
The author designed a question "I feel less engaged in any discussion among people with different races and ethnicities due to fear of anti-Semitic prejudice" for the participants. The purpose of asking this question was to see if the phenomena of anti-Semitic violence and

discrimination have impacted the emotions and feelings of the Jewish people. Interestingly, the results showed that the majority of participants, 107 (35.8%), neither agreed nor disagreed that they felt less engaged in any discussion among people with different races and ethnicities due to fear of anti-Semitic prejudice, 36 individuals (12%) strongly agreed that they felt less engaged in any discussion among people with different races and ethnicities due to fear of anti-Semitic prejudice, 60 individuals (20.1%) agreed that they felt less engaged in any discussion among people with different races and ethnicities due to fear of anti-Semitic prejudice, 60 individuals (20.1%) disagreed that they felt less engaged in any discussion among people with different races and ethnicities due to fear of anti-Semitic prejudice, and 36 individuals (12%) strongly disagreed that they felt less engaged in any discussion among people with different races and ethnicities due to fear of anti-Semitic prejudice.

Figure 25

The public-school system should pay more attention to ensure the safety needs of Jewish students
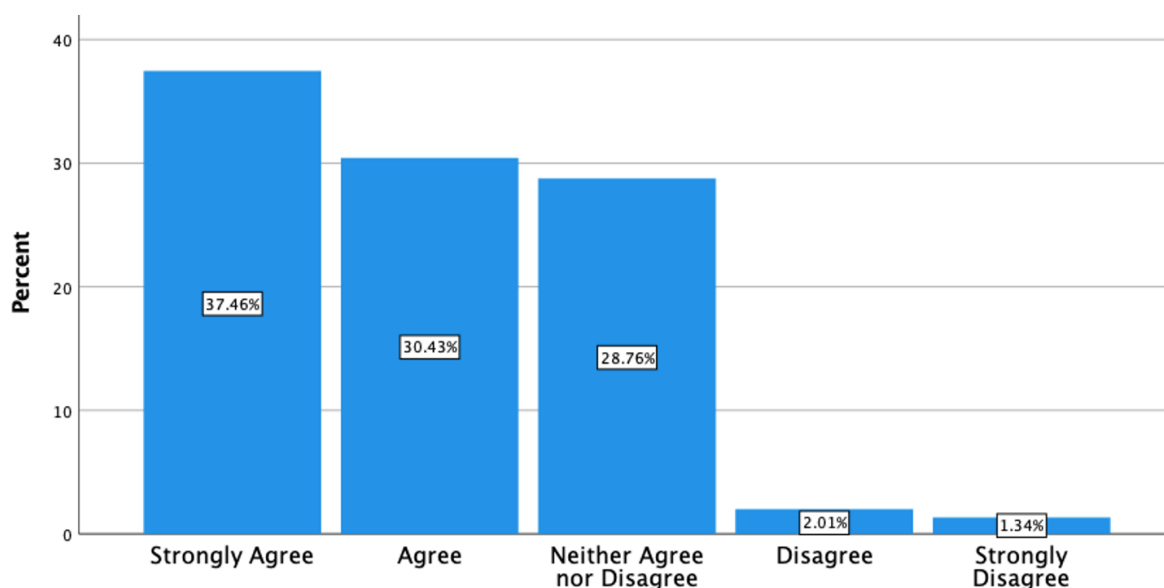
The author was also interested in asking the participants to respond to the statement "The public-school system should pay more attention to ensure the safety needs of Jewish students."

The valid responses were 299 with 1 missing case. From this chart, it indicates that most Jewish individuals chose strongly agreed (37.5%) or agreed (30.4%) toward the statement that the public-school system should pay more attention to ensure the safety needs of Jewish students. Also, some individuals neither agreed nor disagreed (28.8%) that the public-school system should pay more attention to ensure the safety needs of Jewish students; and fewer individuals disagreed (2%) or strongly disagreed (1.3%) with the statement that the public-school system should pay more attention to ensure the safety needs of Jewish students.

Figure 26

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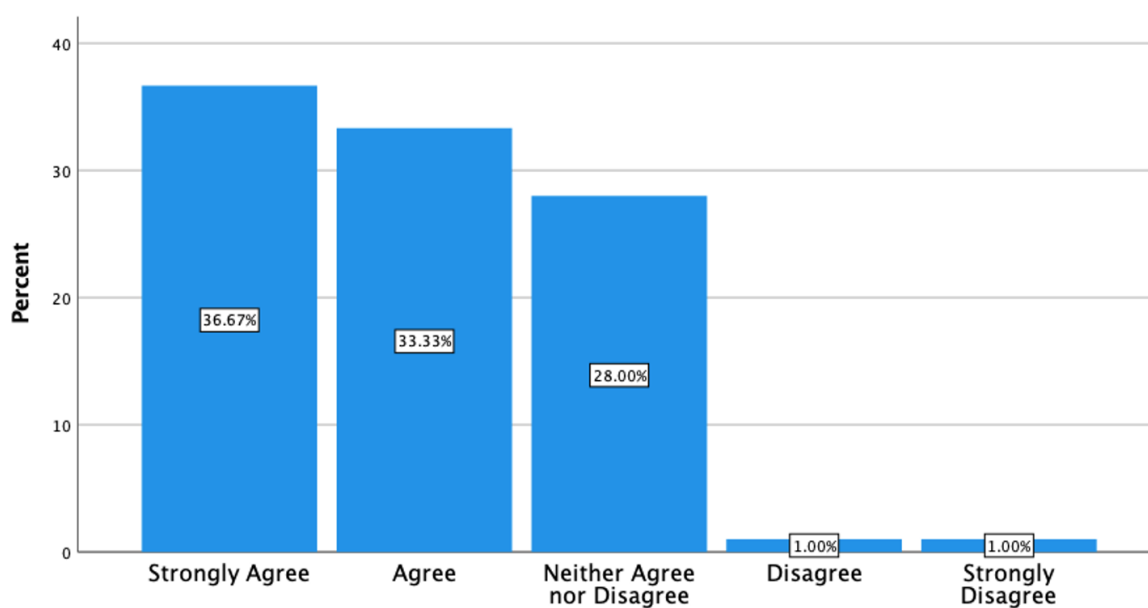
The author asked the participants' opinions to see how they viewed their safety needs in the workplace: "The workplace should ensure the safety needs of Jewish workers." The author received a total of 300 responses. There were 110 individuals (36.7%) who strongly agreed that the workplace should ensure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

Jewish workers, while 3 individuals (1%) who disagreed that the workplace should ensure the

safety needs of Jewish workers, and 3 individuals (1%) who strongly disagreed that the

workplace should ensure the safety needs of Jewish workers.

Figure 27

*I am more worried now about the safety of my family members from encountering anti-Semitism
or discrimination compared to the past ten years*
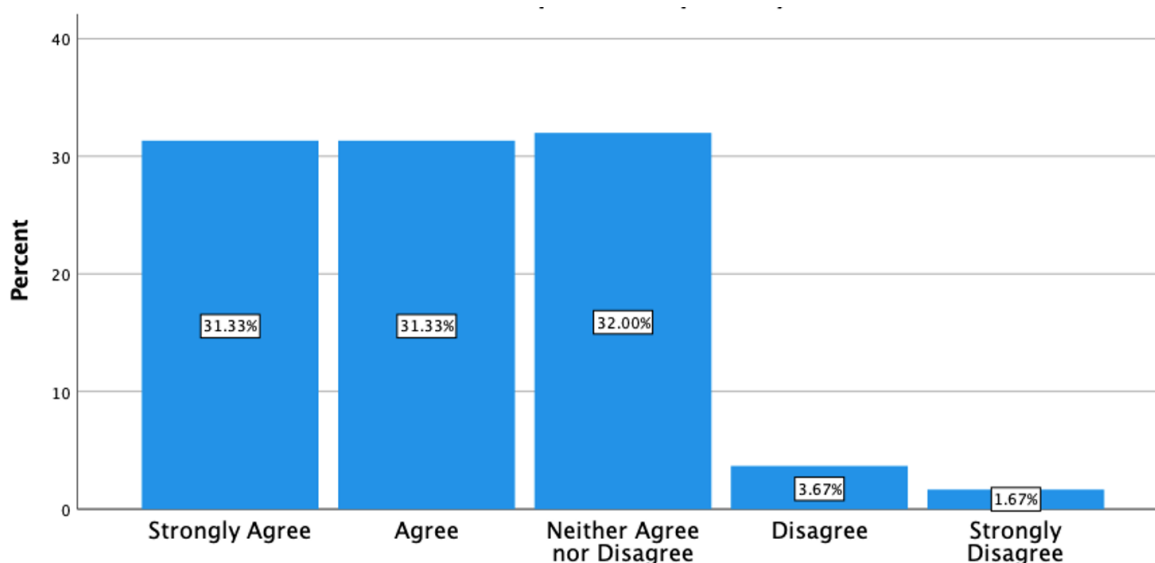
The Jewish participants responded to a statement "I am more worried now about the

safety of my family members from encountering anti-Semitism or discrimination compared to

the past ten years." The findings show that there were 94 individuals (31.3%) who strongly

agreed they were more worried now about the safety of their family members from encountering

anti-Semitism or discrimination compared to the past ten years, 94 individuals (31.3%) agreed

that they were more worried now about the safety of their family members from encountering

anti-Semitism or discrimination compared to the past ten years, 96 individuals (32%) neither

agreed nor disagreed that they were more worried now about the safety of their family members

from encountering anti-Semitism or discrimination compared to the past ten years, while 11

individuals (3.7%) disagreed that they were more worried now about the safety of their family members from encountering anti-Semitism or discrimination compared to the past ten years, and 5 individuals (1.7%) who strongly disagreed that they were more worried now about the safety of their family members from encountering anti-Semitism or discrimination compared to the past ten years.

Figure 28

I am more worried now about encountering anti-Semitism or discrimination in neighborhoods,

workplaces, schools, or other places than in the past ten years
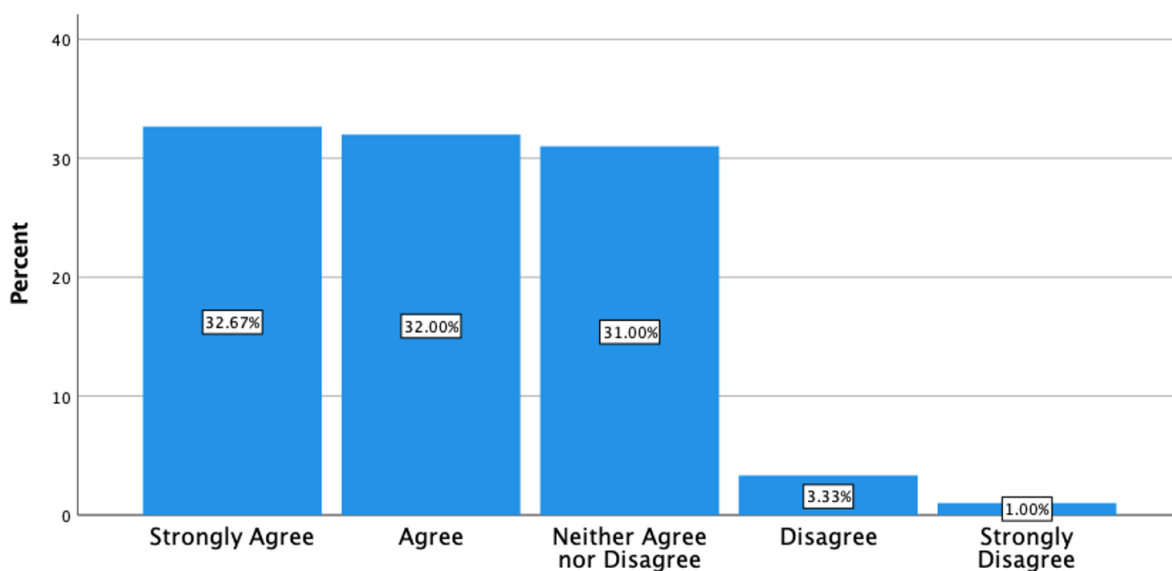
The author investigated the anti-Semitic problems in different locations and asked the participants' ideas about how they viewed the statement: "I am more worried now about encountering anti-Semitism or discrimination in neighborhoods, workplaces, schools, or other places than in the past ten years." There was a total of 300 participants who responded to this statement; There were 98 individuals (32.7%) who strongly agreed that they were more worried now about encountering anti-Semitism or discrimination in neighborhoods, workplaces, schools, or other places than in the past ten years, 96 individuals (32%) who agreed that they were more

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

Chapter 5: Recommendations and Conclusion

The researcher collected data from 300 second and third-generation Jewish immigrants, aged 20 to 79 years old, and then compared their views toward different statements. Among the 300 participants, 49% were second-generation immigrants and 51% were third-generation immigrants. Among all the participants, 46% live in Miami-Dade County, 39% live in Broward County, and 15% live in Palm Beach County. 48.33% identified as female, 51.33% identified as male, and one individual identified as another gender. This research also selected participants from different religious backgrounds, including conservative, culturally Jewish, orthodox, reform, traditional, and spiritual but not religious. In addition, 13.7% had high school or high school equivalency (GED) degrees, 11% had associate degrees, 30.7% had bachelor's degrees, 29% had master's degrees, and 15.7% had PhD/postdoctoral degrees. Moreover, 9.36% self-identified with the low-income class, 73.58% self-identified with the middle-income class, and 17.06% self-identified with the high-income class. This research found the data based about how participants responded to the survey questions. The data analysis helped the researcher understand how Jewish people viewed anti-Semitic hate crimes, incidents, and their safety needs.

The researcher did not find any significant differences between the views of the second and third-generation Jewish immigrants toward their fear of anti-Semitic violence and discrimination, safety needs, and awareness of cultural diversity and inclusion. The Chi-Square test X^2 (4, N=300) = 3.282, p = 0.512 indicated there was no statistically significant difference between the second and third-generation s in their perceptions toward the statement, "I have felt fearful about anti-Semitic violence and discrimination in the past ten years." The researcher also investigated the second research question to see if there were any differences in the perceptions toward viewing their safety needs between the second and third-generation immigrants. The

researcher did not find any significant differences in the perceptions between the second and third-generation immigrants toward viewing their safety needs. When asking the participants to see how they responded to the statement, "I am worried about the safety needs of the Jewish people because of the existence of anti-Semites," the results indicated that among 147 individuals from the second immigrant generation, 133 responded yes and 14 responded no. Among 153 individuals from the third immigration generation, 131 responded yes and 22 responded no. The Chi-square test X^2 (2, N=300) = 4.887, p = 0.87 showed there was no statistical significance between the views of the second and third immigrant generations.

For investigating the third research question, "are there any differences in the perceptions of second and third-generation Jewish immigrants toward viewing awareness of cultural diversity and inclusion?" the author chose a Chi-square test to see if there were any significant differences in the perceptions of the second and third Jewish immigrant generations toward viewing the statement, "the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination." The results showed no significant association between the two generations toward their views on this statement: There were 37.67% of second-generation immigrants believed the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination. In addition, 38.67% of third Jewish generation immigrants believed a lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination.

In addition, this research found there is no significant association between the views of the second and third-generation Jewish immigrants toward "I believe that education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds." Among the second-generation   immigrants (49%), 43% responded they believed

education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds. Among the third-generation immigrants (51%), 43.33% responded they believed education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds.

The researcher did not find any significant differences between the views of the second and third-generation Jewish immigrants toward their fear of anti-Semitic violence and discrimination, safety needs, and awareness of cultural diversity and inclusion. For answering the first research question: "Are there any differences in the perceptions of second and third-generation Jewish immigrants toward the view of fearing anti-Semitic violence and discrimination," 51.2% strongly agreed they felt anti-Semitism has increased significantly within the past ten years, and 21.4% agreed that anti-Semitism has increased significantly within the last ten years. Moreover, 36.33% indicated they strongly agreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, and 30.67% agreed they have felt fearful about anti-Semitic violence and discrimination in the past ten years.

The Chi-Square test X^2 (4, N=300) = 3.282, p = 0.512 indicated there is no statistically significant difference between the second and third-generation s in their perceptions toward the statement, "I have felt fearful about anti-Semitic violence and discrimination in the past ten years." Among the second-generation immigrants, 55% strongly agreed they have felt fearful about anti-Semitic violence and discrimination in the past ten years, and 47.8% agreed they have felt fearful about anti-Semitic violence and discrimination in the past ten years. Among the third-generation immigrants, 45% strongly agreed they have felt fearful about anti-Semitic violence and discrimination in the past ten years, and 52.2% agreed they have felt fearful about anti-Semitic violence and discrimination in the past ten years.

The results illustrated that 31.3% strongly agreed they were more worried now about the safety of their family members from encountering anti-Semitism or discrimination compared to the past ten years, and 31.3% agreed they were more worried now about the safety of their family members from encountering anti-Semitism or discrimination compared to the past ten years. Moreover, 32.7% strongly agreed they were more worried now about encountering anti-Semitism or discrimination in neighborhoods, workplaces, schools, or other places compared to the past ten years, and 32% agreed they were more worried now about encountering anti-Semitism or discrimination in neighborhoods, workplaces, schools, or other places compared to the past ten years.

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

There was a total of 88% who responded they were worried about the safety needs of the Jewish people because of the existence of anti-Semites. In the age group of 20 to 29, 22 (7.3%) were worried about the safety needs of the Jewish people because of the existence of anti-Semites; In the age group of 30 to 39, 24 (8%) worried about the safety needs of the Jewish

people. In the age group of 40 to 49, 39 (13%) were worried about the safety needs of the Jewish people. In the age group of 50 to 59, 65 (21.7%) were worried about the safety needs of the Jewish people. In the age group of 60 to 69, 63 (21%) were worried about the safety needs of the Jewish people; and among people from the age group of 70 to 79, 51 (17%) were worried about the safety needs of the Jewish people.

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

When investigating how participants considered improving policies to ensure the safety needs of Jewish people, 54.3% indicated it is extremely important for the government to improve policies to ensure the safety needs of Jewish people who are U.S. citizens living in the United States; 20.3% indicated it is very important for the government to improve policies to ensure the

safety needs of Jewish people who are U.S. citizens living in the United States; and 23% indicated that it is somewhat important.

There were 42% of individuals who indicated that it is extremely important for the government to improve policies to ensure the safety needs of Jewish people who are not U.S. citizens living in the United States; 23.3% indicated very important; and 29% indicated it was somewhat important. Moreover, some Jewish individuals (37.5%) strongly agreed or agreed (30.4%) the public school system should pay more attention to ensure the safety needs of Jewish students.

The researcher investigated how participants viewed the statement "I am worried about the safety needs of the Jewish people because of the existence of anti-Semites," and compared their views if they belong to different age groups. Among a total of 101 people who never had a child, 83 responded yes to the statement; Among a total of 166 have one to two children, 151 responded yes to the statement; Among a total of 33 participants have four or more children, 30 responded yes to this statement; There was no statistically significant difference between their views toward the statement "I am worried about the safety needs of the Jewish people because of the existence of anti-Semites."

For investigating the third research question, "are there any differences in the perceptions of second and third-generation Jewish immigrants toward viewing awareness of cultural diversity and inclusion?" the author chose a Chi-square test to see if there were any significant differences in the perceptions of the second and third Jewish immigrant generations toward viewing the statement, "the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination."

The results showed no significant association between the two generations toward their views on this statement: Among 300 individuals, 76.3% responded they believed that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination. There were 37.67% of second-generation immigrants believed the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination. In addition, 38.67% of third Jewish generation immigrants believed a lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination.

The results also showed there was significant difference or correlation between the males and females' answers toward the statement "I believe that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination" X^2 (2, N=299) = 5.26, p = 0.022. Among 145 females, 119 believed that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination; Among 154 males, 109 believed that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination.

This research also found the differences in the perceptions of people with various political affiliations. There were 28.8% were Republican, 38.8% were Democrat, 13% were Independent, 0.7% were Green Party, and 18.7% chose none of the above. When asking the survey question, "I believe that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination," among all the participants, 228 (76.3%) responded yes to this statement. There was a total of 299 valid responses to the statement "I believe that the lack of awareness of cultural diversity and inclusion is a cause of anti-Semitism and discrimination." There were 18.4% of Republicans who responded yes to this statement; 31.8% of Democrats who responded yes to this statement; 9.4% of Independent party members who

responded yes to this statement; 0.7% of Green party members responded yes to this statement. Among a total of 56 individuals who considered themselves belonging to none of the above parties, 16.1% responded yes to this statement.

It was observed that a total of 88.33% participants believed education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds. In addition, this research found there is no significant association between the views of the second and third-generation Jewish immigrants toward "I believe that education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds." Among the second-generation immigrants (49%), 43% responded they believed education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds. Among the third-generation immigrants (51%), 43.33% responded they believed education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds.

The research tested participants with different social statuses on how they viewed the statement, "I believe that education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds." Among a total of 9.4% identified themselves as part of the low-income class, 7.4% responded yes to this statement. Among a total of 73.6% who identified themselves as part of the middle-income class, 66.2% responded yes. Among 17.1% who identified themselves as part of the high-income class, 15.1% responded yes to this statement.

This research also investigated the locations where participants had experienced anti-Semitic incidents. The findings indicated 33.7% have experienced or witnessed anti-Semitic incidents, violence, or discrimination at primary or secondary schools; 23.3% experienced or

witnessed anti-Semitic incidents, violence, or discrimination at universities; 34.3% experienced or witnessed anti-Semitic incidents, violence, or discrimination near their neighborhoods; 40.7% experienced or witnessed anti-Semitic incidents, violence, or discrimination in public spaces; 15.3% selected stores, and 21.3% chose "other." The participants who chose "other" specified more locations or events, such as apartment buildings, a party, a bomb threat, concerts, cruise, other countries, family law custody, internet, local government, military, sport game, synagogue, and university, as well as swastika was found daubed in the UK. Moreover, the results of this research also indicated that 59.3% heard about anti-Semitic incidents, violence, or discrimination from their family members, 64.3% heard from their friends, 34.7% heard from their workplaces, 37% heard from schools, and 78.7% heard from the media.

Factors that might have caused a Jewish participant to experience anti-Semitic violence or discrimination have been analyzed. There were 56.7% of individuals chose identity as a factor which caused Jewish people to experience anti-Semitic violence or discrimination; 47% chose ethnicity as a factor; 72% of individuals chose religion as a factor; 31% of individuals chose immigration status (US/Non-US citizen) as a factor; 34.7% of individuals chose the origin of people's nations as a factor; 37% of individuals chose race as a factor; 15.7% of individuals chose gender as a factor; 14.3% of individuals chose age as a factor; 37.7% of individuals chose social or economic status as a factor; 25.7% of individuals chose educational level as a factor; 38% of individuals chose political affiliation as a factor; and 55.3% of individuals believed a lack of awareness of cultural diversity and inclusion was a factor.

Interestingly, this research explored the perceptions of participants toward how they viewed the impact of anti-Semitism and discrimination if the government does not take action to prevent anti-Semitic incidents. The results demonstrated that among a total of 300 valid

participants, 52.7% believed the impact was endangering the lives of Jewish immigrant generations; 43.7% of individuals believed the impact was dividing people who had immigrant backgrounds; 62% of individuals indicated increasing racism; 51.3% indicated weakening national unity; 40% indicated exposing the nation to security issues; and 74.3% indicated threatening Jewish individuals' safety needs.

Furthermore, when investigating how participants felt the media fueled political and cultural divisiveness among people, among all the 300 responses, 48% strongly agreed with the idea, the media fuels political and cultural divisiveness among people; 21% agreed with the idea, and 26% neither agreed nor disagreed with the statement.

Recommendations

Among the second-generation immigrants, 55% strongly agreed they have felt fearful about anti-Semitic violence and discrimination in the past ten years, and 47.8% agreed they have felt fearful about anti-Semitic violence and discrimination in the past ten years. Also, among the third-generation immigrants, 45% strongly agreed they have felt fearful about anti-Semitic violence and discrimination in the past ten years, and 52.2% agreed. Human Needs Theory reveals the factors contributing to the outbreak of social conflicts between different groups from the perspectives of human nature and motivations (Maslow, 1987) People will have safety needs when they are in a condition of being threatened physically or emotionally (Lumen, n.d.). If an individual's safety needs are not met, this person might feel anxious and fearful (Lumen, n.d.). As described previously, Maslow (1987) proposed the concept of a hierarchy of needs and explained that individuals will need to maintain their self-esteem and safety and gain well-being. People might feel that they have a need to conquer difficulties to gain their basic needs, such as emotional and physical needs. They will have a need to pursue the recognition of their identity

and culture by others. However, lacking understanding toward cultural diversity can be a factor in triggering conflicts among people of different backgrounds. Stereotyping, racism, xenophobia, intolerance, discrimination, and violence can threaten peace within a nation (Diller, 2015). In this research, the results indicated that over 64% of Jewish participants strongly agreed or agreed that they were more worried now about encountering anti-Semitism or discrimination in neighborhoods, workplaces, schools, or other places than in the past ten years.

Moreover, 64.7% strongly agreed or agreed they were more worried now about encountering anti-Semitism or discrimination in neighborhoods, workplaces, schools, or other places compared to the past ten years. This research encouraged educational institutions, workplaces, communities, and agencies to raise awareness of respecting cultural differences while developing mutual respect. It provided recommendations based on previous findings and theoretical analysis. This research introduced strategic plans that could help develop a healthier and safer life for Jewish individuals, as well as promote social changes. The findings helped provide a review of the literature to assist people in understanding the diverse characteristics of the Jewish immigrant communities. This chapter also provided an understanding for how to combat cross-cultural biases and prejudice through improving education on cultural diversity and inclusion.

The results of the quantitative study showed 88% of the participants said they were worried about the safety needs of the Jewish people because of the existence of anti-Semites. Understanding the conflicts and concepts of different racial and ethnic groups toward each other within a society is essential because this knowledge will contribute to raising awareness of identifying hate crimes and violence. Human Needs Theory emphasizes that it is important to understand the safety needs of people (Maslow, 2019). People should encourage co-existence

and humanity to prevent inequality. Any discrimination based on the different group's identity, ethnicity, religion, race, gender, or national origin should be avoided and prevented by state laws.

Understanding the concerns over the safety needs and well-being of the Jewish people will help to improve U.S. societal structure and cultures. Transformation of conflicts among the Jewish group and the non-Jews means a transformation in the relationships between individuals with various identities (Marshall, 2016). It is essential to understand the transformation of the relations between different groups can happen when these relationships can be built based on respect and trust.

Anti-Semitic attacks not only harm victims physically, but also cause psychological harm to the victims and have a negative impact on the larger society (Marshall, 2016). Love, care, and mutual understanding will be the healing methods to combat hate and prejudice among peoples. Love and belonging are important in healing psychological pain. Human Needs Theory was explained based on Maslow's view of what humans need to grow and finally achieve "self-actualization" (Maslow, 2011).

Once their physiological needs, such as having food, water, and shelter, have been met, people will have the need to love others as well as gain love (Maslow, 1943). Sharing love gives people encouragement and helps people gain self-esteem and self-actualization. Self-actualization is one of the basic needs and will happen when individuals feel loved and respected. People with different cultural and ethnic backgrounds should show care and love to each other. Lack of fulfillment from feeling and sharing love will make people feel insecure and lack the motivation to fulfill their higher goals, such as combating violence and bringing peace to others.

There were 72.6% strongly agreed or agreed anti-Semitism has increased significantly in the United States within the last ten years. When the 300 participants answered the survey question, "I believe that it is important for the government to improve policies to ensure the safety needs of Jewish people who were U.S. citizens living in the United States," 54.3% indicated extremely important and 20.3% indicated very important. Also, 42% of individuals who indicated it is extremely important for the government to improve policies to ensure the safety needs of Jewish people who are not U.S. citizens living in the United States, and 23.3% indicated very important.

This research used a quantitative methodology to provide an overview of the problems of anti-Semitism and investigated the concerns of different Jewish immigrant generations. Recommendations were provided to help identify potential approaches to eliminate anti-Semitic hate crimes and other related problems. This research also presented strategies and illustrated examples of how to improve social equality in different organizations.

Recommendations for Educational Institutions

The results showed a total of 88.33% participants believed education is key to raise people's awareness of respecting others with different cultural, religious, and racial backgrounds. Burton (1990) argued that when people's needs for identity, safety, and recognition were denied, they might feel threatened. The findings were consistent with the idea that it is important to improve the awareness of people on recognizing the potential harm of anti-Semitism as well as cultivating people to respect others from different backgrounds.

Creating a safe and harmonious environment for the minority group is important. If educational institutions encourage people to have interactions with others who have different cultural backgrounds, it may help reduce anxiety and bias among peoples (Hogan, 2013). Racial

and ethnic privilege plays an inevitable role across political, economic, and cultural

environments (Akbar, 2020). In the United States, it is observed that people who have citizenship

might feel more privileged compared to those without citizenship. Many Jewish people and their

families have immigrant backgrounds, and some might not be U.S. citizens (Jacobson, 1995).

The results indicated that the participants believed that people's nation of origin (34.7%) and

immigration status (31%) are the factors for them to experience anti-Semitic attack or

discrimination. Without enough support in the communities for taking concrete measures to

reconstruct the relations of inequality among different people, it will be hard for individuals to

end violence and hate crimes (Wodtke, 2014).

Cultural diversity is a cognitive driving force for social development and economic

growth (Global Heritage Fund, 2019). People have the responsibility to protect their culture's

heritage and respect cultural diversity when educating their generations (Global Heritage Fund,

2019). This research developed an understanding of anti-Semitism and how education and

cultural awareness would help resolve intergroup conflicts. It is essential for institutions to help

build trust between different groups to reduce intergroup conflicts.

Education on cultural diversity is a cognitive driving force for social development (Diller,

2019). Mutual dialogue should be encouraged to strengthen communication between individuals

(Diller, 2019). People can be trained to identify the similarities and differences of different

cultural traditions and histories. Sharing intercultural dialogue can bridge the divisiveness of

different groups. Education on cultural diversity can help foster peace and cooperation between

people with different cultural backgrounds (Global Heritage Fund, 2019).

Since the result of this study demonstrated that 76.3% believed the lack of awareness of

cultural diversity and inclusion is a cause of anti-Semitism and discrimination, raising cultural

awareness in educational institutions is important. Educators can encourage students and employees to exchange ideas by initiating multi-cultural communication training courses. Education on cultural awareness and safety will help people learn how to care about each other and let them understand how people view things differently (Tausch & Hewstone, 2010). An important step to prevent anti-Semitism and discrimination in educational institutions is to strengthen individuals' self-awareness and self-reflection (Hilado & Lundy, 2018). Educational institutions can integrate diverse information into teaching people how to establish trust and cooperation (Hilado & Lundy, 2018). Initiating conversations about different cultures and traditions should be encouraged. Educators can guide students and employees to practice self-exploration and acknowledge personal biases (ADL, n.d.). It is important for educational institutions to make it clear to people that prejudice and discrimination will not be allowed.

Education can influence individuals' values and help them decrease fear (Banks, 2016). When asking the opinions of the participants toward their views on whether they agreed that the public-school system should pay more attention to ensure the safety needs of Jewish students, the results indicated that many participants strongly agreed or agreed with the statement.

Initiating conversations about understanding different cultures and traditions should be encouraged in educational institutions (Verkuyten, 2014). Educators should guide students to practice self-exploration and examine cultural biases (ADL, n.d.). Students can carefully observe how educators intervene when a person becomes a target of others' discrimination or hate-based behaviors (Verkuyten, 2014). An important step to prevent anti-Semitism and discrimination in educational institutions is to strengthen an individual's self-awareness and self-reflection (Verkuyten, 2014). Institutions should pay attention to research on public policy development

and track the phenomenon related to racial discrimination and hate crimes. Through active learning, people will be able to explore how to combat anti-Semitic ideologies.

Educational institutions should pay attention to research and track the phenomenon related to racial discrimination and hate crimes (Banks, 2016). Schools and universities can bring students together to discuss any dialogue that includes racial, ethnic, religious, gender, and immigration status (Henderson, 2020). Educational institutions can also promote anti-racist and anti-discrimination workshops to allow people to understand the importance of respecting different cultures and accepting coexistence. Through active learning, people will be able to explore how to avoid anti-Semitism and anti-immigrant ideologies.

Cultural awareness is essential when understanding conflicts or tensions between different groups (Henderson, 2020). Consultants on campus can also offer advice for students and promote non-bias training for campus employees (Banks, 2016). Consultants at educational institutions can teach people how to adapt to an environment with multiple cultures (Agarwal, 2018).

Faculties can meet with the students and their parents regularly to find ways to help enhance students' self-awareness, which will be beneficial in preventing anti-Semitism and discrimination (Hilado & Lundy, 2018). People can be encouraged to make cross-race friends and have cross-racial interactions to help reduce anxiety among both majority and minority groups (García, 2001).

The school board in educational institutions should address the necessary procedures to make policies effective for protecting students with different cultural backgrounds (Ahmed, 2012). Educational institutions can develop presentations to train students and teachers to

understand the policies of respecting cultural diversity (Ahmed, 2012). They can also gather experts to have conversations with the students to share their experiences and thoughts.

Educational institutions can develop lessons about preventing discrimination and conflict to teach students how to understand cultural diversity. They can provide anti-discrimination education strategies to counter hate crimes in society (Borkett, 2018). They can integrate culturally diverse information into teaching and training (Ahmed, 2012).

Eliminating ethnic disparities and discrimination in society is important. Establishing appropriate and timely intervention for ending anti-Semitic violence and discrimination is critical for establishing a safe classroom and campus environment to ensure that all students with various cultural backgrounds can succeed (ADL, n.d.). Education on multi-cultural communication is important for combating prejudice and bias (Bank, 2016). It is important for educational institutions to establish outreach programs across campuses with the aim of promoting racial and ethnic equality (Agarwal, 2018). They can help combat prejudice and racial discord by encouraging positive communication among students and fostering a sense of belongingness and collaboration.

Recommendations for Workplaces

Human Needs Theory explains the importance of achieving basic human needs in different stages of life (Maslow, 1962). Jewish immigrants' families have a need to work in a safe and comfortable environment. This study showed a total of 70% of participants strongly agreed (36.67%) or agreed (33.33%) that the workplace should ensure the safety needs of the Jewish workers. Workers with immigration backgrounds deserve other people's respect, and their rights should be recognized while they are working (Entrepreneurs' Organization, n.d.).

Their safety needs should be ensured so that they will feel comfortable to work and be free from prejudice and discrimination in workplaces (American Public Health Association, n.d.).

Ensuring work safety is key to reducing vulnerability and discrimination in the workplace (Lambert & Myers, 2009). Safety needs in the workplace should be ensured so that people will feel comfortable when communicating with each other (American Public Health Association, n.d.). Fair treatment should be guaranteed for people with immigration backgrounds so that they will have equal access to resources and benefits in the workplace.

Employers should be aware of cultural diversity and should ensure a safe environment for their employees (United Nations Office on Drugs and Crime, 2015). Workplaces should help to promote inter-cultural dialogue and bridge the gap between cultures (Catlin, 2019). Providing training for employees will help avoid workplace prejudice and discrimination. Workplaces should pay attention to the emotional changes of employees and train them to raise cultural awareness so that they can cooperate with people of different cultural backgrounds smoothly.

Workers of different identities deserve mutual respect from each other. Understanding the importance of preserving cultural diversity and inclusion will help employees and employers to reduce stereotypes (Catlin, 2019). In this study, 72% of the participants believed that religion is the most important factor for a person to experience anti-Semitic attack or discrimination, and 56.7% of the participants believed that identity is the factor. Also, there were 47% who chose ethnicity and 37% who chose race as the factor. A workplace can create presentations to educate its staff about the values and traditions of the diverse groups. It is important for people with different backgrounds in one workplace to understand each other's cultural backgrounds and respect each other regardless of where they are from and what social or immigration statuses they have (Williams, 2020).

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

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

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

Recommendations for Communities

The Jewish people might have struggled with avoiding hate crimes. The findings indicated that 33.7% have experienced or witnessed anti-Semitic incidents, violence, or

discrimination at primary or secondary schools; 23.3% experienced or witnessed anti-Semitic incidents, violence, or discrimination at universities; 34.3% experienced or witnessed anti-Semitic incidents, violence, or discrimination near their neighborhoods; 40.7% experienced or witnessed anti-Semitic incidents, violence, or discrimination in public spaces; 15.3% selected stores, and 21.3% chose "other." When hate crimes happen to them, they might have concerns about their property and loved ones being hurt. The Jewish people who experienced hate crimes or discrimination will need to find ways to remove their fear and find solutions by asking for help from their communities. Human Needs Theory illustrates that people will also have interpersonal needs, such as the needs of gaining friendship, gaining love from their families, and feeling a sense of belonging and acceptance, which can come from a larger social group, religious group, or other individual group members in communities (Lumen, n.d.). Social Identity Theory also helps explain why Jewish people's identity brought them closer to the Jewish community and how they responded to anti-Semitic violence and discrimination in communities (Tajfel, 2010). Burton (1990) in Human Needs Theory indicated that when individuals live in an environment that generates prejudice and violence, they will feel insecure; when their identity, religion, culture, and history have been denied, the population will feel threatened. Burton explained that people's need for safety is essential in pursuing basic human needs, which requires the recognition of an individual's culture, religion, identity, ethnicity, and values (Burton, 1990).

Rabbi Josh Snyder at Goucher Hillel said, "I believe that one of the most effective ways to combat anti-Semitism for the Jewish community is to build intentional bridges with communities of faith and share identity…When we have each other's backs, we are stronger and less afraid" (Goloskov, 2019). It is important to encourage people in communities to enable

cultural expression and produce intercultural dialogue (Inglehart, 2018). Cooperative learning about cultural inclusion in the communities will help establish positive intergroup communication (Inglehart, 2018). Celebrating diversity and inclusion is also important in eliminating racism and discrimination. People can be encouraged to spread the values of cultural inclusion in their communities. This strategy may reduce violence, bias, and discrimination among different groups.

The participants responded to the following research question: Are there any differences in the perceptions of the second and third Jewish immigrant generations toward the views of fearing anti-Semitic violence and discrimination? The results showed that 90.5% of the second Jewish immigrant generation indicated they were worried about the safety needs of the Jewish people because of the existence of anti-Semites, and 85.6% of the third Jewish immigrant generation indicated they were worried about the safety needs of the Jewish people because of the existence of anti-Semites. Community leadership should pay attention to prevent anti-Semitic hate crimes and violence. Communities have an ethical obligation to help immigrant citizens and non-citizens in difficult situations (Monroe, 2017).

The results illustrated that 62.6% strongly agreed or agreed they were more worried now about the safety of their family members from encountering anti-Semitism or discrimination compared to the past ten years. Community leaders can regularly open dialogue for members of the community to discuss their concerns and problems related to their safety needs (Kono, 2009). The community has a responsibility to protect the safety of the members and their families, as well as promote a comfortable environment for them (Kono, 2009). Also, people in communities can take an active role in helping Jewish immigrant families when they are facing difficulties.

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

Community officials can collect surveys and reports to keep track of cases related to violence and unfair treatment toward their community members (United Nations Office on Drugs and Crime, 2015). This survey asked another research question: Are there any differences in the perceptions of the second and third Jewish immigrant generations toward their views of fearing anti-Semitic violence and discrimination? Results showed over 62% of people strongly agreed or agreed they were more worried now about the safety needs of their family members from encountering anti-Semitism or discrimination compared to the past ten years. Moreover, the results showed that 55% of second-generation Jewish immigrants strongly agreed they had felt fearful about anti-Semitic violence and discrimination in the past ten years, while 45% of third-generation Jewish immigrants strongly agreed with the idea they felt fearful about anti-Semitic violence and discrimination in the past ten years. Also, 47.8% of the second-generation Jewish immigrants agreed they felt fearful in the past ten years, and 52.2% of third-generation Jewish immigrants agreed they felt fearful in the past ten years.

Community members are encouraged to have intercultural dialogue (Bank, 2016). People should feel they are welcomed in communities they join. Communities can assist in communication between families and neighbors to build connections. Community leaders can

nurture equality and inclusion for neighborhoods, which allows people to live in a healthy and happy environment.

Communities should take action to promote democracy and follow the values of the United States Constitution (George, 2020). Addressing prejudice and discrimination against Jewish individuals requires dealing with ethnic exclusion and injustice. Individuals in communities can strengthen their relationships with each other and make efforts to overcome difficulties. Community officials can bring people with different cultural backgrounds together to support each other and help to overcome fear and threats of hate crimes and violence (George, 2020). People in a community can connect with each other, as this will help them meet their basic needs, such as feeling safe and loved, and gaining a sense of belonging.

This study showed 52.7% believed the impact of anti-Semitism was endangering the lives of Jewish immigrant generations and 62% indicated increasing racism. Communities should provide safety services to prevent anti-Semitic hate crimes and violence (United Nations Office on Drugs and Crime, 2015). Community leaders should guide people when they are facing difficulties. In Maslow's hierarchy of needs (1962), he indicated people not only have physiological needs, such as hunger and thirst, but they also have safety needs, such as ensuring security in communities and gaining protection. People have needs to receive love, friendship, and freely engage in social activities without fear and threats. Community leaders must ensure minorities' safety needs are met, which include freedom from conflicts. Communities also have the responsibility to ensure well-being for each member regardless of their background. Community leaders should pay attention to prevent any hate crimes or violence against immigrants and their families. They can promote dialogue and discuss any concerns or problems related to hate crimes and discrimination. In addition, they should make a collaborative effort to

help civil rights organizations, local law enforcement, and government agencies develop strategies to prevent and investigate hate crimes and hate incidents (International Association of Chiefs of Police, n.d.). These strategies may help reduce violence, bullying, and discrimination within communities.

Facilitating diverse communication in the community will help people understand how to strengthen relationships with individuals from different cultures (Henderson, 1994). People should feel they are welcomed in a diverse community. The community can assist families to build trust, as well as provide opportunities for Jewish immigrants and other groups to engage in active learning about the importance of understanding cultural differences while maintaining social harmony.

Recommendations for Agencies

Since the data results indicated 72.6% strongly agreed or agreed they felt anti-Semitism has increased significantly within the past ten years, government agencies should maintain a strong and visible leadership role in resolving hate crimes or any public safety crisis. Individuals in government agencies should be trained to identify, investigate, and report hate crimes thoroughly (U.S. Department of Justice, 2020). Structural inequalities and discrimination often lead a person to encounter unfair or prejudicial treatment based on race, nationality, ethnicity, immigration status, or political affiliation (American Psychological Association, 2019). As the research results showed, 62% of the Jewish participants believed if the government does not take action to prevent anti-Semitism and discrimination, racism would increase. Recognizing the differences in various cultures in the United States will help in challenging racial injustice and ending discrimination (National Network to End Domestic Violence, 2017). Also, 43.7% of individuals believed the impact of anti-Semitism was dividing people who had immigrant

backgrounds. Jewish immigrant generations should live free from threats. Agencies should fully understand the anti-Semitic problems in communities and develop resources devoted to preventing anti-Semitic incidents.

Moreover, the result of this study showed that 36.33% indicated they strongly agreed that they have felt fearful about anti-Semitic violence and discrimination in the past ten years, and 30.67% agreed they have felt fearful about anti-Semitic violence and discrimination in the past ten years. Hate speech can cause emotional harm toward the targeted group and normalize discrimination in society, which can cause outbreaks of anti-Semitic hate crimes (Heller & Magid, n.d.). The presidential administration should address problems of anti-Semitism, xenophobia, and related intolerance against people with immigrant backgrounds (Human Rights Library, 2001).

Organizations should conduct an analysis of the root problems of anti-Semitism and develop solutions. When answering the survey question: From your perspective, what will be the impact of anti-Semitism and discrimination if the government does not take action to prevent it? 74.3% of the Jewish participants indicated this would threaten Jewish individuals' safety needs. In addition, this quantitative study showed 51.3% of participants believed that if the government does not take action to prevent anti-Semitism and discrimination, it will weaken national unity. The government should encourage the public to avoid any stereotyping based on anti-Semitism, anti-immigration ideology, xenophobia, and discrimination. Anti-Semitism and xenophobia might result in violence and discrimination perpetrated against the marginalized group (United Nations Office on Drugs and Crime, 2015).

Institutionalized discrimination and systemic racialization are harmful to the development of national unity and social justice (Sowell, 2019). The researcher heard complaints from several

Jewish participants that they did not believe police reports of anti-Semitic attacks have been properly investigated or settled by the respective departments. Any policies promoting racism and discrimination should not be enhanced by policy makers. Agencies should design policies to combat anti-Semitism and ensure that these issues will be handled lawfully and effectively.

Institutional discrimination can be seen when government agencies encourage laws and policies that might harm the needs and interests of minority groups (The Annie E. Casey Foundation, 2014). Laws and regulations should be improved to prevent people from mistreating others and to protect the ones who are facing unfair treatment and discrimination. Any type of direct and indirect discrimination should be banned from government agencies. Direct discrimination happens when a person treats another person less favorably based on their race, ethnicity, religion, immigrant background, or political affiliation; indirect discrimination occurs when a government agency issues policies that fully or partially exclude benefits from a specific ethnic or racial group (FitzGerald & Martín, 2014).

In this research, 42% of the participants believed it is extremely important for the government to improve policies to ensure the safety needs of Jewish people who are not U.S. citizens; 23.3% indicated it was very important, and 29% indicated it was somewhat important. Approaches can be introduced to combat or prevent discrimination against Jewish immigrants. In addition, the author asked the participants if they believed it is important for the government to improve policies to ensure the safety needs of Jewish people who are U.S. citizens living in the United States. The results showed that over half (54.33%) believed it is extremely important for the government to improve policies to ensure the safety needs of Jewish people who are U.S. citizens living in the United States; 20.33% believed it is very important, and 23% believed it is somewhat important.

The survey results also showed over half of the participants (52.7%) believed that if the government does not take action to prevent anti-Semitism, it would endanger the lives of Jewish immigrant generations. Many noncitizen immigrants and their families have poor access to medical care and other social benefits in the United States (Ku & Matani, 2001). Agencies should consider the rules of the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families and abide by international refugee law (FitzGerald & Martín, 2014).

The United States has attracted highly talented immigrants, including Jewish individuals, who brought their unique knowledge and skills, contributing to the social and economic development of this country (Wiernik, 2021). Agencies should supervise the immigration system, promote immigration reform, and respect human rights of all people (Geberation Progress, n.d.). Policy change is essential to promote welfare and safety needs for immigrant families in combating anti-Semitism, especially when the people are children, pregnant women, and individuals with illnesses (Wong, 2018). As many Jewish people are confronting the rising prejudice toward them, the current administration and agencies should push immigration system reform to prevent any harm against them (U.S. Embassy and Consulates, 2019). Also, federal authorities should reduce biased policies to help minimize social discrimination. Agencies should regularly evaluate the efficiency and impact of policies to make sure that none would have a negative effect on the well-being of the people.

Policies should not separate families and incarcerate immigrants fleeing from poverty, domestic violence, world pandemic, or religious and political persecutions (Wong, 2018). Government agencies and communities should cooperate with each other to report hate crimes and hate incidents to local law enforcement. Local law enforcement should make plans to

effectively identify hate indicators and hate crimes. Also, agencies should be encouraged to communicate with civil rights organizations for exchanging information about anti-Semitic hate incidents (International Association of Chiefs of Police, n.d.). Government agencies, educational institutions, organizations, and communities should work together to protect the rights of immigrant generations (Human Rights Watch World Report, 2001). Agencies should expedite eligibility for public benefits for immigrant families and cooperate with local communities to conduct further investigation into anti-Semitic hate crimes and violence.

In addition, the results of the study showed that over 50% of the participants strongly agreed they felt anti-Semitism had increased significantly within the last ten years in the United States. The government should systematically collect and report information about hate crimes to local law enforcement and the Department of Justice so these agencies can track information, and help identify any harmful or discriminatory actions against the Jewish population.

Education and public awareness strategies are important to foster a culture of respecting cultural diversity (Bank, 2016). Raising cultural awareness is crucial in preventing anti-Semitism and discrimination. Agencies can create a learning environment that acknowledges cultural diversity. Government agencies should make concrete efforts to combat anti-Semitism and discrimination and improve public education policies for people to understand cultural diversity and inclusion (United Nations Office on Drugs and Crime, 2015).

Agencies should encourage policies that promote cultural diversity in the country (Trailhead, n.d.). They should not tolerate any hate crimes and not allow hate crimes to continue. They should ensure that immigrant families will feel safe and draw strength from their original identities and cultures. The participants stated that they encountered discrimination in government buildings. Agencies should address the problems of discrimination and xenophobia

against people with immigrant backgrounds. The government should encourage their workers to avoid any stereotypes and discrimination toward customers. Workers in the agencies should be trained in holding non-discriminatory attitudes towards other workers with different cultural backgrounds.

The presidential administration should encourage positive and effective policies to support immigrants and minority groups whether they are U.S. citizens or non-citizens (Martinez et al., 2015). The administration should ensure policies of protecting immigrant families so that they will have a safe place to live and work in a comfortable environment (Gudykunst, 2003). Also, the public affairs department should improve education, health care, and housing to enhance the rights of immigrants (Human Rights Watch World Report, 2001).

State agencies should protect the families of the Jewish immigrants who encounter unemployment, sickness, disability, or lack of education (Human Rights Library, 2001). State agencies can develop action plans to foster an equal environment for immigrant families to seek jobs or health care opportunities in the United States. Most importantly, agencies should care for the well-being of vulnerable groups, such as refugees, immigrant children, pregnant women, and immigrants with illnesses (Derose et al., 2007). Only when these immigrants' rights are recognized by the government and protected by law will the public start to treat people with immigration backgrounds equally and respectfully.

Furthermore, institutionalized discrimination and systemic racialization will be harmful to the development of the national economy, social order, and social justice. Institutional discrimination can be seen when government agencies encouraged laws and policies that might have harmed the needs and interests of specific groups (The Annie E. Casey Foundation, 2014). Agencies should ensure the rights of immigrants and minorities. Many non-citizen immigrants

and their families have poor access to medical care and other social benefits (Ku & Matani, 2001). Agencies should push immigration system reform to promote social justice and prevent further harm to minorities who have immigrant backgrounds.

Fighting against anti-Semitism requires people to make a global effort to combat global hatred. Ending violence against minority groups and immigrants is crucial. International organizations can play an important role in denouncing anti-Semitic hate crimes, hate speech, and violence (Dunbar, 2021). The United Nations has a long history of mobilizing the world against hatred (Guterres, 2019). The United Nations should confront hate speech and has a responsibility to help prevent conflicts and hate crimes (Guterres, 2019). The United Nations should address how to eliminate hate speech against people of any race, ethnicity, religion, culture, or national origin in collaboration with local governments and communities (Guterres, 2019).

Other organizations and NGOs should cooperate with law enforcement and public authorities to address discrimination problems. NGOs can be responsible for influencing different countries to prohibit hate crimes (Otieno, n.d.). They should prevent human rights abuse and any other acts against humanity.

Article 2 (1) of the International Convention on the Elimination of All Forms of Racial Discrimination also indicated that the nations should condemn discrimination and pursue appropriate means for eliminating racial discrimination in all forms (European Union Agency for Fundamental Rights, 2018). The United Nations should take action to address the root causes of intergroup conflicts. UN agencies, such as the UN Office of the High Commissioner for Human Rights (OHCHR) and the United Nations Educational, Scientific and Cultural Organization (UNESCO), can play an important role in mobilizing education on cultural awareness and

preventing hate crimes and xenophobia (Otieno, n.d.). Specifically, Article 12 of the Declaration on the Prevention of Genocide and the Committee on the Elimination of Racial Discrimination (CERD) urged nations to understand genocide on minority groups and indicated the danger of hate in society (European Union Agency for Fundamental Rights, 2018).

Hate speech can be expressed by intentionally vilifying, humiliating, or inciting hatred against the Jewish group, and hate speech can occur online (Heller & Magid, n.d.). According to Heller and Magid (n.d.), hate speech can be communicated by using words, images, emojis, and videos. It can be defined as aggressive behaviors, such as bullying or demeaning a person based on this individual's race, national origin, ethnicity, religion, or identity (Heller & Magid, n.d.). It can be expressed as a way for a person to spread hate among peoples. Hate speech will not directly cause hate crimes or physical attacks, but hateful speeches will intimidate one group to hold prejudice and hate toward another group.

Hate speech is a threat to democratic values, social stability, and equality. Social media was exploited as a platform for spreading negative and biased information about people; Neo-Nazis and White supremacists have initiated dangerous and incendiary rhetoric that stigmatized minorities, migrants, and refugees for political gains (Guterres, 2019).

The results of this quantitative study showed that some Jewish participants experienced online hate. The public should report and avoid negative comments against any individuals on the internet. Laws and regulations for supervising the content and comments on social media should be improved. Social media such as TikTok will have to improve its policy to prevent hateful speech, including holocaust denial and anti-Semitism. Social media should condemn speech promoting the theories of Neo-Nazis, Holocaust denial, and White supremacy (Stop antisemitism, 2020). Facebook called for help from its officials, requesting more action on

combating hate on the internet (CNN, 2020). Policies for protecting people's identities and preventing hate crimes for internet companies should be developed. Regarding the phenomenon of anti-Semitic messages on Twitter and Facebook, people can initiate debates with disseminators and observe their reactions to let them know about the negative impact on the emotions of victims. Addressing hate speech does not mean limiting freedom of speech; it means keeping hate speech from escalating into something more violent or developing to physical attacks (Guterres, 2019).

Conclusion

This quantitative study provided data for interpreting findings to three research questions: "Are there any differences in the perceptions of the second and the third Jewish immigrant generations toward the view of fearing anti-Semitic violence and discrimination?" "Are there any differences in the perceptions of the second and the third Jewish immigrant generations toward viewing safety needs?" And "Are there any differences in the perceptions of the second and the third Jewish immigrant generations toward viewing awareness of cultural diversity and inclusion?" The researcher successfully collected 300 participants who were second and third immigrant generation from Miami-Dade County, Broward County, and Palm Beach County. The participants have different Jewish identities, including conservative, culturally Jewish, orthodox, reform, traditional, and spiritual but not religious. The participants responded to survey questions, such as the locations they experienced or witnessed anti-Semitic incidents, violence, or discrimination, the factors they believed that might have caused a person to experience anti-Semitic violence or discrimination, the impacts of anti-Semitism and discrimination, the causes of anti-Semitism and discrimination, the importance of raising people's awareness of respecting

others with different cultural, religious, and racial backgrounds, and the safety needs of the

Jewish people.

This research indicated the importance of building trust and establishing multi-cultural

cooperation. Also, it discussed the advantages of encouraging and protecting the Jewish

immigrant generations' rights from cultural perspectives. Raising awareness of social inequality

and the importance of promoting multi-cultural dialogue will help individuals from different

backgrounds in understanding the importance of sharing and caring for each other.

Immigrant generations have contributed significantly to the development of the U.S.

economy, public services, and other knowledge-based sectors (Griswold, 2002). People should

avoid any types of violence and discrimination. This research also provided critical arguments on

U.S. immigration policies to raise awareness of improving social policies for ensuring immigrant

generations' safety needs and well-being.

Recognizing the differences in various cultures will help challenge racial injustice and

end discrimination (National Network to End Domestic Violence, 2017). This research

emphasized that a culturally-inclusive environment will reflect the cultural diversity of society.

Immigrants have the right to ensure their safety needs regardless of race, nationality, ethnicity,

and social class. They should live free from threats, discrimination, and deprivation. This

research identified the factors of anti-Semitic and anti-immigrant problems, as well as provided

recommendations for ensuring the needs and interests of the Jewish immigrant generations.

Moreover, this research suggested that the workplaces, communities, and educational

institutions should ensure policies of protecting immigrant families so that they will have a safe

place to live and have enough access to social benefits as other local Americans. People should

take effective effort in fostering a peaceful, inclusive, and just society. This research encourages

local authorities and community leaders to cooperate with each other to enhance safety needs of the minority group. This study provided insights for policymakers and researchers with ideas for further researching how to prevent people from facing social injustice and group marginalization.

Dr. Martin Luther King said that "Injustice for one is injustice for all" (National Network to End Domestic Violence, 2017). This study emphasized that the U.S. government should be founded on the values of respect for human dignity, freedom, democracy, and equality, including protecting the rights of minorities and whoever have immigration backgrounds. Values such as non-discrimination, justice, and equality between people of different backgrounds should be encouraged. Agencies should make sure that immigrant families including Jewish immigrants will feel safe and draw strength in their identities and cultures. Also, agencies should address anti-immigrant and anti-Semitic problems as well as prevent violence and any types of stereotyping and discrimination.

This research advocates social justice, cultural diversity, and conflict resolution for people with various cultural backgrounds. The enjoyment of any rights shall be secured, such as the rights for the people of any ethnicity, race, religion, political affiliation, and national origin. United Nations Article 2 of the Universal Declaration of Human Rights stated that everyone is entitled to have all the rights and freedoms in this Declaration, without distinctions of their races, languages, religions, political affiliations, national origins, or social statuses (European Union Agency for Fundamental Rights, 2018).

The literature review helped in enhancing the understanding of what is known about the characteristics of individuals and the motivations of anti-Semitic attackers. This research also helps in understanding the safety needs of the Jewish people. This study provided the ideas of the participants toward their concerns and needs.

Hate crimes and hate speech can threaten individual's rights, human dignity, and reinforce tensions between different groups (Policy Department for Citizens' Rights and Constitutional Affairs, 2020). This study examined the conflicts between different groups and identified the factors that might lead to hate crimes and prejudice against the Jewish population. Social Identity Theory was chosen to analyze why discriminatory dynamics exist in a nation of different cultures and the role of identities' impacts on intergroup conflicts. Social Identity Theory revealed that the lack of understanding of cultural diversity can trigger fear, stereotyping, racism, xenophobia, and discrimination among different groups (Turner & Tajfel, 1986). In addition, Human Needs Theory helped people understand the importance of ensuring people's safety needs and well-being, as well as their emotional and physical needs (Burton, 1993; Maslow, 2019).

Hate crimes might endanger the rule of laws of the United States and hate speech might block rational public debate. The study emphasized building a shared understanding of anti-Semitism by analyzing different theories and the causes of social violence. Building trust and eliminating misunderstanding are essential to maintain a harmonious environment for people of different cultural and ethnic backgrounds. This quantitative research aimed to provide data to help understand the factors of anti-Semitism and find ways for promoting social justice. Snowball and convenience sampling methods were successfully implemented in the targeted Jewish population. This survey research helped gather participants' opinions, beliefs, and feelings.

This research recognized the safety needs of the Jewish immigrants and tried to help them improve their well-being. Recognizing the safety needs of Jewish immigrant generations is important. This research explained the reasons for the government to support the immigrant

generations and tested the possible impacts of the on-going hate crimes and discrimination in the United States based on data evidence. Various strategies have been provided for raising public awareness and fostering a culture of respecting people with different identities.

Based on the analyses of the literature and the findings of the quantitative research, recommendations have been provided to solve anti-Semitic problems. This study suggested to promote an immigration and social reform, and to respect the human rights of people of colors; it provided approaches that can be introduced to combat or prevent discrimination against different groups. In addition, this study suggested to bring politicians, community leaders, educators, and individuals together to find solutions to enhance social justice as well as to improve their policies to reduce anti-Semitic hate crimes and violence. Eliminating social barriers and ensuring racial equality is important. This research acknowledged the problems of anti-Semitic violence and discrimination toward the Jewish immigrant generations. Educational and public awareness strategies are important when fostering a culture of accepting and respecting cultural diversity.

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