



Jews of Color Initiative

# RESEARCH COMPENDIUM

*Research Highlights*

June 21, 2023

Dear Community,

We are honored by your virtual attendance at the Jews of Color Initiative Research Compendium. The Jews of Color Initiative's mission is to advance racial equity in the U.S. Jewish community, centering the leadership of Jews of Color. One branch of our work is generating knowledge through original research by and for Jews of Color. In 2021, we released the report on our major research study, [\*Beyond the Count: Perspectives and Lived Experiences of Jews of Color\*](#), which documents how Jews of Color think about Jewish identity, how they have experienced systemic racism in Jewish spaces, and more. The report established foundational communal knowledge for creating more equitable and just Jewish communities, and called for further research on the Jews of Color community.

In response to the call-to-action in *Beyond the Count*, in January 2022 the JoCI announced a request for proposals designed to expand research in the field: Amplifying Jewish Scholars of Color and Jews of Color-Focused Research. This cycle of grants supported each of the research studies and teams featured in our Research Compendium. Together, this collective of researchers exemplifies how collaboration across research fields, identities, and locations can generate rich findings while centering communities and social change. "The goal of the RFP was to amplify not only research about Jews of Color, but research *by* Jews of Color," said Gabi Kuhn, Senior Program Officer of the Jews of Color Initiative. "The quality of the findings our research grantees produced is a direct reflection of having JoC centered on each research team."

We celebrate this culmination of our research grantees' work as a milestone moment, and a mark of the sustained efforts in the field to place JoC perspectives in the forefront of our communal consciousness. We invite Jewish communal leaders and community members to engage deeply with our research grantees' findings. Their research brings clarity to intersectionality in various sectors of Jewish life, painting a beautifully expansive picture of JoC experiences. We are eager to see their work continue to evolve beyond the grant period and affect change in the Jewish communal ecosystem.

Sincerely,  
Ilana Kaufman, CEO and  
Gabi Kuhn, Senior Program Officer

# JOC Pregnancy and Postpartum Research Project

*Rose Espinola, ALEPH: Alliance for Jewish Renewal*



## Summary

This project gathered and contributed to preserving meaningful information about the practices of Jews of Color in the United States during pregnancy, birth, postpartum, abortion, miscarriage, and infertility. The research supported by the JoCI is an extension of prior research into primary and secondary resources around Jewish ritual for pregnancy and birth as well as for Jewish postpartum ritual; the historical record was limited. Through this research, the JOC Pregnancy and Postpartum Project has demonstrated the power and wisdom that emerge from intersectional identities, and created a historical record of ritual practice that future Jews of Color can adapt for their own spiritual resiliency.

## Methods

The study conducted 21 oral history interviews, a method that is crucial to the field of JoC research due to its unique ability to produce findings about marginalized communities. Findings from 21 oral history interviews paint a complex picture of how people whose heritage includes different traditions navigate those traditions in their lives. Specific attention was given to conducting interviews with Jews of Color from marginalized identities, including but not limited to people who are women, genderqueer, trans, queer, disabled, neurodivergent, poor, working-class, Jews by choice, experience colorism, and/or experience infertility.

## Findings and Implications

The major finding was that Jewish people of color in the United States draw on their diverse ancestry, and society around them, for customs, traditions, and rituals during pregnancy, birth, postpartum, abortion, miscarriage, and infertility. This study documents [over fifty practices](#) including 100th day ceremonies, aqiqah, meditations, the use of music, sound, movement or dance, infertility rituals, matrilineality, synagogue attendance, and many more.

## Recommendations:

- Unanticipated themes include JoC love stories, JoC experiences at Jewish day schools, and JoC home-based faith practices. These merit further research.
- Support community building such as creation of a text/WhatsApp group for participants who would like to opt in, in-person gatherings, and mass mobile messaging to inform folks of JoC events.
- Provide financial assistance for resource creation such as a book or website on Black Jewish motherhood, JoC lifecycle rituals, and Jewish postpartum practices.

## About the Researchers

**Rose Espinola** (they/them) is a student in Aleph's Earth-Based Judaism program. Rose is a multiethnic, genderqueer, disabled Jew whose research focuses on Jewish birth and postpartum, mixture as holy, emergent interpretations of Jewish text, community organizing, power and spiritual confidence. Rose has been using oral history to develop new primary resources since 2009 and is also a social justice organizer and data scientist. Rose was raised Jewish in a majority-minority suburb of Miami and came of age as an organizer in the Xicana movement. Go to [www.roseespinola.com](http://www.roseespinola.com) to sign up for Rose's updates on life, organizing, and faith.



**Samira K. Mehta, PhD** (she/her) is the Director of Jewish Studies and an Associate Professor of Women and Gender Studies at the University of Colorado, Boulder. Her research and teaching focus on the intersections of religion, culture, and gender, including the politics of family life and reproduction in the United States. Her first book, *Beyond Chrismukkah: The Christian-Jewish Interfaith Family in the United States* (University of North Carolina Press, 2018) was a National Jewish book award finalist. Her newly released book of personal essays called *The Racism of People Who Love You* (Beacon Press, 2023) appeared on Oprah's "Books We Can't Wait to Read in 2023," which called it "the epitome of a book meeting a moment." Mehta's current academic book project, *God Bless the Pill: Sexuality and Contraception in Tri-Faith America*, examines the role of Jewish, Catholic and Protestant voices in competing moral logics of contraception, population control and eugenics from the mid-twentieth century to the present and is under contract with the University of North Carolina Press. She is also beginning a project for Princeton University Press called "A Mixed Multitude: Jews of Color in the United States." Mehta is the primary investigator for a Henry Luce Foundation funded project called "Jews of Color: Histories and Futures." She is a member of the board of Feminist Studies in Religion, where she serves as the co-editor of the blog; co-chairs the steering committee of the North American Religions Program Unit at the American Academy of Religion; and is a Creative Editor at the journal *American Religion*. She holds degrees from Swarthmore College, Harvard University, and Emory University.





# JoC Maternal Health: Focusing on Black Jewish Women's Birthing Experiences

*Binah Malka Stinnett, Yeshiva University*



## **Summary**

Utilizing Black-Jewish Women's unique positioning on the avenues of oppression which intersect between gender bias, anti-blackness, and antisemitism, this study takes a deep look at the connection between birth outcomes and the benefits of health provider-patient shared identity. Given that Black women in the U.S. are at an increased risk of experiencing adverse birth outcomes and are often impacted by anti-black racism, we undertook this study to explore ways in which Black-Jewish women navigate the intersection of anti-black racism and Jewishness when seeking out a Jewish provider for their birthing journeys. The study explored identity, personal strengths, community, and decision-making strategies during pregnancy, birth and postpartum.

## **Methods**

This study used hermeneutic phenomenal qualitative methods, which are increasingly used in health and social science studies. Hermeneutic researchers engage in interviews that allow them to reflect and reconsider the everyday issues they observed and experienced. Significant focus is placed on unpacking and exploring how participants view and make meaning of a particular experience. The researcher conducted 8 semi-structured interviews with self-identified Black-Jewish women, many of whom also identified as Orthodox or Traditional regarding Jewish practice and belief. The research team worked in an iterative process to develop emerging themes that appeared across multiple cases.

## **Findings and Implications**

This study provides qualitative evidence of Black-Jewish women's maternal health journeys while seeking a birthing provider of their shared faith. It also documents the challenges and benefits Black-Jewish Women experience on their birthing journey when seeking a birthing provider who shares their identity in hopes of optimizing their prenatal and birthing experiences. In cases where the participant's Jewish identity proved to be an advantage to seeking care, participants suggest that their Blackness proved to be a factor that resulted in some form of external or internal negative consequence. Participants expressed that they sought out providers of shared faith hoping to decrease the likelihood of culturally incompetent care and increase support throughout their birthing journeys. Participants placed importance on having faith-based practices understood, particularly laws regarding family purity. The study indicated that Black-Jewish women benefited from midwives and/or doula support. Many participants also utilized community connections to locate providers in hopes of receiving value-aligned birth care. The data suggested that although the participants in the study felt supported when it came to making unique birthing choices, they expressed challenges regarding being seen in their wholeness as Black-Jewish women.

## About the Researchers

**Binah Malka Stinnett-Bloemhof** (she/her) is a PhD student at Yeshiva University's School of Social Work. Prior to being admitted to her PhD program, Binah completed her MSSW (Masters of Science in Social Work) at Columbia University, where she served as a guest lecturer focusing on the impact of anti-Black racism and antisemitism on human development. Additionally, she helped develop the social work school's Jewish Caucus as a founding member, where she worked with fellow students to address the university's response to antisemitism and anti-Black racism. Binah is a seasoned Jewish communal professional, she currently serves as an academic advisor at Stern College for Women.



**Nakita Rakel Joseph** (she/her) holds an MSSW (Masters of Science in Social Work) from Columbia University, where she focused her studies on policy and policy development. During her studies, she also served as a researcher and worked on multiple university-based projects. She currently works at Black Women's Blueprint and is a full-time Lecturer at CUNY. Additionally, she is a doctoral student at Teachers College, Columbia University. There she is focusing on weathering's impact on Black and Native communities.



**Sharon Turnage, LMSW** (she/her) works in the fields of perinatal health and palliative care and provided research assistance for this project. In 2006, Sharon founded the Tyler Nicole Foundation Incorporated, dedicated to the fight against infant loss, maternal health, and childhood life-threatening illnesses. In 2008, Sharon founded the Luis Danvers Leukemia Fund dedicated to the fight against leukemia and other blood diseases. Sharon earned a BA in Psychology from York College and is currently a first-year PhD student at Yeshiva University, Wurzweiler School of Social Work. Her research focus is on perinatal loss, health disparities and social determinants, including race and socioeconomic status.



# AHAverim: Jews of Color in Hawai'i

Adam Keawe Manalo-Camp, Rebecca Maria Goldschmidt &  
Imani Altemus-Williams, AHAverim



## Summary

This study explored 'āina-based relationships between the Kānaka Maoli (indigenous Hawaiian) and Lukaio (Jewish) communities. This study consisted of historical research, community-based research, a [webinar series](#), an aha (conference or dialogue) session building Haverim (חברים) friendship between the Jewish and Kānaka Maoli communities, and a land-based service project. From interviews, documentation, archival research, and footage from the community gathering, the team is producing a short, ten-minute, publicly accessible film and website that chronicles the project and highlights the key learnings and conversations. The webinars addressed perceptions of gender, gendered spaces, settler colonialism, and Hawaiian historical topics.

## Methods

The research was primarily qualitative with ethnographic data collected through a process of interviews, dialogue, and analyzing ethnohistory. The research team examined Jewish and Hawaiian newspapers, works about Hawai'i done by members of the Jewish community, site visits to Jewish cemeteries and congregations, as well as one-hour interviews with members of the Jewish community on two islands, including Jews of Color. AHAverim also hosted a two-day event which included an aha (Hawaiian for conference or dialogue session) and park clean up. At the conference, participants were able to select topics to discuss and which were then voted upon by ranked preference which helped to inform the team on what issues were important to both Jewish and Kānaka Maoli participants. These methodologies provided insight into possible capacity building and areas of self-made identity among Native Hawaiians, Jews of Color, and the general Jewish community in Hawai'i. It also allowed for insights into the ways that Jews of Color participate within the local Jewish community. Effort was made to include Jews of Colors who accounted for 10% of the conference participants and were represented in the webinars.

## Findings and Implications

Historically, the Jewish community was well integrated into Hawaiian society since the 18th century and there existed small communities of Ashkenazi merchants and Bnei Anusim plantation workers. Many Kānaka Maoli Jews can trace ancestry to Sephardic Bnei Anusim. The US takeover of Hawai'i after 1898 marked a drastic change in the composition of the local Jewish community, foreshadowing the general demographic changes in the Hawaiian Islands due to increased militarization and transmigration. Recent interviews show that the Ashkenazi Jewish community in Hawai'i tends to not have long-term interactions with the Kānaka Maoli community. Some Ashkenazi Jews during the interview process itself utilized settler arguments and microaggressions when discussing their impressions of Kānaka Maoli. However, there was a genuine interest, by most who were interviewed, in

continuing dialogues between Jews of Color and Kānaka Maoli. We also discovered pockets of underserved Kānaka Maoli, Pacific Islander, and Jews of Color communities. This research was the first time that Jews of Color in Hawai'i were specifically mentioned and interviewed. Jews of Color who are Asian and Asian American seem to have more organizational support than Kānaka Maoli, Pacific Islander, and indigenous Jews. There seems to be a common theme among the larger Jewish community in Hawai'i and in the continental US when it comes to indigenous issues. Jews of Color in Hawai'i reported in interviews feeling "Othered" within the larger Jewish community and struggled with issues of settler colonialism. Kānaka Maoli participants were willing to engage with the Jewish community on community issues and larger issues around settler colonialism but they were unclear who could facilitate these interactions from the Jewish community.

## About the Researchers

**Adam Keawe Manalo-Camp** (he/they) is a writer, cultural practitioner and ethnohistorian from Papakōlea Hawaiian Homestead, O'ahu. His academic interest and background is in the anthropology of indigenuity and indigenous history. Adam is Jewish and of Native Hawaiian and Filipino ancestry. His writings on history and culture have been published in *Ōiwi Native Hawaiian Literary Journal* and *Queernessia*, and he is a regular contributor in the only Native Hawaiian paper, *Ka Wai Ola o OHA*. He regularly posts on IG (@adamkeawe) on Native Hawaiian history and culture.



**Rebecca Maria Goldschmidt** (she/they) is an artist and cultural worker engaging in place-based art and research projects. Her work reflects studies of cultural and land-based practices of her Jewish and Filipino ancestors. Her current projects include LAING Hawai'i, a heritage language preservation school based in Honolulu, and Queer Mikveh Project, a ritual art gathering project centering the experiences of queer Jews of Color and Jewish water ritual. She received her MFA from the University of Hawai'i at Mānoa in Honolulu in 2020 and is pursuing her doctoral studies as a MEXT Scholar in Sculpture at Hiroshima City University in Japan.



**Imani Altemus-Williams** (she/her) is a freelance writer and emerging documentary producer, is passionate about collecting stories that illustrate the collective experiences of colonized peoples. Imani is a Jew of Color with Black, Jewish and distant Choctaw ancestry. Raised in Honolulu, Hawai'i, Imani received a BA in Global Studies from the New School University and MA in Indigenous Journalism at the Sámi University of Applied Sciences. She serves on the board of directors of The Pōpolo Project and Hawai'i Women in Filmmaking, is a fellow with The Peace Studio and was previously a fellow with the International Documentary Associations' Documentary Magazine.



# Olamim: Latin Jewish Families of the Bay Area

Ariela Ronay-Jinich, *Olamim*



## Summary

The study explores how parents in Latinx-Jewish families in the Bay Area navigate their multicultural, multilingual, racial, and intersectional identities as they make educational and programmatic choices for their children. Using qualitative research methods, the study examines parents' goals, desires, and visions for their children and family regarding language and culture, the challenges they face, and the community opportunities and personal or family assets that help them realize these goals. The project also included a significant focus on data dissemination and engaging community members in the findings and recommendations that resulted from the study, including a Latin Jewish Festival that gathered 55 Latin Jewish families to provide entirely bilingual, intergenerational programming.

## Method

This study consisted of 14, hour-long interviews with parents and caretakers of young children growing up in 10 Jewish families that include Latin heritage, whether that was self-defined through race, nationality, cultural or linguistic identity. All participants were local to the Bay Area, California. The findings presented here focus on families with young children (6 families) in order to provide a more focused perspective. The remaining data is rich and can provide important material for further studies or additional publications.

## Findings and Implications

This study found that parents' diasporic and minoritized cultural experiences play a large role in shaping their views, goals and practices for transmitting multiple diasporic cultures to their children. Additionally, parents' ability to curate a positive culture for their children addresses some of the personal and intergenerational traumas, concerns, and great cultural assets that are part of their intersectional identities.

### *Recommendations for Community-based Institutions:*

- Consider cultural and linguistic relevance for families
- Explore programming models that center intersectional identities
- Support families in developing social networks that increase cultural resources
- Support adults in affirming their ethnic identities
- Continue to support racial justice and racial equity efforts and address racism and antisemitism
- Increase culturally responsive resources
- Deepen partnerships with community partners in a way that stretches their capacity to offer culturally-responsive programming

## About the Researchers

**Ariela Ronay-Jinich, MAEd** (she/her/ella) is the founder of [Olamim](#) and principal investigator of this research. Ariela piloted this research project as part of her capstone project for JECCELL in 2020-2021 and her Master's thesis at Mills College in 2021-2022. This research has been an instrumental part of designing and developing Olamim, a community-based initiative supporting Latin Jewish families in the Bay Area through culturally-responsive programming. As the founder of Olamim and integral member of its emergent community, she plays a key role as an insider, informant, and reflective practitioner already engaged in participant action research in this area. Ariela has spent over 20 years in Jewish education developing innovative educational projects and is committed to the way theory, research and practice can inform each other to best serve the communities she is a part of.



**Analucia Lopezrevoredo, PhD** (she/her/ella) is founder and executive director of [Jewtina y Co.](#) Analucia is overseeing the direction of bringing research findings into a community-based platform through online and in-person programs. She supports galvanizing the Latinx Jewish community and Jewish communal decision-makers and through other media platforms, such as the VOCES Project – Jewtina y Co.'s premier community storytelling project that aims to lift diverse narratives reflective of the dynamic Jewish and Latino/e/x experience. Analucia is a social researcher, with over 10 years of ethnographic data collection and dissemination centering original voices.



**Priya Mariana Shimpi Driscoll, PhD** (she/her) is Professor of Education and Associate Dean at Mills College. Dr. Driscoll serves as a research consultant and mentor to the project. Dr. Driscoll has conducted previous research on intergenerational heritage language and cultural maintenance, and she holds positionality as a Latina researcher with an intersectional, multicultural and multilingual family background. She has experience presenting data to diverse stakeholders, including families, community organizations, local and international conferences and publication outlets.





# Insiders Outside: The Evolution of Asian Adoption Among Jewish Americans

Lingxuan Liang, Brandeis University



## Summary

This project is a survey of the history of Asian adoption among Jewish Americans from the 1950s to the 2000s. It examines how systemic structures, changing social circumstances, and personal preferences led to Jewish parents' decision to adopt transnationally from Asia. In turn, it also explores commonalities among Asian adoptees' experiences and their understandings of their Asian-Jewish identities. By focusing on the intersection of religion and race, this research analyzes ethnic and adoption history through the lens of racial relations and the politics of group identity preservation in the United States.

## Methods

This study is divided into three sections to examine the shifting focus from religion to race in social work practices. The first section focuses on the religious matching system during the 1950s to 1970s, using historical analysis of records from the Social Welfare History Archive at the University of Minnesota, looking at both adoptive parents and adoptees. The transitional period beginning during the white baby shortage from the 1970s to 1980s combines archival evidence with existing works on international and domestic adoption systems. For examining racial matching and racial relations from the 1990s to the 2000s, the research contextualizes 7 qualitative interviews with critical adoption studies. Interviews focused on adult adoptees who self-identify as Jewish, grew up in the US, and have one or more Jewish adoptive parents.

## Findings

In the 1950s, a legal barrier known as the religious matching statute in state family court laws had barred Jewish Americans from adopting white Christian infants domestically. All sending countries in Europe also imposed religious requirements on white Christian adoptees and rejected requests from American Jews. East Asia became the first region that allowed Jewish Americans to bypass religious barriers in adoption. Beginning in the 1970s, the dwindling number of white adoptees in the US continued to push childless Jewish parents to consider adoption overseas and normalized transracial adoption among white families. Although the dividing line in the US adoption system shifted from religion to race, Jews continued to face dilemmas in adoption because they were seen as "white" and faced fierce opposition from black and Hispanic social workers. Asian adoption thus emerged as a solution for many Jewish adopters because of the immigrant Asian community's lack of opposition to transracial adoption. In many ways, stereotypes associated with Asians and Asian women made Asian children relatively less racialized and more assimilable in the eyes of white parents, making Asian adoption an implicit preference among many Jewish adopters.

## About the Researchers

**Lingxuan Liang** (she/her) is a PhD student in the Near Eastern and Judaic Studies department at Brandeis University and the researcher of this project. Liang's research focuses on American Jewish history, East Asian history, Jewish identities in the diaspora and the intersection between racism and antisemitism.



**Professor ChaeRan Freeze** (she/her) is Brandeis University's Frances and Max Elkan Chair in Modern Jewish History. She is the principal investigator overseeing this project. Her expertise is in the history and culture of the Jews in Russia, Jewish family history, and women's and gender studies.





# Aging Jews of Color and Their Experience of Resilience in Times of Social Unrest

*Eugenia L. Weiss, Sara Schwartz, Malikah Marrus, & Jessica Strassman,  
Center for Applied Research and Evaluation (C.A.R.E.)*



## **Summary**

This study provides a continuation of research conducted by the Jews of Color Initiative's (2021), *Beyond the Count: Perspectives and Lived Experiences of Jews of Color*, to investigate the lived experiences of United States-based aging Jews of Color. Using trauma-informed and social work lenses, the current research examines the ways that recent national and global violence affects Jews of Color. The study explores how these events amplify and/or trigger instances of historical trauma and oppression on those having marginalized and intersecting identities of faith, gender, race, and ethnicity. Attention is given to resilience in the face of increasing antisemitism in the U.S. and colorism within the White Jewish communities. Additionally, the study aims to prepare social scientists and clinicians to better inform their practices with communities that have been historically marginalized for their intersecting identities.

## **Methods**

Study participants were recruited through faith-based organizations and social media. The team conducted 20 semi-structured interviews with U.S.-based self-identified Jews of Color over the age of 50 (mean=61, range=51-74). Interviews focused on the evolution of participants' Jewish identities, intersectional experiences with discrimination, double consciousness, and colorism. The team worked collaboratively to determine themes in the data and to hold self-reflective conversations throughout the research process to understand how their own voices, including experiences as White Jews and Jews of Color, influenced this investigative process. The sample was predominantly female (90%), and represented Jews who identified as African American/Black (40%), Latinx (25%), Asian American (15%), Middle Eastern (10%) and as Multiracial (10%). Although the recruitment materials were sent across the country, the majority of the respondents (65%) were from the West Coast of the U.S.

## **Findings and Implications**

The data revealed several interesting findings. First, the categorization of "Jew of Color" is complex and warrants further exploration. While the 20 individuals in this study identified as "Jews of Color," there are important differences that cannot be overlooked when doing this work. The "Jews of Color" label, for the purposes of this sample, could be further sub-categorized into two groups: 1) born into Judaism; 2) chose to convert to Judaism. Second, the data uncovered how intersectional identities of race, religion, and ethnicity can cause Jews of Color to feel "othered," and unprotected, within and outside the predominantly White-identifying Jewish communities. This was experienced across all the sub-categorizations of Jews of Color. Resilience and being "in community" with other Jews of Color was paramount to their reported well-being. Finally, researcher positionality and alignment with the sample appears to have played a role in this investigative process. All four of the researchers approached the project from their own unique identities. The researchers were women over 50; two identified as Jews

of Color, one as a White Jew and another person who was married to a Jew. All researchers identified with an Ashkenazi background, which could have limited their initial understanding of the dimensions of Jews of Color, thereby influencing the research protocols. This highlights how intersectionality forms unique perspectives that can influence research methodology, suggesting that immunity from researcher bias is not guaranteed and the potential for bias needs to be addressed every step of the way.

### *Recommendations*

- Understand and build the sample: From the study, the team recognized that Jews of Color are not a homogenous group. Further studies should delve into the differences between subgroups and how their lived experiences may differ based on intersectional identities. Understanding these differences will help guide conversations and interventions for inclusion.
- Expand knowledge on branches of Judaism: Various branches of Judaism have emerged that were represented in the data set. It would be important to explore faith-based differences based on other branches of Judaism and how these various branches intersect with racial and ethnic identities.
- Explore colorism: Some Jews of Color stated that they had “passed” as White and indicated less discriminatory experiences based on White privilege.
- Investigate modern constructions of identity: Some people had different understandings of their sense of identity as a Jew of Color. For example, those who identified as Jews of Color, but were not; those who could identify as a Jew of Color but did not; and those who might not identify as Jews of Color on their own but did so because of their children.
- Unpack intergenerational impacts: Younger generations of Jews of Color may bring different perspectives than aging Jews of Color. Both could learn from each other to build stronger family and community bonds, understand intersectional/intergenerational trauma while forming deeper connections to the Jewish faith.
- Many organizations have emerged for subgroups of Jews of Color based on their intersecting identities, such as Jewtina y Co. and The LUNAR Collective. It would be important to evaluate how cross-collaboration can be encouraged to support Jews of Color who fit into multiple groups, and whether well-established Jewish institutions are collaborating with these newer organizations.

### About the Researchers

**Eugenia L. Weiss, PhD, PsyD, MSW/MA** (she/her/ella) is an Associate Professor at the University of Nevada, Reno, School of Social Work and serves as the director of the Master of Social Work program. She is also President of the Center for Applied Research and Evaluation (C.A.R.E), a nonprofit that is focused on anti-oppressive research and culturally responsive program evaluation capacity building for organizations that serve vulnerable populations. Her research focuses on equity, diversity and inclusiveness. She is currently working on research projects involving food insecurity and the unmet health-related social needs for Black, Indigenous and People of Color (BIPOC) and leadership capacity for Latinx practitioners working in health and human services. Dr. Weiss identifies as a Jew of Color from Latin America. She has published 8 books and over 60 scholarly publications and has secured state and federally funded grants.



**Sara L. Schwartz, PhD, MSW** (she/her) is a Clinical Associate Professor at the University of Southern California Suzanne Dworak-Peck School of Social Work,



where she instructs graduate students on research and evaluation methods, data-driven decision making and policy. Dr. Schwartz's scholarship centers on experiences of alienation and social isolation in diverse populations to include communities impacted by HIV/AIDS, hemophilia and discrimination related to faith, gender or class. She has experience working with the USC Shoah Foundation to design and pilot curriculum using testimony from genocide survivors to examine the impact of oppression and ethnic cleansing.

**Malikah Marrus, DSW, MSW** (she/her) is an Assistant Clinical Professor of social work at the University of Colorado, Colorado Springs. A good portion of Malikah's research has been on human rights issues for children, families, and adults. She has been able to present nationally and internationally on how various human rights issues impact children and their families. Malikah also teaches and presents on diversity issues including intersectionality of race and religion. Growing up as a Jew of Color, Malikah finds this area of research important.



**Jessica A. Strassman, MSW, LCSW** (she/her) is a licensed clinical social worker in private practice specializing in work with adolescents and young adults experiencing anxiety and depression. She is a PhD candidate at the University of Pennsylvania School of Social Policy and Practice. Her research focuses on giving voice to marginalized and silenced populations. Her dissertation is a qualitative study exploring the impact of intergenerational trauma communication within a forced migration population. She has presented nationally on retraumatization in war, genocide, and forced migration survivors in times of socio-political unrest.

