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THE INFLUENCE OF JUDAISM ON AMERICAN PSYCHOLOGY

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Morton Isaacs, Ph.D.
Professor Of Psychology
Rochester Institute Of Technology
Rochester, Ny 14623

ABSTRACT

Although the beginnings of psychology as a discipline were present from the late nineteenth century, the field truly began to differentiate itself from philosophy in American during the twentieth century. Beginning in these formative years and continuing to the present, Jews have contributed greatly to the topics that occupied psychology in many areas. Rather than see this as a coincidence, it is maintained that central values and concepts of Judaism induced Jews both to be attracted to and to shape the direction in which psychology grew. Examples of major contributors from the areas of individual personality development and therapy and of social psychology are presented, along with a discussion of how the Jewish experience influenced their focus and work.

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Before I begin, I'd like to offer my sincere thanks to the Chairman of the Board of the Interdisciplinary Graduate School, Professor Dr. Wolfgang Bilsky for inviting me here tonight, to Professor Dr. Ursula Piontkowski who recommended me to the Board and has been so supportive during the many changes necessitated by conflicting events in our schedules, to the Board itself for their kind invitation, and to Marlies Peters, Coordinator, who smoothed out all the details connected with the trip. All those connected with my appearance here tonight have extended to me and my wife warmth, understanding, and courtesies throughout our contact together, and I am truly appreciative of all their work that made it possible for me to be here tonight and to visit your wonderful university.

The topic of my talk , "The Influence of Judaism on American Psychology" must be distinguished at the beginning from what appears a similar question but is actually much more trivial: "The Influence of

Jews on American Psychology". That Jews have been active in all scientific fields is not something to be questioned: 20% of the Nobel prizes have gone to Jews, as good a criterion as might be suggested for contributions to science. But clearly a Jewish astronomer who discovers black holes in space, or a Jewish doctor who discovers the genetic map of some disease, is not doing so because of his religious/cultural background; had she been Protestant it would not have affected her topic or discoveries. The much deeper and more difficult question is whether there has been a distinctively Jewish contribution to American psychology -- a contribution that arises from or was strongly influenced by their religious/cultural Jewish background -- and that is what I propose to discuss tonight.

To people who aren't acquainted with any Jews or who consider them only through stereotypes, the answer is often simple: "Jews are the "old religion", the people whose belief structure stayed with the "Old Testament" and never "moved on" to Christianity. They are, as Toynbee wrote, "A fossil remnant of the Syriac civilization"¹ -- they are defined by what they "accept-not" rather than by any positive attributes.

This view of Judaism pictures sepia daguerreotypes of men in long prayer shawls leaning against the "Wailing Wall" in sorrow and defeat, or perhaps *kibbutzniks* uniting together to bring green to a sere desert land. In other words, either an obscure religious remnant or a Middle Eastern national group, but in either case having little to do with the development of American psychology.

Let me attempt to correct this view. The old men at prayer and the *kibbutz* members clearly had little or nothing to do with any scientific field. However, Judaism is not just a religion; it is *sui generis*, a complex intertwining of more than 4000 years of interactions between Jews and cultures ranging from Caanan to the United States. A rabbi Milton Steinberg² described "seven strands" in the tapestry of Judaism: Monotheism, religious rituals, laws of conduct, ethical precepts, a view of the world, a historical memory, and a concept of peoplehood, all of which are interwoven to generate the fabric called "Judaism". Individuals and sometimes whole communities within Judaism feel free to reject or modify one or more of these strands and yet identify with others sufficiently so that they are comfortable considering themselves Jews. That is why it is possible to talk of "secular Jews" and even of "atheistic Jews"; Isaac Deutscher, a Marxist philosopher of the 50's, wrote a book he called "The Non-Jewish Jew"³ since he rejected totally the religious/particularistic elements of

Judaism but yet identified sufficiently with the peoplehood aspect to still think of himself as a "Jew". I find it hard to imagine referring to "atheistic Bhuddists" or to Scientologists who totally reject the works of L. Ron Hubbard.

The lawyer Alan Dershowitz, in his just-published book "The Vanishing American Jew"⁴ states that "We more-secular Jews must create a new Jewish state of mind -- and way of life -- that directly reflects the Jewish values we care about." He continues "...virtually all of the positive values we identify with Jews -- compassion, creativity, contributions to the world at large, charity, a quest for education -- seem more characteristic of Jews who are closer to the secular end of the Jewish continuum than to the ultra- Orthodox end." It is true that among those of Jewish heritage who have contributed to psychology and other areas of American life, few were observant Jews. Nevertheless, it makes sense to talk about them as Jewish regardless of their level of religious observance since they regarded themselves as Jewish.

Yet what do Jews from Germany have in common with Jews from Afghanistan, or Israel, or Argentina. Except for the body of religious teachings, Argentinean Christians are Argentineans and Germans Christians are Germans; why are Jews any different from Christians in this regard except as the world might see them so? In social psychology we talk about the "Illusion of Outgroup Homogeneity"⁵ -- our tendency to see the world divided into "them" and "us", and to see the outsider group as much more similar to each other than they are in reality. Since most of the Western World is Christian, isn't it veering into racist propaganda to talk about "Judaism's influence" as if all Jews shared common traits and values?

Roger Tanney's seminal book "Religion and the Rise of Capitalism"⁶ posited that the capitalist ethic was fostered by and interactive with the development of Protestantism; that the religious outlook of individual responsibility for increase of wealth that Protestantism fostered led to the concept of acquisition of wealth as a primary indicator of G-d's grace which stimulated capitalism. Religion not only influences our view of the next world but our values in this one, he suggested, and these values in turn shape our attitudes in such diverse areas as economics, art, and politics. Are there are common Jewish values that transcend national boundaries, and if so, what are they and how are they formed?

Values develop very early in life and remain by-and-large remarkably stable after childhood. They are primarily transmitted through a child's modeling on family and peer behavior, as well as through direct exposure in cultural institutions such as school and sports. Erikson⁷ pointed to values transmitted by the child-rearing process as evidence that there is such a thing as "national identity", and although he did not discuss Judaism he would undoubtedly have maintained that insofar as Jews share similar behaviors, beliefs, and institutions, they could and do pass common values on to their children. A common history, literature, and fate, form a common value system.

What then are these "Jewish" values? Let us start by repeating those that Dershowitz listed in his book and support each with an observation or quote:

- Education: The Talmud, a collection of commentaries on the Torah made by Rabbis 2000 years ago, says "Seek out a teacher", and "An ignorant man cannot be a pious man". Education has always been a primary value in Judaism: the Arabs termed the Jews "The People of the Book" since studying and developing intellectual insights into texts has continually characterized them.

- Compassion: The need to help other people is ordered in the Torah (the five books of Moses) repeatedly: : "Be kind to strangers since you were strangers in the land of Egypt" -- not just Jews, but all other people.

- Creativity: There is a premium placed upon ingenuity in resolving what appears to be contradictory laws, and merging apparently unrelated laws together comfortably. A blessing is said each morning to "G-d who gives man understanding and knowledge".

- Contribution to the world: Achievement in the world is valued more highly than land, title, strength, or wealth. One is required to rise in the presence of a teacher but not in the presence of a wealthy man.

- Charity: The Talmud, states that "Even beggars are obligated to give charity to those who are in need"; in daily prayer service, everyone donates every day to the poor.

- Societal abstraction: Some estrangement/separation from the surrounding society within which the Jew exists: "Do not do the

customs of the Egyptians from whence I have taken you... nor the Canaanites into whose land I will bring you... you are a separated people", and "You will follow My laws, says the Lord your G-d".

- A desire to understand human nature: This I believe developed out of the historical experience of the Jewish people where the friends of one day would turn into the blood-thirsty mob of the next.

Values formed in childhood help determine the course of the adult life and work; insofar as a particular culture permits the adult to make manifest these values, they will strongly influence the adult's choice of occupation and focus within an occupation. I have chosen several Jewish theorists or experimentalists from areas within American psychology to demonstrate how these Jewish values have been manifested within their work and how they have impacted greatly on the current American psychological scene. I will divide my subject into two areas: Intrapersonal psychology, that dealing with individual development and treatment of internal psychological difficulties, and interpersonal psychology, that concerning the individual's relationship with groups.

In the area of individual personality theory and therapy, Freud unquestionably stands among the handful of persons in the twentieth century who can truly be said to have shaped our modern world.

In public statements he sometimes appeared completely removed from any allegiance to or contact with his Jewish background. Although Freud's wife had been raised within orthodox Judaism, he wrote her during their engagement that "she must consent to eating ham and break with her mother's observances for he is going to make 'a heathen' of her"⁸ .

However, a different Freud is revealed in later personal notes and letters to his wife, friends, collaborators, and Jewish organizations. Yerushalmi sums up the evidence for a Jewish Freud quite convincingly in his book "Freud's Moses". He quotes from Freud's preface to the Hebrew translation of "Totem and Taboo":

"No reader [of the Hebrew version] of this book will find it easy to put himself in the emotional position of an author who is ignorant of the language of Holy Writ, who is completely estranged from the religion of his fathers -- as well as every other religion -- and who cannot take a share in nationalist ideals, but who has yet never repudiated his people, who feels that he is in his essential nature a

Jew and who has no desire to alter that nature. If the question were put to him: 'Since you have abandoned all these common characteristics of your compatriots, what is left to you that is Jewish?' he would reply: "A very great deal, and probably its very essence." He could not now express that essence in words; but some day, no doubt, it will become accessible to the scientific mind."⁹

At the risk of being impudent, my answer to Freud's question of "What is left to you that is Jewish?" lies in the values I have discussed above, transmitted to him through his upbringing in a traditional household and manifested in his theories. Let us examine some of these influences.

Freud was one of the first modern thinkers to emphasize that women, as well as men, had sexual feelings and desires and that the frustration of these desires could lead to severe problems. How does this relate to Judaic values?

There are two female role models prominent in the New Testament: Mary, the virgin mother of Jesus, and Mary Magdalene, a prostitute who becomes sexually inactive following her exposure to his teachings. Both these figures are passive; they are acted upon, but neither plays an active role in the unfolding sequence of events in the New Testament, nor does either of these figures engage in or apparently desire any sexual behavior during the course of the narrative.

This early strain of denying females a prominent active role in shaping family or community affairs and in repressing or ignoring female sexuality was strongly reinforced by the eschatological beginnings of the early church, and to a certain extent is manifested in many Christian groups to the present time¹⁰.

Judaism, on the other hand, has a long tradition of openness to both the active input of women into family and sometimes community affairs¹¹ and to the recognition that women have sexual desires and needs every bit as powerful as that of men. For example, an influential episode in the Torah has Abraham, the first of the patriarchs, fathering two sons: Ishmael by his concubine Hagar, and Isaac by his wife Sarah. When Sarah sees Ishmael taunting¹² Isaac, she demands that Abraham send Hagar and Ishmael away. Abraham does not want to do this and asks G-d for advice -- G-d replies, "Listen to your wife Sarah..." and against his desire Abraham must do what Sarah has demanded. Certainly here Sarah is a moving force to accomplish what

she feels is correct. Incidentally, Hagar too appeals to G-d who then saves her and her child.

In terms of female sexuality, the Talmud records a rabbinical debate as to how often a married woman may demand sexual satisfaction from her husband, and concludes that a man who does hard physical labor must sexually satisfy his wife at a minimum of once a month if she wishes it, while a scholar whose physical labors are much less strenuous must satisfy her a minimum of once a week if she demands it¹³. Freud also felt that the libidinal desires are not evil, just powerful, while their harnessing in the form of neurosis yields the psychic motive power for civilization to exist¹⁴.

His background in traditional Jewish values¹⁵ surely aided Freud to avoid much of the Christian Victorian attitude which glorified sexual abstinence and viewed sexual desires as powers to be suppressed. He was willing to look at women's dreams, wishes, and experiences with a more objective view than would otherwise have been possible¹⁶.

Freud's teachings, in turn, stimulated other Jewish psychologists to form their own intrapersonal theories: Adler, Rank, Reich, Abraham, Ferenci, and others of the first generation. Following the rise of Hitler, psychoanalytic theorists were forced to flee to England and to the United States, bringing with them these Freudian and neo-Freudian concepts and spreading them throughout American psychology. Psychoanalysis as a discipline of course has broadened to include people of many different religious and ethnic backgrounds, but it is fair to say that Jewish people have always found its outlook particularly congenial.

There were two "forces" in American psychology in the 1950's: Freudian psychoanalysis which we've discussed was one, and Behaviorism was the other. Behaviorism is an approach to human learning and motivation which maintains that the concepts of freedom, dignity, and free will are artifices we construct to account for our behavior, which is actually determined by our environment. B.F. Skinner, a major contributor to the development of behaviorism, wrote that knowing the past reinforcement history of an individual would theoretically allow us to precisely predict his current and future behavior¹⁷. Although in fact we can never know that history sufficiently to do this, this is a technical issue rather than a philosophical one, and in essence Skinner said that humans were nothing more than animals responding to environmental cues and reinforcements.

Theorists with a psychoanalytic persuasion and those with behaviorist training shared a crucial similarity; both viewed man's behavior as determined by past events and viewed "free will" as an illusion.. A "third force" termed Humanistic Psychology emerged in the late 50's and early 60's to challenge this view with a different concept of man.

Abraham Maslow, one of the founding fathers of the Humanistic movement in psychology¹⁸, drew on deep roots in Jewish tradition. Maslow rejected the Freudian view that said that human behavior was determined by childhood traumas and interactions as well as the behaviorist concept that all of human behavior can be reduced to a mechanical prediction from a knowledge of the environmental forces acting on the person. Rather, he maintained, human behavior is motivated by two different kinds of needs: Deficiency Needs and Being Needs¹⁹.

"Deficiency Needs" are the motives that not unique with humankind. Physiological needs of hunger, thirst, sex, etc; safety/security needs to feel physically safe and psychologically secure, belongingness/love needs to be part of a group and be accepted and loved by someone, and esteem/self-esteem needs to be valued by others and by ourselves.

Maslow saw these are being in a hierarchy from the most powerful, primitive physiological needs to the least powerful ones of esteem; if these needs are not satisfied they drive individuals to action. However, these needs only function when their is a lack of something; the need for food only arises if we have not eaten, we only focus on things to ensure our safety when we feel or have felt threatened, and so on. Maslow wrote that we share these deficiency needs in common with at least some of the animals.

However, he wrote, we also have "Being Needs" which arise solely from our humanness and are not shared by other organisms. These Being Needs include such things as the need to experience beauty, justice, truth, freedom, and dignity: needs that are not satisfied by contact with the need-object as are Deficiency needs but on the contrary grow stronger through the encounter²⁰. Once exposed to beauty, for example, we seek it out further; the person who has experienced freedom is not satisfied with slavery thereafter unless his deficiency needs become totally unsatisfied. Being Needs are the most human of the drives but the weakest.

Maslow's Jewish upbringing is reflected in this world view. Judaism has always emphasized that humans are unique: "He who saves one life saves an entire world"²⁰, the rabbis wrote, since human life is filled with potential, and "He who kills a slave must be put to death", since a slave's life is worth as much as any other persons. Further, dignity itself is an important need according to the Rabbis; they went so far as to say that a person who shames someone is in essence killing them! Judaism emphasizes that man is not just a smarter animal, but as the liturgy says, "A being that is little lower than the angels."

The Talmud also mentions that a person who he is doing a commandment and passes a beautiful tree should stop and contemplate the beauty before continuing with the commandment since beauty comes from G-d and should be appreciated²¹. Christianity has often held as an ideal the removal of the individual from the world of temptation: the monastic life devoted to contemplation of G-d is one still considered a most holy vocation. Judaism has emphasized active involvement with the world rather than withdrawal from it and that truth, beauty, and the other needs mentioned by Maslow are aspects of life to be sought after and enjoyed.

Victor Frankl, one of the great contributors to Existential Psychology²², developed his theories through his suffering in Theresienstadt. There he saw that some people could endure the hunger, cold, disease, torture, and daily threat of death at the hands of the Nazis and yet remain mentally intact, while others gave up -- a spark was extinguished under these terrible conditions and they became "totenmenschen" -- a slang term used in the camps for those who had experienced a pivotal psychological shift into despair; from that point on they were considered "walking dead", since they soon lay down and perished.

Frankl evolved the theory that the difference between totenmenschen and survivors was that the survivors had a will to live, took responsibility for their actions even in the death camps, and rather than denying suffering sought to invest that suffering and life itself with meaning. The refusal to do these things, he wrote, led to totenmenschen in the camps, and to deep neuroses for those living in more everyday situations. Frankl himself acknowledged his close relationship and debt to Dr. Leo Baeck²³, a Jewish philosopher and theologian. They had been inmates in the same camp during the war, and after liberation were colleagues who had many discussions that helped Frankl formulate the philosophy that it is up to humans to

infuse meaning into the "tragic triad of existence -- death, guilt, and suffering".

Frankl's work is reflective of the fact that there is no figure in Judaism to whom suffering can be passed as there is in Christianity. In the book of Job, Jews are taught that sometimes suffering may not be explained as due to their own actions; sometimes indeed "bad things happen to good people" as the title of a recent book by rabbi Kushner²⁴ goes. It is not to Jews to wonder why we have been chosen to suffer, but neither are we obliged to bow our head as do the adherents of Islam and say "Inshallah"; instead, we are expected to make every effort to alleviate the situation by active intervention, as Frankl indicates. The late Chief Rabbi Hertz of England commented on the Torah passage on the Exodus from Egypt -- the Israelites, pursued by the Egyptians had come to the Sea of Reeds with the water in front of them and the Egyptians in back. The Torah says that Moses started to pray and G-d responds, "Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward²⁵." Hertz wrote, "That moment of anguish called not for prayer but for action"²⁶. The Jewish view is that man must not passively wait for salvation, but must act and take responsibility for the actions.

Another noted psychologist and survivor of the death camps was Erich Fromm whose book "Escape from Freedom"²⁷ points out that often men flee from freedom rather than having to make choices, since making choices implies doing something and bearing responsibility for it. Jews are taught that they are responsible for the state of the world and what occurs in it and that they are not permitted to say "We did not know", or "It was not my responsibility". On the High Holidays when Jews pray for forgiveness from sins, all the prayers are in the plural: "For the sin which WE have committed of..." rather than in the singular, since as the Rabbis tell us we are responsible not only for our own faults but for seeing that others are not brought to sin²⁸.

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Let us now turn our attention to a second major area in which Judaism has influenced the thrust of American psychology -- the field of Social Psychology, which deals with interpersonal rather than intrapersonal issues.

Kurt Lewin was perhaps the most self-aware of the psychologists who focused on the relationship of minority groups to the majority

culture²⁹. In an article published after his death, his daughter Miriam noted that although he started life as a general psychologist rather than a social psychologist,

"Later in his professional life he became more interested in groups and in social action. This interest was stimulated by his own experiences with anti-Jewish prejudice, with emigration and with two cultures, the German and the American. These experiences made him think about the position of the Jewish community in a non-Jewish world. They led him to ask, 'What does it really mean to belong to a social group?'³⁰"

Six major principles which he applied to the situation of the Jew within majority cultures are discussed in Miriam's article, and reflect these experiences: Group membership as the ground for an individual's actions; the psychological characteristics and permeability of the boundary of the group; the individual's space of free movement within his total life space; self-hatred among lower-status group members; interdependence as a defining characteristic of group membership; and time perspective and its effect on identity and morale.

Although Kurt Lewin died before the founding of the state of Israel, his concepts were tested by the establishment of the state and the re-configuration of Judaism to the emergence of a central physical land once again in its history. His theories have been greatly supported in this situation, as many of the "defining characteristics" of Jews in Europe have quickly disappeared within the state of Israel. His principles, of course, apply not just to Jews in a non-Jewish world but to blacks within white America, Serbians in Croatia, and minority ethnic groups in other countries throughout the world.

Another of the social psychologists whose involvement with groups stemmed from his Jewish background is Solomon Asch³¹ who began his formal investigation in the area of "conformity" by studying the effects of group pressures on individual physical and social judgments. In his most famous experiment, he demonstrated that individuals when confronted with unanimous majorities often will at least publicly conform, even though privately they realize that the majority response is incorrect. Often the presence of even one dissenter will encourage the secret doubter to state his true convictions. In the Ethics of the Fathers, the rabbis state that "In the place where there are no men, be thou a man³²"; stand up for what you believe even if you are the only one.

Asch's work on conformity was continued and expanded by Stanley Milgrim³³ in his studies of destructive obedience. This work focuses upon the mechanisms and reasons why an individual either conforms to or defies immoral authority. In his classic experiment an experimenter orders the subject to give increasingly painful shocks to an innocent person. To the surprise of almost everyone, many of the subjects did do this even though they were under no direct threat of punishment for their failure to obey, and some could and did refuse to cooperate and thus defied the immoral orders.

Milgrim specifically mentions that his research was generated by questions as to what motivated guards at Nazi death camps to be willing to participate in gassing to death innocent victims, but he extended it to more general concerns after he found that even Americans with their background of individual rights would conform to a great degree once they were in a powerful social situation. How to encourage people to resist immoral orders from legitimate authority was a major focus of his research, traced to the Jewish historical experience.

Another major thrust of Jewish concern since the Enlightenment has been how a minority group can insulate itself from the destructive influences of a majority culture and yet partake of its advantages. Does one follow Heinrich Heine and state that if baptism is the payment for entry into the world of society than he will be baptized? Is isolation from the outside world in a self-proclaimed ghetto the solution? Is there some intellectually and morally valid way to maintain one's identity and yet interact with the world outside one's group?

These questions have been of great concern in American social psychology. A novel recently authored by Herman Wouk is entitled "Inside/Outside"³⁴, a thinly veiled autobiography of the Jewish author who is a lawyer and was a speechwriter for President Nixon. The title reflects the author's view of himself and his Judaism -- that of the American Jew as a person necessarily sharing two cultures at the same time, the Jewish one with its values, priorities, and outlook on the world ("Inside"), and the general American culture in which he lives with its own set of values ("Outside").

An educated Jewish person -- not a "Jew with education" but one raised with some knowledge of and involvement in a Jewish culture -- often views the society in which he's resides as from a distance, at times larger and at other times smaller, but removed just enough so

that things that are accepted by the average member of the majority culture are subject to challenge and doubt. The "manliness" of fighting or becoming totally drunk, for example, or the pleasure in shooting birds for sport, or in joining with a mob to lose one's individuality in a mindless collective, are things Jewish tradition and values find a bit queer and hard to grasp. Judaism emphasizes moderation but not prohibition in drinking, respect but not awe for living things that share our world, and thought over quick leaps to judgment.

This space between the two cultural systems is an advantage for the social psychologist, since it is necessary to become aware of the culture in which he is immersed to wonder and hypothesize about the behaviors he observes.

When I was first dating my future wife I was a Jew only by birth, while she was a Rabbi's daughter. One day I said to my future father-in-law, Rabbi Auerbach: "All the ten plagues delivered to the Egyptians can be explained naturalistically. If a volcano exploded on a Mediterranean island a few weeks before the events described, the volcanic ash would turn the Nile red as blood, which would cause the frogs to leave the Nile and cover the land; their decaying bodies would bring flies, the flies vermin, and so on. We don't need to see miracles to explain these things happening."

I waited to be denounced for attacking a story at the center of Judaism: G—d's miraculous rescue of the Jews from Egyptian bondage.

Instead he said, "Yes, Maimonides (a famous twelfth century Jewish commentator on the Bible) discusses that very point. He concludes that one doesn't have to believe that the plagues violated natural events; it is miracle enough that the events occurred just when the Jews were on the last stages of total assimilation and destruction, and that Moses could use them to convince Pharaoh to let the Jews leave." Judaism emphasizes intellectual challenge rather than dogma; everything can be challenged, everything can be discussed, no topics are "off-limits" if one is really intent on finding answers rather than just being obstructionist.

This flexibility allows Judaism to challenge long-held social myths: blacks are inherently inferior for example, or aggression is inborn and cannot be deterred, or altruistic behavior is only a learned action and a sign of weakness. There are two aspects to this willingness to challenge long-held beliefs: a political one, with Jews

often in the forefront of those advocating more openness and less prejudice in the cultures in which they have lived, and a psychological one, with Jews trying to learn why prejudice is maintained over generations and how it is transmitted to innocent children. Rabbi Abraham Twerski quotes Rabbi Simcha Zissel as saying, "Man shares many appetites with animals and like animals, he seeks to gratify them. But man should also have a hunger for knowledge, which distinguishes him from animals. If man fails to pursue acquisition of knowledge, he is very much like an animal³⁵."

I have talked about American psychology as though the only relevant impact of Judaism has been in the academic sphere, but there are non-academic ways in which Judaism has influenced American psychology, too. Since much has already been written of the influence of American Jewish comedians like Mort Sahl, Woody Allen, and Jerry Lewis, I won't elaborate on that aspect of popular culture today. I would like to mention though the influence of Jewish thought on the current mix of religion and psychotherapy.

I am indebted to Dr. Andrew Heinze for forwarding to me two of his articles published on this topic^{36,37}. In these articles, he points out that the trend in post-war America toward viewing the individual's spiritual meaning and growth as necessarily combining both religion and psychology originated with Rabbi Joshua Loth Liebman's book *Peace of Mind*³⁸. Published in 1946, this book became a best-seller in America with over 2 million copies being purchased, and predated those later Christian authors in a similar vein such as Bishop Fulton Sheen, Dr. Norman Vincent Peale, and Billy Graham.

As Dr. Heinze writes, "Liebman upheld the tendency in Jewish tradition to focus on the earthly import of salvation, stressing the urgency of improving the lot of both the individual and the collectivity. From a purely literary vantage point, *Peace of Mind* pulled off the neat trick of introducing many insights from classical and modern Jewish thinkers in conjunction with wisdom from both Christian and 'worldly' philosophers. This cosmopolitanism no doubt appealed to a diverse audience steeped primarily in Christianity, while reinforcing the candidly Jewish themes of every chapter"³⁹ (p.15).

A similar impact was made more recently in 1981 by Rabbi Harold Kushner whose previously mentioned book *When Bad Things Happen to Good People* also reached the America best-seller lists.

Clearly, those I've presented tonight are only the tip of the iceberg. Brief further examples of the impact of Judaism and Jewish experiences in psychology might include such authors as Krystal⁴⁰, whose work with "survivor guilt", the psychological impact of surviving the death camps on the personalities of the victims and their families, was extended by Kuch and Cox⁴¹ to the question of how survivors of all sorts of disasters could best be helped through the traumatic events, and Kohlberg, whose theoretical and experimental research on the child's development of moral reasoning and morality has modified and extended Piaget's original formulations, but time runs out.

In conclusion, I by no means intend to imply that only Judaism embodies the values that I have indicated; people of many different religions could and have influenced psychological theory, counseling, and social research in many positive directions. I have rather endeavored to show how society and science have been enriched by the Jewish presence in the intellectual ferment that marks American psychology and which has been extended throughout the intellectual world.

The key challenges that Judaism has faced have led Jewish thinkers to carve distinct paths in the world of psychology, both in approach and in questions posed. I believe that the efforts to answer these questions has contributed greatly to world knowledge and, perhaps more importantly, to world peace and the betterment of all people.

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9. Quoted in Yerushalmi, p. 14. From "Freud, (1934[1930]). p. xv. First published in German in 1934 and in Hebrew not until 1939, when the Hebrew translation of *Totem and Taboo* finally appeared."

10. E.g., nuns are always under the direction of males higher in the hierarchy, and both nuns and priests are expected to remain celibate throughout life.

11. E.g., Esther as the heroine of the Purim megillah; Sarah is supported by G-d in her desire to exile Hagar and her son Ishmael over the opposition of Abraham; the prophetess Deborah who is given credit for the victory over Sisera because she stimulated the tribes to rebellion rather than the male tribal leader.

12. There is some dispute about the exact meaning of the Hebrew word "Mitzchakak" used at that point; most interpreters feel that it reflects Ishmael's making fun of" Isaac, or "taunting" him by saying he would inherit Abraham's blessing since he was the older child. Others say that Ishmael was showing cruelty by firing arrows at bystanders and Sarah didn't wish her son to learn cruel ways.

13. Talmud

14. Freud, *Civilization and Its Discontents*.

15. Yerushalmi, Yosef Hayim. 1991. *Freud's Moses*. Yale University Press. This book offers an excellent summary of many direct and indirect pieces of evidence that Freud, despite public statements, had studied traditional Jewish texts, knew Hebrew well enough that he could make word-play with the language, and was intimately acquainted with the general Jewish background information that any knowledgeable Jewish person of the time would share.

16. Judaism's view of the Biblical story of Adam and Eve differs considerably from the view held by normative Christianity. Christianity in general sees the new-born soul as contaminated by "Eve's sin" in the Garden of Eden, and this view places guilt on women for all time. Similarly, from the fact that man was created before women Christianity drew the conclusion that women were inferior to men and

meant by G—d to be subservient to them. Judaism views children as being born free from sin, and views not the woman but the snake as the guilty agent in the Eden episode. After all, in the Torah G—d curses only the snake; it also sees woman as being the "helpmate" of man (e.g., woman was not taken from man's foot that she be beneath him, nor from his head that she be above him, but from his side so that she be beside and equal to him). Women in the Jewish view therefore are not specially cursed nor are they expected to be quiet and subservient to men, but rather to be equal partners and to have an equal voice with man. Jacob feels it is important to ask his two wives for their consent before leaving their father's house; Tamar seeing that Judah refuses his youngest son to her as a husband actively disguises herself and seduces Judah to secure the child she wishes who is the ancestor of King David.

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