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## Jerusalem, Philadelphia, and the Promised Land: The Rise and Fallof theJewish Civilization

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### ABSTRACT

*The current study elucidates representation of Jewish identity in respect to Jewish civilization's rise and fall, referring to mutual roles of the Philadelphia, Jerusalem on American and Jewish civilizations, also idea of people hood on representation of Jewish American is discussed. Wald's ideas regarding rise and fall of civilization is utilized. Historical analysis of data suggests Jewish civilization is between thriving and fall, and civilizational aspects of being a Jew is confirmed in regards to changing Jewish Identity, so impressive factors of identity shaping have been drawn out.*

**Keywords:** *Jewish Civilization, the United States, Promised Land, Jewish Identity.*

Symbolic ethnicity and symbolic religiosity proposed by Herbert Gans that suggested acculturation and assimilation of immigrants of 19<sup>th</sup> and 20<sup>th</sup> century and they were sacred or secular at the same time, as they were not "interested in old culture, and ethnic organization", moreover, they pursued their ethnic identity, also expressing it more than the other things (Rebhun, 2004), the third generation of Jews had a strong feeling towards their identity as a Jew, it is not dependent on secular or sacred terms, but "people choose when and where to play ethno-religious roles in ways which are easy and intermittent". Referring to how important is to be a Jew for you? Based on a survey, 57% answered "very important", 35% responded "important", and 8% mentioned "unimportant or very unimportant"(Sigelman 1996). Individuals' ideas and feelings towards being a Jew plays a great role in Jewish identity (Rebhun, 2004), results suggest American Jews are changing from public to private spheres as well, so they tend to less intense ethno-religious life and weaker group commitment, but most intense assimilation in the U.S, referred to what Gans suggested as symbolic ethnicity and religious one, there is controversial findings about what Gans proposed.

The pioneer of Jewish Religion was Isaac Lesser, a great man who did some reforms in religious services, translated Bible into English(Bokser,1955).Jews are divided into three groups: Conservative, Reformist, and Orthodox. Although French Revolution was marked as end of "uniformity" of Judaism in practice, the three groups are united today and aimed at fulfilling "loyalties" to the faith. The groups are originated from one faith .What are same and common amongst them are "doctrine of monotheism, teaching of oneness, dream of Messianic, hope for Israel as promised land", also social justice and divine righteousness are two bases for them. Their common concern is "future of Palestine"(Harrison, 1948). General diversities are amongst them though, Judaism is defined as a "family of communities", owned common identity. From antiquity, Judaism meant interconnection of some religious characteristics that could be called

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ethnic, too. It was a collective character of Jews. Non-Judeans gain such identity by adopting the way of life based on the Law of Moses(Satlow ,2006).

Orthodox is one of the notions amongst the thoughts of Judaism. Based on 2001 data 25% of American Jews are Orthodox, also majority of Jews were orthodox that were killed in Holocaust. There are three groups in this sense: 1-Modern Orthodoxy, 2- Haredi and 3- Hasidic. The core idea of divine revelation became debatable in process of rapid growth of modernism in respect to two sides of religion and science. Also God is considered as “Lord of history” on the basis of the concept which is proposed by this group that is “divine omnipotence, divine holiness”, moreover idea of Messianic is not a “eschatological”, meaning, Messiah is a person who comes to the Earth whenever peace, brotherhood prevail. This is time of Godly triumphant in earth. In orthodox views, supernaturalism is vital as well as belief in miracle. Concepts of sin, retribution, hereafter are in the bases, but idea of “hell” is not referred to. Torrah is considered as divine revelation for orthodoxy. It can be referred to in life, it is contained laws, written or oral ones, matter of interpretation of the laws is essential they believe that “law must be changed only in accordance with legal procedure”, also qualification of interpreters is too vital that Jewish students of Law major should have great piety in the personality, also “to change the Torah of Moses we need a Moses” is their belief. Israel is Messianic restoration and its mission is living based on Torrah laws and “Israel sanctifies the name of God before all peoples”, moreover, Jewish community is not a denomination just, also Judaism is religion of a nation. Ideal of nation building is prevalent. The “divine promise” of Israel as land for Messiah second coming. The main idea is continuity of past based on Torrah teachings. The challenge would be inflexibility of the laws based on Torrah (Harrison,1948).

Reform suggests “progressive revelation” as core doctrine in context of modern world, meaning a process of evolution of mankind in every aspects like spiritualism, intellectualism etc. God is considered as creator and father of mankind. “He is a personal God”. Based on reformist manifestations, mankind can be co-worker of God to reform, as similar to orthodoxy “Mechanism and no eschatological character”. In contrast to Orthodoxy, it proposed that Messianic age will be reached as all people cooperate together to fulfill the Kingdom of God. It rejects ideas of miracles and its historical background. Sin is an act of human being to be away from God and God’s presence. Notions of physical resurrection of body and retribution are rejected in this type. In contrast to Orthodoxy, they consider Torrah as a record of spirituality of Jewish community, therefore the basis is not divine and spiritual, but “achievement of human hearts and mind, Torrah is not an end, but a means to end”(Harrison, 1948), about Israel as world outlook that brings people together based on teaching of monotheism, and salvation is for all, not just for Jews. (Harrison,1948).

The beginning of conservative is “frustration of hope”, it was a hope by people or founders to reach the dream of Jewish people(Bokser,1955),“Modernist rationalistic approach” is prevalent as same as Reformists, but science and religion dividedly can be of help. Concept of God is as same as the other groups, God is considered as creator, a personal God. The vital idea about God is manifestation of the concept through history, mentioning the purposes for creation and so on. Also human beings are co-workers of God, thus notion of Messianic age is proposed in this regards. Both Reform and Conservative negate the “traditional Jewish concept of Messiah”, and there are some implications and references to Him, in contrast to Reform Jewishness, Torrah is history that contains laws, ethics that are universal. Israel is land of religious nationalism for

them; they believed that matter of Israel is the most vital issue for Judaism to be concerned about. It helps Judaism to be a civilizational religion. All the other religions are spiritual history of people. Generally Orthodoxy suggested that God is vital than the others, Reform emphasizes on Torah, this one puts the emphasis on Israel, so Zionist movement is integral for this group, however, opposite elements of Orthodoxy to this concept, and neutrality of Reformists (Harrison, 1948).

**Judaism, Christianity, and Secularism:** The book borderline proposed the idea about relationship of Christianity and Jewishness. As it was Christianity that makes Jewishness to be and be considered as religion, Judaism is part of process of Christianity invention. As Christianity needs another different religion to be “the other” or false one (Satlow, 2006), it could be some kind of exaggeration, but somehow true, as “fathers of Christianity constructed “Judaism” as an antonym to “Christianity”, referring to law as basis of Judaism”, however, this definition was not based on Jews’ lives, but their needs for self-identification. Through the middle ages, there is Jewish concept penetrating to Hebrew, and “Yahadut” is the first hint for this concept in Hebrew. According to this background, Jewish thinkers consider their religion in enlightenment terms. “Universal morality” is shared value between Christianity and Judaism, but right for civic society. Also in modern era, Judaism is a “national phenomenon” as Jews all over the world are joining “Zionist movement”. They became as part of a bigger community than having a same religion, part of a people hood. In this process it is not practicing and affirming the religious principles of Jewishness, but the belief, and ideology, connecting people in general term of Jewish social identity so it is not just religion, but also ethnicity and culture (Satlow, 2006).

In contrast to traditional view of Jewish communal religious practices, today just small minorities attend synagogue, it is about ten to twenty percent in U.S. traditional views on Jewish identity was revolving around symbols of Jewishness and its practices, in contrast to contemporary views that are dealing with ideas of “themes for continuation of Jewish people and its historical emergence and struggles for survival” (Sharot, 1991), based on Jewish law, secularism abraded Judaism more than Christianity. New religious movement deals with young people, so displays contemporary image of Jews, there are high proportion of people in new movement, but it is hardly to consider secularism as trend in Judaism.

First order is considered the legacy of Judaism as opposing religion to Christianity, referring to “a group’s self-perception”, recognizing Judaism as “authentic community” and emphasizing on “orthodox” and “heterodox”, moreover the second order deals with ideas of “ethos, ethics, ethnos” based on a religious system (Satlow, 2006), consisted of “world view, a way of life, a social group”, referring the idea of returning homeland (Satlow, 2006).

## **AN INSIGHT TOWARD AMERICAN CIVILIZATIONS ROOTS**

In “Roots of American order”, Russell Kirk proposed vital and important concepts of four great civilizations such as Biblical Jerusalem, ancient Athens, ancient Rome, medieval and early modern London, all challenged the cultural elements of status of quo and some figures like Plato, Aristotle, Cicero, Socrates, Moses, Solomon, David, Chaucer, Shakespeare as the best pillars for civilizations, but in sixteenth century it was a new perspective toward western civilizations that was resulted from creation of United States that rooted from previous civilizations, “Culturally our early republic represented a unique grafting of key elements—from the monotheistic promise

of Jerusalem, to the unfinished philosophical quests of ancient Athens, to the civic republican inheritance of ancient Rome, to the evolving political institutions and common law of London”(Whitney), then there would be a miracle in Philadelphia that resulted in constitution of United States of America, in reaction to British tyranny of the time, also there were some clashes in the roots such as war of 1812 , related to British invasion to Washington, It was a clash between Philadelphia and London(Kirk, 1974), So it starts from Jerusalem to Athens, to Rome , and London to Philadelphia.

Creation of United States is considered as unique event based on the notion of republic with democratic values and political participations of people in their political systems. With reference to Albion’s seeds, there were some refugees who were Puritans who escaped due to the reason of religious persecutions in Europe. America was formed as land of pursuing happiness, wealth, freedom, religious tolerance etc, also among the refugees were some Calvinists, Quakers, and the others who traveled or took refuge there for specific goals and aims. The early settlers who were Puritans that mostly settled in Connecticut and Massachusetts Bay Colony has identified themselves with ancient Hebrews of Old Testament, They viewed their emigration from England as a “virtual re-enactment of the Jewish exodus from Egypt”. England deemed as Egypt, the king was Pharaoh, the Atlantic Ocean was considered the Red Sea, also “America was the Land of Israel, and the Indians were the ancient Canaanites. They were the new Israelites, entering into a new covenant with God in a new Promised Land”(Fischer, 1989;Spiro, 2002).

Shalom Salomon Wald proposed that Jews has formed a civilization dated back to three thousand years ago, maintained it in face of changing world, they underwent some changes but not die, and hostility to Jews are again part of civilization, it can be referred to as a “civilizational continuity”. Wald believes that civilization is like a moon that goes up and down as result of external and internal constraints and factors, He also mentioned that based on the historical background of Jews, the current state is a “high point” in contrast to its background, so it is on its peak, if history pursue the normal course, Jews will come down and undergo some changes, ups and downs as same as past due to many reasons, but Jewish leaders are not more aware and concern about this fact, also have better and greater resources in comparison to the past, “all four areas depend on the will and wisdom of the Jews, not on external powers(Wald, 2014).

Wald also continues to enumerate some areas to prevent decline of this civilization such as commitment to history of Jews and Jewish life style, and transmitting to next generations. Second, “high quality leadership and long term policies”, but Israel could not achieve such goal in terms of leadership up to now, and the third is, “staying on top of knowledge revolution”, it is the reason why Israel has this scientific position in the world since 19<sup>th</sup> century, final step and area to be taken under consideration is “a long term geopolitical vision”, moreover it was rare in historical background of Jewish people to consider this vision and observe or follow it, so now Israel has share of global future(Wald, 2014).

Historical analysis is critical theory and it aimed at investigating role of policies on individuals in the society. The similarities and differences matter in the process. In this method, researcher seeks historical events and looks at primary sources like documents.

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**OBSERVATION:**

Researcher observes the issue like life of people, etc. Marxian ideas deal with way of observing the events or issue. All the factors such as economic factor, race, etc. are involved in the process of observation.

**Ideology:** it's referring to ideological influences of people's lives. The forces shape human's actions. Marxian ideas proposed ideas of Capitalism; also the other aspects like gender, race, etc. are essential to take in to account. The process of inclusion or exclusion will be influential for considering people's life and social interactions in historical perspectives. For instance enlightenment impacted people's lives and behaviors.

**Interviewing:** Researcher tends to interview the specific people with special background of field of research. The concepts, beliefs, ideas, memories, etc. are asked and concentrated on. Marx impacted in this part, as the ideas would be under influenced of Capitalist notion or the others.

**Reason:** This is referring to what people do or do not and why is vital, but the base of data must be on truth to conclude correctly.(Given)

**An insight towards Arabian medieval historian, Ibn Khaldun, Tunisia, 1332-1406**

He was one of the greatest Arab historians in the world who proposed many ideas on rising and fall of civilizations respectively. He mainly discussed Islamic as well as the Muslim world. However, in his writings, one would notice that he "was cognizant" of Jewish, Greek, and the other civilizations, he defined civilizations as identical to "human social organizations" and recognized a communal identity as the human being are living in the community in his views. The core concept of his definition of civilization relies on the concept of Asabiya that is communal feeling, generally it is related to biological and anthropological aspects of life so relatives have the highest Asabiya in this sense, so they have blood relations based on biological perspectives, also he considered warfare as an important concept in terms of civilization as victory is vital for civilization process and survival. He proposed that civilizations rise and survive due to the fact of "royal dynasty and authority so it is why no civilization lasts long. It is organic in regards to civilization, but he is influenced by Arab dynasties of his time mostly. He also enumerates some reasons for fall of civilizations such as injustice, the decay of scholarship and science and the third is "variations of custom and culture in a sense that each one wants to keep his or hers, moreover, natural disasters is another reason of destruction. Generally, he believes that the factors all are internal, no external reason is vital to be considered(Wald,2014), He also referred to Jews and city of Jerusalem more than any other non-Muslim civilizations and history. Also he recognized Mecca, Madinah, and Jerusalem as the only holy places for Muslim's civilizations; moreover he recognized Jews as skillful people, but as their royal authority and their group solidarity have been disappeared so their civilization has not been survived, due to lack of political sovereignty and territory, they are exceptional as they have strong group solitary, "While Ibn Khaldun, as the first known sociologist, offers a pioneering cyclical theory of social development that focuses on changing patterns of social cohesion, Gellner develops an original model of social change that puts transformations in-group solidarity at its core". Ibn Khaldun recognized rise and decline of any civilizations rooted in the political

system, so considered the human being as social beings at first in contrast to Hobbesian's viewpoints of individual nature of the state (Malesjevic, 2015).

Edward Gibbon's ideas deal with Roman's empire three stages of rising, thriving and fall based on history. He proposed that it should not be expected for a civilization to survive long lastingly, there was no surprise for Roman Empire to fall, and he mocked the ideas of malaria or poisoning as a reason to destruct a civilization. He stated that the main reason was internal, no external factors destroyed Rome. The most prominent reason was related to the political system and the corruptions of the time, moreover, lack of freedom and multiculturalism were both vital factors in this regard. Also military reasons, the religion such as Islam, hidden and unknown reasons of decline that even Romans do not recognize, "Gibbon writes about economics, agricultural and financial developments, but does not consider the economy as one of the causes of decline and fall". Besides, his implications toward Jews were no an eye-catching one in terms of their civilizations (Gibbon,1846; Wald, 2014).

Oswald Spengler believes that all customs and culture has its own development and decadence, too. It is like an "organism" dealing with the process of growing and dying, also he proposed that art, music, religion, science, statecraft, military organizations are all influenced by the unique dominant culture of the time, and the last stage of culture is called civilization so every dominant culture ends in civilization in the society. His insights towards the Jews may be influenced by his political views, but he is good expert of Jewish scripture, the Jewish people he is addressing is Baal Shem-Tov, he considered them as "magic consensus" that is free from land and geopolitics aspects of civilizations, he predicted that Western Judaism will be mixed with Western civilization and is going to die with it, so it will be finished and completed, and he never believed in Zionism and future of it.

Toynbee's views in this regard is denial of Jewish civilizations, as they wander around by destruction of Second Temple, so becoming "debris", but 1961 he changed some of his views in this regard as he proposed this Jews model of civilization as alternative one, Jews are to confirm keeping the roots in case of up rootedness, so supporting "Jewish Diaspora model"(Spengler,1991; Wald, 2014).

### **The annual assessment report of 2004-5 is about the civilization of Jewish people:**

Jewish communities around the world have followed two models:One is "centralized European model that reflects community pattern in Europe, South Africa, Latin America, most of the re-emerging communities in the countries of the Former Soviet Union and Eastern Europe", in this model most of Jews were centered in small number of cities and have their own hierarchical manner, and the second one is "federated model" that is common in the United States. Jewish people have their own local community, and scattered or expanded in many cities and have political, social role in U.S so the United States and Canadian Jewry together represent the largest concentration of Jewish communities in the world"(Jewish People Policy Planning Institute Annual Assessment,2004).

### **United States:**

There are influential communities related to Jews by the general name of American Jewish Community in U.S. that is considered as largest one outside of Israel. They are well educated and informed people that 55% have B.A and 24% have got the graduate degree. 50.000 dollars is

their average income in U.S. and also American Jewry has a share of American dream within the society. They are in the high rate of out-marriage which is 54% that is the high degree of assimilation in this regards.

### **Israel:**

Another model or the third one is relating to Israel, “Israel’s mission is to provide a strong, stable, and culturally creative center for world Jewry. This ideal achievement requires two conditions – the aggregation of a growing share of world Jewry in Israel and the development of a viable independent economy and are the cultural and spiritual center that is accessible to all Jews worldwide”.

External factors are considered as the vital issue like “physical security of Jews”, as result of political, ethnic conflict, they are considered as violent, and also socio-economic and political as external factors that are challenging even in Israel. The third is Jewish identity and communal vitality is in danger as the population is aging and threatens Jews influential presence in terms of culture, custom, community interests, also geopolitical shifts and Arab-Israeli conflicts, moreover science and technology, cyberspace and distance transformation are all considered as pillars of power and competitiveness.

Besides, demographic trend is also the vital issue that is “high demographic trends in less developed countries” and also the high rate of coming immigrants from these societies to the West and “declining the weight of more economically developed countries where most Jews live” so it will influence Jew’s presence globally.

Cultural shifts and community values are changing, meaning” the emerging of greater individualism at the expense of community solidarity projects problematic impacts on particularistic cultures, community commitments, and the family”, also anti-Semitism as result of Jude phobia linked to Israel as new perspective and Islam and Christianity as monotheistic religions that have different world views are considered external threats.

The internal factors are population decline mostly in Diaspora communities, as the pattern of migration is based on political economic status in the world. The marriage of Jews is in lower rate and mostly they marry to non-Jewish partners, so there would be no Jewish framework of life and child rearing process, also Jewish population face in balanced population aging, besides the rate of divorce and emergence of single parenthood are vital issues and harm directly core identity of families as Jew.

Generally, there are five worldviews that improved Jewish identity shaping all over the world. One is support for Israel, the struggle for Soviet Jewry, keeping the memory of Shoah, rise and maintain of anti-Semitism in Europe and sense of common culture, destiny, and history that most of Jews like to keep and maintained to the next and next generations are amongst developing factors in this civilization.

Generally, the data is focusing on future of Jewish civilizations to be declined or thrived, so it recognized some external and internal factors in this regards that will threaten Jewish civilization to decline and also proposed some lightening factors as surviving element that will help this civilization to survive and assure thriving future like global mission and commitment to Jewish values, human resources, committed leadership, pursuing power soft and hard powers with U.S.

aids and long-term policies in regards to Palestine issues for the value of promised land and the matters of geopolitics and security aspects it plays an important role.

Also, the thriving manner requires historic ruptures that are the fundamental and key concept to Jewish civilizations, its history, and the establishment of Israel the enlightenment. Second is fortifying the security and Jewish uniqueness of Israel to be considered as the strong state in terms of hard power and social resources and also the spiritual one. The third point is countering demographic decline both in Jewish community and Israel itself, some policies like “Ultimately, policies aimed at strengthening

Jewish demography needs to focus on sustaining the Jewish family, supporting international Jewish migration” and their abortion in this sense. The fourth is full utilization of cyberspace that is expanding its improvement in educational aspects that is indirectly or directly engaging in world development, also in terms of world innovations and high technologies.

The next one is leadership and high elite’ development, the role of leaders to make good policies and long-term ones, moreover strengthening the sense of Jewish Exceptionalism, being a Jew as a choice that is going to improve the civilization in competitive manners in regards to the other civilizations(Jewish People Policy Planning Institute Annual Assessment,2004).

The data are from PEW Research Center Report on Jewish Identity of U.S. Jews, 2013: American Jews consider their identity and their religion as tending towards cultural values than religious ones, it is estimated that six in ten consider being a Jew as the civilizational status than the religious one. Also seven in ten considering their identity as Jew bounded to religious factors, also they are divided to Jews with and without religion that religious Jews are more willing to connect to Jewish heritage in contrast to the latter group.

One-third of American Jews consider their identity based on Reform movement, but 18% of Jews are referring to conservative movement, also 10% feeling close to Orthodox Judaism, moreover 30% is not referring to any denomination. Jews with religion are mostly referring to Reform as the notion of their religion that is 40%, also the notion of conservative is considered 22%, moreover, Orthodox Judaism is 12%, and no denominational identification is about 19%. It is interesting to know that Jews without religious affiliation are identifying themselves with Reform Jews more than the other groups, are 66%.

The factor of age is really vital; the data shows that younger Jews tended to no denominational identification categories.

Importance of being a Jew is essential to consider as one of the elements of Jews identity. Based on data, 46% of Jews claimed that being a Jew is really very essential to them, also 34% mentioned it is important just, 15% of them answered that it is not vital to be a Jew; moreover, 5% claimed that it is not important at all.

Generally, it is concluded that Jew tended to Reform Movement as the basis of Jewish Identity, also younger generation is supporting in this regard. Being a Jew is important for them, too. So they are components of shaping the identity of Jews in U.S., as they are proud of being a Jew, thus they care about it and they are trying to improve themselves in this regard.



94% of Jews feel proud of being a Jew; the reasons behind it are interesting as one group claimed to be a Jew is proposing a strong feeling of belonging, also another expressed their happiness to have the responsibility of caring for Jews because of world's needs.

Jews are asked to define being a Jewish, some defined it by referring to religion that is 15%, some defined it as ancestry or culture that are 62%, but the other group defined it as both ancestry and religion who are 23%. It means that their identity is changing from having a religion to having a civilization, so matter of culture and ancestry are vital for them more than religion.

This question is asked from Jews "what is essential to being Jewish?", they responded differently, about 43% mentioned Israel as central issue of being a Jew, some Jews about 49% claimed "being intellectually curious" as essential factor of being a Jew, also "having good sense of humor" is mentioned by 42%, 56% claimed justice as key factors toward being a Jew. Holocaust is the majority's essential item towards being a Jew that equals 73%. So the factor of recalling Holocaust referred to the matter of ancestry and culture, also ethics and justice are amongst their values as people claimed to have moral life is important for them( 69%).

What is in accordance to be a Jew and having Jewish identity? They answered this question and referred to working on Sabbath (94%), critical of Israel (89%), no belief in God (68%), believe Jesus was Messiah (34%) as compatible factors to their identity, so it shows that the identity is not dependent on the land, and secularism, or the prophet.

What is one of the components of shaping an identity is the matter of involvement in religious practices and Jewish organizations like the synagogue? Net Jewish responded their involvement in the synagogue as 31%, also the other organizations about 18%, moreover 56% of people made donations to Jewish people. So religious involvement is not that much vital, even the case of Jews by religion that it showed 39% of them are participating in religious ceremonies of the synagogue, also made the donation (56%). The participation of non-religious group is 4%, but they made the donation (20%). It was against the expectation that religious Jews just attend synagogue less than half, but help financially (67%). It means that Jewish identity is turning from religious one to civilizational one. It is interesting that people at the age of 18-29 are participating in the synagogue just about 27%, in contrast to older generation (aged 54-64) involvement (36%). So these two generations are going through fundamental change.

The other considerable factor through identity shaping is the subject of friend's network of people, so Jews were asked "how many of your close friends are Jewish?" the survey shows that based on Net Jewish "some" of their friends are Jewish (46%), also according to Jews by religion 44% percent of respondents answered "some" again, surprisingly Jews of no religion answered "some" that equals 53% of respondents. It means that about 1/3 of respondents considered from 5% to 27% of their friends as Jewish. Religious Jews claimed to have more Jewish friends more than Jews of no religion. Orthodox Jews considered having more expanded friend's network than Conservatives and Reformists. The younger generations or the youth have been involved in the less expanded circle of Jewish friends than the older ones (ages 50-60).

The language is really very important means of communication for the group of people that is a type of identity recognition. Just about 54% of Jews claimed they can recognize Hebrew alphabets, but 13% percent of people mentioned they can understand the words of Hebrew. Just

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16% of Jews by religion claimed that can understand Hebrew words, just 15% of religious Jews can have the conversation in Hebrew. Generally, 83% of Jews cannot talk in Hebrew, the language of their religion, thus it means that their identity is not based on the language of their own religion, but based on the civilization proposed by it.

## CONCLUSION

It is concluded that Jewish people policy planning, the theory of Wald is confirmed that Jewish civilization is between thrive and decline, so that he introduced some points to be considered as vital in terms of thriving future which are commitment to historical background of people who were Jews, high quality leadership and long term policies, being vital in regards to knowledge revolution, and owning geopolitical vision are vital elements in respect to survival of civilization and otherwise it will soon decline and fall as a natural process for any civilizations.

Jerusalem historically and civilizationally was affective in roots of American civilization, also we can considered all as part of Anglo sphere that is western civilizations, and based on Russell Kirk and Fisher who proposed ideas of roots and seeds of American culture and heritage, the refugees considered America as promised land before establishment of Israel, Philadelphia and creation of United States (also constitution) have resulted from idea of religious freedom.

Even United States has important role in this civilization's survival as the data proposed the second model that is right for Jews in United States that are expanded populations that pursue their aims and they are members of American Jewish Community and have social, political power and participation in this regards, make some lobbies like AIPAC, J Street, Christian Zionist and so on to expand Jewish values and policies also, moreover the geopolitics of Israel is observed and secured by United States, or even its soft power is really vital, so in a sense it is concluded that U.S. is securing and preserving this civilization, too, besides its own interest in Middle East.

So it could be concluded that both United States and Israel have complimentary role toward their civilizations and they open the ground for any continuity of civilization, or better to say that United States will not harm the civilization as its own roots are rooted there as Russell proposed.

Based on the data of PEW Research Center on Jewish identity of American Jews, It is concluded that Image of Jews in united States are changing, also their identity is not recognized based on the their religion, but Jewish civilization that could be referred to as Judaism, so based on data matter of religion is being in low priority and matter of Jewish civilization becomes of importance, as based on the data, Hebrew language is not conversed, also a few can read the words or know the alphabets, Hebrew is language of their faith, so it is losing its vitality, according to the people hood which is proposed by Kaplan's Reconstruction, you could be a Jew who you are, it is proved that even Jews do not care to learn this language, so learning the language which is referring to understanding the words in Hebrew is not that much important. Jews are not biased to have just Jewish friends, but they are openly accept the others, as according to Kaplan whoever with any religion could be part of people hood, also being critical of Israel is not incompatible to being Jews, meaning that identity is not dependent to the land, but civilization.

What is essential to be a Jew is not the matter of religion mostly, but the culture and ancestry are important elements. So the research question is responded by portraying Jewish identity in U.S. moreover, this paper investigated role of creating a “we” within a “we”, meaning creating an identity for Jews within the contexts of United States, it is proposed that Jews are creating a “we” by creating a people hood in all over the world, the “we” is not claiming any dependency upon religion, but referring to civilization. This model can be used in any part of the world on any kind of people to be part of people hood, it is really important factor of Jewish unification amongst the other groups, also what is really noticeable is their open acceptance of “the other” or the other people with diverse opinion or religion or so on to be part of the civilization.

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