

In Chapter 2, Kranson describes how, despite the fears of Jewish leaders, Jews maintained a robust and public acceptance of politically liberal values—albeit with notable limitations, e.g., a knee-jerk Communism. She argues that another avenue for protecting Jewish identity was a well-established political liberalism: through civil-rights activism and left-leaning political engagement. Jews maintained an identification with those who are marginalized and excluded. Chapter 3 explores the growing role of religious community centers for middle class Jews, who poured money into the building of modern synagogues and who celebrated extravagant bar- and bat mitzvahs. Kranson then explores a provocative paradox: that postwar rabbis chastised these public celebrations of Jewish identity as showy, consumerist activities full of cultural corruption and decline. However, I think Kranson misses an opportunity here because she too heavily relies on the voices of religious leaders rather than explore how midcentury Jewish families experienced these trends themselves, especially given that the frequent chastising from the rabbinate did not seem to curb the proliferation of new synagogues or the popularity of lavish celebrations.

Chapters 4 and 5 explore changing ideas of Jewish masculinity and femininity, respectively, in light of the upward mobility in the postwar era. By weaving together cultural artifacts—such as popular novels, radio broadcasts, and the fictional popular hero Ari Ben Canaan—Kranson explores the conflicting messages that Jewish men experienced: On the one hand, they were encouraged to join lucrative professions so to be the family's breadwinner. On the other, they were criticized for engaging in less socially and politically engaged professions, such as the poor Jewish scholar or tough Israeli soldier. Kranson notes that Jewish women, who were previously admired for their resourcefulness and ability to support a family economically, were now being expected to conform to the broader gender expectations of the suburbs. Women too heard conflicting messages: working outside the home was selfish or materialistic; yet, they were encouraged to engage in civic and religious leadership roles, both of which were often unpaid. One example of this tension is Hadassah's marketing, which offered women

Deleted: assertion ...ceptance of politically liberal values— (...lbeit with notable limitations, e.g., a knee-jerk specifically related to ...ommunism)... She argues that another avenue for protecting Jewish identity was a makes the case that ...ell- ...stablished political liberalism: through was another avenue for protecting Jewish authenticity, in which ...ivil- ...ights activism and left-leaning political engagement, Jews maintained demonstrated ...n continued ...dentification with those who are marginalized and excluded. Chapter 3 explores the growing role of middle class ...eligious community centers for middle class Jews, who , as Jews ...oured money into the building of new, ...odern synagogues...ynagogues and who celebrated enjoyed large celebrations of...xtravagant bar- and bat mitzvahs and rite of life ceremonies... Kranson then explores a provocative paradox: that illustrates how Jews invested huge amounts of time and resources into synagogue building and celebrations, both of which publicly asserted their Jewish identity in their new non-Jewish communities; at the same time, they were frequently chastised by ...ostwar rabbis who ...hastised these public celebrations of Jewish identity viewed such endeavors ...s showy, consumerist evidence ...ctivities full of cultural corruption and decline. This paradox is provocative and useful to have laid out so However, I think Kranson misses an opportunity here because she too heavily relies on the only includes ...oices of religious leaders rather than explore of the time, and perhaps misses an opportunity here to explore ...ow these ...idcentury, Jewish families experienced these trends themselves, especially given

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