

Anti Judaism The Western Tradition

David Nirenberg

For thirty years the director of the Wiener Library in London--the leading institute for the study of anti-Semitism--Walter Laqueur here offers both a comprehensive history of anti-Semitism as well as an illuminating look at the newest wave of this phenomenon. Laqueur begins with an invaluable historical account of this pernicious problem, tracing the evolution from a predominantly religious anti-Semitism--stretching back to the middle ages--to a racial anti-Semitism that developed in the late 19th and early 20th centuries. The author then uses this historical account as backdrop to a brilliant analysis of the newest species of anti-Semitism, explaining its origins and rationale, how it manifests itself, in what ways and why it is different from anti-Semitism in past ages, and what forms it may take in the future. The book reveals that what was historically a preoccupation of Christian and right-wing movements has become in our time even more frequent among Muslims and left-wing groups. Moreover, Laqueur argues that we can't simply equate this new anti-Semitism with anti-Zionism and write it off as merely anti-Israel sentiments. If Israel alone is singled out for heated condemnation, is the root of this reaction simply anti-Zionism or is it anti-Semitism? Here is both a summing up of the entire trajectory of anti-Semitism--the first comprehensive history of its kind--and an exploration of the new wave of anti-Semitism. "Walter Laqueur

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provides us with powerful new insights into an age-old problem. Distinguished scholarship and an authoritative moral voice are the hallmarks of this important book. Anyone wanting to understand the history and persistence of anti-Jewish hatred should read it."
--Abraham H. Foxman, National Director, Anti-Defamation League

A must-read book for understanding this vibrant and influential modern Jewish movement Hasidism originated in southeastern Poland, in mystical circles centered on the figure of Israel Ba'al Shem Tov, but it was only after his death in 1760 that a movement began to spread. Today, Hasidism is witnessing a remarkable renaissance around the world. This book provides the first comprehensive history of the pietistic movement that shaped modern Judaism. Written by an international team of scholars, its unique blend of intellectual, religious, and social history demonstrates that, far from being a throwback to the Middle Ages, Hasidism is a product of modernity that forged its identity as a radical alternative to the secular world.

"Through a mix of cultural analysis, biographical study, and a close examination of original sources and drafts of Mendelssohn's sacred works, *The Price of Assimilation* provides dramatic new answers to the so-called "Mendelssohn Jewish question." --Jacket.

"This book is about the attempt of Orthodox Jewish Zionists to implement traditional Jewish law (halakha) as the law of the State of Israel. These religious Zionists began their quest for a halakhic state immediately after Israel's establishment in 1948 and competed for legal

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supremacy with the majority of Israeli Jews who wanted Israel to be a secular democracy. Although Israel never became a halachic state, the conflict over legal authority became the backdrop for a pervasive culture war, whose consequences are felt throughout Israeli society until today. The book traces the origins of the legal ideology of religious Zionists and shows how it emerged in the middle of the twentieth century. It further shows that the ideology, far from being endemic to Jewish religious tradition as its proponents claim, is a version of modern European jurisprudence, in which a centralized state asserts total control over the legal hierarchy within its borders. The book shows how the adoption (conscious or not) of modern jurisprudence has shaped religious attitudes to many aspects of Israeli society and politics, created an ongoing antagonism with the state's civil courts, and led to the creation of a new and increasingly powerful state rabbinate. This account is placed into wider conversations about the place of religion in democracies and the fate of secularism in the modern world. It concludes with suggestions about how a better knowledge of the history of religion and law in Israel may help ease tensions between its religious and secular citizens"--

The persistence of anti-Semitism is a phenomenon that challenges Jewish historians to make ethical judgments a part of historical analysis. This comprehensive collection meets that challenge as its authors provide fresh insight into the complexities of anti-Semitism. The eight essays included in this volume are by noted scholars, each an expert in a specific historical

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period--from the ancient world to the twentieth century. Through most of Western European history, Jews have been a numerically tiny or entirely absent minority, but across that history Europeans have nonetheless worried a great deal about Judaism. Why should that be so? This short but powerfully argued book suggests that Christian anxieties about their own transcendent ideals made Judaism an important tool for Christianity, as an apocalyptic religion—characterized by prizing soul over flesh, the spiritual over the literal, the heavenly over the physical world—came to terms with the inescapable importance of body, language, and material things in this world. Nirenberg shows how turning the Jew into a personification of worldly over spiritual concerns, surface over inner meaning, allowed cultures inclined toward transcendence to understand even their most materialistic practices as spiritual. Focusing on art, poetry, and politics—three activities especially condemned as worldly in early Christian culture—he reveals how, over the past two thousand years, these activities nevertheless expanded the potential for their own existence within Christian culture because they were used to represent Judaism. Nirenberg draws on an astonishingly diverse collection of poets, painters, preachers, philosophers, and politicians to reconstruct the roles played by representations of Jewish “enemies” in the creation of Western art, culture, and politics, from the ancient world to the present day. This erudite and tightly argued survey of the ways in which Christian cultures have created themselves by thinking about Judaism will appeal to the broadest range of

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scholars of religion, art, literature, political theory, media theory, and the history of Western civilization more generally.

Ranging from math to literature to philosophy, *Uncountable* explains how numbers triumphed as the basis of knowledge—and compromise our sense of humanity. Our knowledge of mathematics has structured much of what we think we know about ourselves as individuals and communities, shaping our psychologies, sociologies, and economies. In pursuit of a more predictable and more controllable cosmos, we have extended mathematical insights and methods to more and more aspects of the world. Today those powers are greater than ever, as computation is applied to virtually every aspect of human activity. Yet, in the process, are we losing sight of the human? When we apply mathematics so broadly, what do we gain and what do we lose, and at what risk to humanity? These are the questions that David and Ricardo L. Nirenberg ask in *Uncountable*, a provocative account of how numerical relations became the cornerstone of human claims to knowledge, truth, and certainty. There is a limit to these number-based claims, they argue, which they set out to explore. The Nirenbergs, father and son, bring together their backgrounds in math, history, literature, religion, and philosophy, interweaving scientific experiments with readings of poems, setting crises in mathematics alongside world wars, and putting medieval Muslim and Buddhist philosophers in conversation with Einstein, Schrödinger, and other giants of modern physics. The result is a powerful lesson in what counts as knowledge

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and its deepest implications for how we live our lives. Judaism makes the bold argument that the very concept of a religion of 'Judaism' is an invention of the Christian church. The intellectual journey of world-renowned Talmud scholar Daniel Boyarin, this book will change the study of "Judaism"—an essential key word in Jewish Studies—as we understand it today. Boyarin argues that although the world treats the word "Judaism" as appropriate for naming an alleged religion of the Jews, it is in fact a Christian theological concept only adopted by Jews with the coming of modernity and the adoption of Christian languages.

A magisterial history, ranging from antiquity to the present, that reveals anti-Judaism to be a mode of thought deeply embedded in the Western tradition. There is a widespread tendency to regard anti-Judaism - whether expressed in a casual remark or implemented through pogrom or extermination campaign - as somehow exceptional: an unfortunate indicator of personal prejudice or the shocking outcome of an extremist ideology married to power. But, as David Nirenberg argues in this ground-breaking study, to confine anit-Judaism to the margins of our culture is to be dangerously complacent. Anti-Judaism is not an irrational closet in the vast edifice of Western thought, but rather one of the basic tools with which that edifice was constructed.

A panoramic history of Puritanism in England, Scotland, and New England This book is a sweeping transatlantic history of Puritanism from its emergence out of the religious tumult of Elizabethan England to its founding role in the story of America. Shedding critical light on the diverse forms of Puritan belief and practice in England, Scotland, and New England, David Hall describes the movement's deeply ambiguous triumph under Oliver Cromwell, its political demise

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with the Restoration of the English monarchy in 1660, and its perilous migration across the Atlantic to establish a “perfect reformation” in the New World. This monumental book traces how Puritanism was a catalyst for profound cultural changes in the early modern Atlantic world, opening the door for other dissenter groups such as the Baptists and the Quakers, and leaving its enduring mark on religion in America.

The fortunes of the late nineteenth century’s imperial and industrial powers depended on a single raw material—rubber—with only one source: the Amazon basin. And so began the scramble for the Amazon—a decades-long conflict that found Britain, France, Belgium, and the United States fighting with and against the new nations of Peru, Bolivia, and Brazil for the forest’s riches. In the midst of this struggle, Euclides da Cunha, engineer, journalist, geographer, political theorist, and one of Brazil’s most celebrated writers, led a survey expedition to the farthest reaches of the river, among the world’s most valuable, dangerous, and little-known landscapes. *The Scramble for the Amazon* tells the story of da Cunha’s terrifying journey, the unfinished novel born from it, and the global strife that formed the backdrop for both. Haunted by his broken marriage, da Cunha trekked through a beautiful region thrown into chaos by guerrilla warfare, starving migrants, and native slavery. All the while, he worked on his masterpiece, a nationalist synthesis of geography, philosophy, biology, and journalism he named *The Lost Paradise*. Da Cunha intended his epic to unveil the Amazon’s explorers, spies, natives, and brutal geopolitics, but, as Susanna B. Hecht recounts, he never completed it—his wife’s lover shot him dead upon his return. At once the biography of an extraordinary writer, a masterly chronicle of the social, political, and environmental history of the Amazon, and a superb translation of the remaining pieces of da Cunha’s project, *The Scramble for*

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the Amazon is a work of thrilling intellectual ambition. This collection of original materials provides a sweeping view of medieval and early modern Jewish ritual and religious practice. Including such diverse texts as ritual manuals, legal codes, mystical books, autobiographical writings, folk literature, and liturgical poetry, it testifies to the enormous variety of practices that characterized Judaism in the twelve hundred years between 600 and 1800 C.E. Its focus on religious practice and experience--how Judaism was actually lived by people from day to day--makes this anthology unique among the few sourcebooks available. The volume encompasses the broad scope and complex texture of Jewish religious practice, taking into account many aspects of Jewish culture that have hitherto been relatively neglected: the religious life of ordinary people, the role and status of women, art and aesthetics, and marginalized as well as remote Jewish communities. It introduces such remarkable personalities as Moses Maimonides, Leon Modena, and Gluckel of Hameln, and presents extraordinary texts on festival practice, Torah study, mystical communities, meditation, exorcism, the practice of charity, and folk rites marking birth and death. Representing state-of-the-art scholarship by distinguished academics from around the world, the volume includes many materials never before translated into English. Each text is preceded by an accessible introduction, making this book suitable for college and university students as well as a general audience. Whether read as a deliberate course of study or dipped into selectively for a glimpse into fascinating Jewish lives and places, Judaism in Practice holds rich rewards for any reader. In this urgent book, Alan M. Dershowitz shows why American Jews are in danger of disappearing - and what must be done now to create a renewed sense of Jewish identity for the next century. In previous times, the threats to Jewish survival were

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external - the virulent consequences of anti-Semitism. Now, however, in late-twentieth-century America, the danger has shifted. Jews today are more secure, more accepted, more assimilated, and more successful than ever before. They've dived into the melting pot - and they've achieved the American Dream. And that, according to Dershowitz, is precisely the problem. More than 50 percent of Jews will marry non-Jews, and their children will most often be raised as non-Jews. Which means, in the view of Dershowitz, that American Jews will vanish as a distinct cultural group sometime in the next century - unless they act now. Speaking to concerned Jews everywhere, Dershowitz calls for a new Jewish identity that focuses on the positive - the 3,500-year-old legacy of Jewish culture, values, and traditions. Dershowitz shows how this new Jewish identity can compete in America's open environment of opportunity and choice - and offers concrete proposals on how to instill it in the younger generation.

"No longer the exclusive province of the far right and far left, anti-semitism finds a home in identity politics and the reaction against identity politics, in the renewal of "America first" isolationism and the rise of one-world socialism. An ancient hatred increasingly allowed into modern political discussion, anti-semitism has been migrating toward the mainstream in dangerous ways, amplified by social media and a culture of conspiracy that threatens us all. This timely book is Weiss's cri de couer: an unnerving reminder that Jews must never lose their hard-won instinct for danger, and a powerful case for renewing Jewish and liberal values to guide us through this uncertain moment. Not just for the sake of America's Jews, but for the sake of America." --

The diagnosis of Jewish self-hatred has become almost a commonplace in contemporary cultural and political debates, but the concept's origins are not widely appreciated. In its

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modern form, it received its earliest and fullest expression in Theodor Lessing's 1930 book *Der jüdische Selbsthaß*. Written on the eve of Hitler's ascent to power, Lessing's hotly contested work has been variously read as a defense of the Weimar Republic, a platform for anti-Weimar sentiments, an attack on psychoanalysis, an inspirational personal guide, and a Zionist broadside. This new edition makes a seminal text in Jewish thought accessible to English readers for the first time.

In *Dark Mirror*, Sara Lipton offers a fascinating examination of the emergence of anti-Semitic iconography in the Middle Ages. The straggly beard, the hooked nose, the bag of coins, and gaudy apparel—the religious artists of medieval Christendom had no shortage of virulent symbols for identifying Jews. Yet, hateful as these depictions were, the story they tell is not as simple as it first appears. Drawing on a wide range of primary sources, Lipton argues that these visual stereotypes were neither an inevitable outgrowth of Christian theology nor a simple reflection of medieval prejudices. Instead, she maps out the complex relationship between medieval Christians' religious ideas, social experience, and developing artistic practices that drove their depiction of Jews from benign, if exoticized, figures connoting ancient wisdom to increasingly vicious portrayals inspired by (and designed to provoke) fear and hostility. At the heart of this lushly illustrated and meticulously researched work are questions that have occupied scholars for ages—why did Jews become such powerful and poisonous symbols in medieval art? Why were Jews associated with certain objects, symbols, actions, and deficiencies? And what were the effects of such portrayals—not only in medieval society, but throughout Western history? What we find is that the image of the Jew in medieval art was not a portrait of actual neighbors or even imagined others, but a cloudy glass into which Christendom

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gazed to find a distorted, phantasmagoric rendering of itself. Why have Jews been the target of such great dislike? What is the historical significance of hatred towards the Jewish nation, and is there a relationship between this social malady and peace on earth for all peoples? Based on many years of research and teaching, Rabbi Allswang demonstrates that clear and optimistic answers to the above questions do, in fact, exist. Through thorough historical and scientific investigation, he adeptly demonstrates that by a return to Jewish tradition true security, prosperity and the promise of extended peace can, in reality, be achieved.

This book traces the hardening of Christian attitudes to Jews, Judiasm and their history during the second half of the Middle Ages.

Since the Nazi holocaust took the lives of a third of the Jewish people of the world, the Christian Church has been engaged in a self-examination of its own historical role in the creation of anti-semitism. In this major contribution to that search, theologian Rosemary Radford Ruether explores the roots of anti-semitism from new perspectives.

Christianity, Judaism, and Islam are usually treated as autonomous religions, but in fact across the long course of their histories the three religions have developed in interaction with one another. In *Neighboring Faiths*, David Nirenberg examines how Muslims, Christians, and Jews lived with and thought about each other during the Middle Ages and what the medieval past can tell us about how they do so today. There have been countless scripture-based studies of the three "religions of the

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book,” but Nirenberg goes beyond those to pay close attention to how the three religious neighbors loved, tolerated, massacred, and expelled each other—all in the name of God—in periods and places both long ago and far away. Nirenberg argues that the three religions need to be studied in terms of how each affected the development of the others over time, their proximity of religious and philosophical thought as well as their overlapping geographies, and how the three “neighbors” define—and continue to define—themselves and their place in terms of one another. From dangerous attractions leading to interfaith marriage; to interreligious conflicts leading to segregation, violence, and sometimes extermination; to strategies for bridging the interfaith gap through language, vocabulary, and poetry, Nirenberg aims to understand the intertwined past of the three faiths as a way for their heirs to produce the future—together.

“Well, clearly, and articulately written, *Living Letters of the Law* is among the most important books in medieval European history generally, as well as in its particular field.”—Edward Peters, author of *The First Crusade*

From the 1930s through the 1970s, the philosopher Martin Heidegger kept a running series of private writings, the so-called *Black Notebooks*. The recent publication of the *Black Notebooks* volumes from the war years have sparked international controversy. While Heidegger’s engagement with National Socialism was well known, the *Black Notebooks* showed for the first time that this anti-Semitism was not merely a personal resentment. They contain not just anti-Semitic remarks,

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they show Heidegger incorporating basic tropes of anti-Semitism into his philosophical thinking. In them, Heidegger tried to assign a philosophical significance to anti-Semitism, with “the Jew” or “world Judaism” cast as antagonist in his project. How, then, are we to engage with a philosophy that, no matter how significant, seems contaminated by anti-Semitism? This book brings together an international group of scholars from a variety of disciplines to discuss the ramifications of the Black Notebooks for philosophy and the humanities at large. Bettina Bergo, Robert Bernasconi, Martin Gessmann, Sander Gilman, Peter E. Gordon, Hans Ulrich Gumbrecht, Michael Marder, Eduardo Mendieta, Richard Polt, Tom Rockmore, Peter Trawny, and Slavoj Žižek discuss issues including anti-Semitism in the Black Notebooks and Heidegger’s thought more broadly, such as German conceptions of Jews and Judaism, Heidegger’s notions of metaphysics, and anti-Semitism’s entanglement with Heidegger’s views on modernity and technology, grappling with material as provocative as it is deplorable. In contrast to both those who seek to exonerate Heidegger and those who simply condemn him, and rather than an all-or-nothing view of Heidegger’s anti-Semitism, they urge careful reading and rereading of his work to turn Heideggerian thought against itself. These measured and thoughtful responses to one of the major scandals in the history of philosophy unflinchingly take up the tangled and contested legacy of Heideggerian thought.

In the Western literary tradition, the "jew" has long been a figure of ethnic exclusion and social isolation--the

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wanderer, the scapegoat, the alien. But it is no longer clear where a perennial outsider belongs. This provocative study of contemporary British writing points to the figure of the "jew" as the litmus test of multicultural society. Efraim Sicher and Linda Weinhouse examine the "jew" as a cultural construction distinct from the "Jewishness" of literary characters in novels by, among others, Salman Rushdie, Anita Desai, Doris Lessing, Monica Ali, Caryl Philips, and Zadie Smith, as well as contemporary art and film. Here the image of the "jew" emerges in all its ambivalence, from postcolonial migrant and modern everyman to more traditional representations of the conspirator and malefactor. The multicultural discourses of ethnic and racial hybridity reflect dissolution of national and personal identities, yet the search for transnational, cultural forms conceals both the acceptance of marginal South Asian, Caribbean, and Jewish voices as well as the danger of resurgent antisemitic tropes. Innovative in its contextualization of the "jew" in the multiculturalism debate in contemporary Britain, *Under Postcolonial Eyes: Figuring the "jew" in Contemporary British Writing* analyzes the narrative of identities in a globalized culture and offers new interpretations of postmodern classics.

"Steve Cohen's book "That's Funny, You Don't Look Anti-Semitic", looks at the history of Left antisemitism from a Marxist perspective. From the early Labour movement's support for the Aliens Act 1905, the Left's inability to stem the influence of The Protocols of the Elders of Zion to the antisemitism that rears its ugly head in social justice organisations, the Labour Party and among anti-

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Zionists – he charts it all. He wrote, "It is intolerable that the socialist movement has never been prepared to look at its antisemitism in a self-critical way." This one book changes that. The Left antisemitism which worried Cohen – which inspired him to write this polemic – was not just wrong but a threat to the political Left itself. He knew that it could go mainstream on the Left if it was not defeated on the fringes. He fought this battle within the socialist Left because he knew, even then, that it was important. Written in 1984, it still resonates today. The issue of antisemitism in Jeremy Corbyn's Labour Party only increase its relevance and makes it a "must read" book for anyone wanting to learn more, and, maybe even, take action. "A comprehensive but accessible analysis of how antisemitism has historically manifested on the Left." Clive Lewis, Labour MP and co-founder of Momentum

This volume is designed to assist university faculty and students studying and teaching about antisemitism, racism, and other forms of prejudice. In contrast with similar volumes, it is organized around specific concepts instead of chronology or geography. It promotes conversation about antisemitism across disciplinary, geographic, and thematic lines rather than privileging a single methodological paradigm, a specific academic field, or an overarching narrative. Its twenty-one chapters by leading scholars in diverse fields address the relationship to antisemitism of concepts ranging from Anti-Judaism to Zionism. Each chapter not only traces the history and major scholarly debates around a key concept; it also presents an original argument, points to avenues for further research, and exemplifies a method of investigation. Examines the two-thousand-year relationship between

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Christianity and Judaism, examining the long entrenched tradition of anti-Semitism that culminated in the Church's failure to protest the Holocaust during World War II. Christian cultures across the centuries have invoked Judaism in order to debate, represent, and contain the dangers presented by the sensual nature of art. By engaging Judaism, both real and imagined, they explored and expanded the perils and possibilities for Christian representation of the material world. The thirteen essays in *Judaism and Christian Art* reveal that Christian art has always defined itself through the figures of Judaism that it produces. From its beginnings, Christianity confronted a host of questions about visual representation. Should Christians make art, or does attention to the beautiful works of human hands constitute a misplaced emphasis on the things of this world or, worse, a form of idolatry ("Thou shalt make no graven image")? And if art is allowed, upon what styles, motifs, and symbols should it draw? Christian artists, theologians, and philosophers answered these questions and many others by thinking about and representing the relationship of Christianity to Judaism. This volume is the first dedicated to the long history, from the catacombs to colonialism but with special emphasis on the Middle Ages and the Renaissance, of the ways in which Christian art deployed cohorts of "Jews"—more figurative than real—in order to conquer, defend, and explore its own territory. In this unprecedented work two decades in the making, leading historian Robert S. Wistrich examines the long and ugly history of anti-Semitism, from the first recorded pogrom in 38 BCE to its shocking and widespread resurgence in the present day. As no other book has done before it, *A Lethal Obsession* reveals the causes behind this shameful and persistent form of hatred and offers a sobering look at how it may shake and reshape the world in years to come. Here are the fascinating and long-forgotten roots of the "Jewish

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difference”—the violence that greeted the Jewish Diaspora in first-century Alexandria. Wistrich suggests that the idea of a formless God who passed down a universal moral law to a chosen few deeply disconcerted the pagan world. The early leaders of Christianity increased their strength by painting these “superior” Jews as a cosmic and satanic evil, and by the time of the Crusades, murdering a “Christ killer” had become an act of conscience. Moving seamlessly through centuries of war and dissidence, *A Lethal Obsession* powerfully portrays the creation of the Protocols of the Elders of Zion, the fateful anti-Semitic tract commissioned by Russia’s tsarist secret police at the end of the nineteenth century—and the prediction by Theodor Herzl, Austrian founder of political Zionism, of eventual disaster for the Jews in Europe. The twentieth century fulfilled this dark prophecy, with the horrifying ascent of Hitler’s Third Reich. Yet, as Wistrich disturbingly suggests, the end of World War II failed to neutralize the “Judeophobic virus”: Pogroms and prejudice continued in Soviet-controlled territories and in the Arab-Muslim world that would fan flames for new decades of distrust, malice, and violence. Here, in pointed and devastating detail, is our own world, one in which jihadi terrorists and the radical left blame Israel for all global ills. In his concluding chapters, Wistrich warns of a possible nuclear “Final Solution” at the hands of Iran, a land in which a formerly prosperous Jewish community has declined in both fortunes and freedoms. Dazzling in scope and erudition, *A Lethal Obsession* is a riveting masterwork of investigative nonfiction, the definitive work on this unsettling yet essential subject. It is destined to become an indispensable source for any student of world affairs.

The 2015 law granting Spanish nationality to the descendants of Jews expelled in 1492 is the latest example of a widespread phenomenon in contemporary Spain, the "re-

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discovery" of its Jewish heritage. In *The Memory Work of Jewish Spain*, Daniela Flesler and Adrián Pérez Melgosa examine the implications of reclaiming this memory through the analysis of a comprehensive range of emerging cultural practices, political initiatives and institutions in the context of the long history of Spain's ambivalence towards its Jewish past. Through oral interviews, analyses of museums, newly reconfigured "Jewish quarters," excavated Jewish sites, popular festivals, tourist brochures, literature and art, *The Memory Work of Jewish Spain* explores what happens when these initiatives are implemented at the local level in cities and towns throughout Spain, and how they affect Spain's present.

For more than a century, Nietzsche's views about Jews and Judaism have been subject to countless polemics. The Nazis infamously fashioned the philosopher as their anti-Semitic precursor, while in the past thirty years the pendulum has swung in the opposite direction. The increasingly popular view today is that Nietzsche was not only completely free of racist tendencies but also was a principled adversary of anti-Jewish thought. *Nietzsche's Jewish Problem* offers a definitive reappraisal of the controversy, taking the full historical, intellectual, and biographical context into account. As Robert Holub shows, a careful consideration of all the evidence from Nietzsche's published and unpublished writings and letters reveals that he harbored anti-Jewish prejudices throughout his life. *Nietzsche's Jewish Problem* demonstrates how this is so despite the apparent paradox of the philosopher's well-documented opposition to the crude political anti-Semitism of the Germany of his day. As Holub explains, Nietzsche's "anti-anti-Semitism" was motivated more by distaste for vulgar nationalism than by any objection to anti-Jewish prejudice. A richly detailed account of a controversy that goes to the heart of Nietzsche's reputation

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and reception, Nietzsche's Jewish Problem will fascinate anyone interested in philosophy, intellectual history, or the history of anti-Semitism.

Presents primary texts that document the demonization of Jews since antiquity

A groundbreaking -- and terrifying -- examination of the widespread resurgence of antisemitism in the 21st century, by the prize-winning and #1 internationally bestselling author of *Hitler's Willing Executioners*. Antisemitism never went away, but since the turn of the century it has multiplied beyond what anyone would have predicted. It is openly spread by intellectuals, politicians and religious leaders in Europe, Asia, the Arab world, America and Africa and supported by hundreds of millions more. Indeed, today antisemitism is stronger than any time since the Holocaust. In *The Devil that Never Dies*, Daniel Jonah Goldhagen reveals the unprecedented, global form of this age-old hatred; its strategic use by states; its powerful appeal to individuals and groups; and how technology has fueled the flames that had been smoldering prior to the millennium. A remarkable work of intellectual brilliance, moral stature, and urgent alarm, *The Devil that Never Dies* is destined to be one of the most provocative and talked-about books of the year.

In the wake of modern genocide, we tend to think of violence against minorities as a sign of intolerance, or, even worse, a prelude to extermination. Violence in the Middle Ages, however, functioned differently, according to David Nirenberg. In this provocative book, he focuses on specific attacks against minorities in fourteenth-century France and the Crown of Aragon (Aragon, Catalonia, and Valencia). He argues that these attacks--ranging from

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massacres to verbal assaults against Jews, Muslims, lepers, and prostitutes--were often perpetrated not by irrational masses laboring under inherited ideologies and prejudices, but by groups that manipulated and reshaped the available discourses on minorities. Nirenberg shows that their use of violence expressed complex beliefs about topics as diverse as divine history, kinship, sex, money, and disease, and that their actions were frequently contested by competing groups within their own society. Nirenberg's readings of archival and literary sources demonstrates how violence set the terms and limits of coexistence for medieval minorities. The particular and contingent nature of this coexistence is underscored by the book's juxtapositions--some systematic (for example, that of the Crown of Aragon with France, Jew with Muslim, medieval with modern), and some suggestive (such as African ritual rebellion with Catalan riots). Throughout, the book questions the applicability of dichotomies like tolerance versus intolerance to the Middle Ages, and suggests the limitations of those analyses that look for the origins of modern European persecutory violence in the medieval past.

In the wake of Donald Trump's election and the Pittsburgh synagogue massacre, (((Semitism))) is a powerful book that examines how we can fight anti-Semitism in America A San Francisco Chronicle Reader Recommendation The Washington Post:

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"Timely...[A] passionate call to arms." Jewish Book Council: "Could not be more important or timely." Bernard-Henri Lévy: "It would be wonderful if anti-Semitism was a European specialty and stopped at the border with the United States. Alas, this is not the case. Jonathan Weisman's new book (((Semitism))) shows why..." Michael Eric Dyson: "With eloquence and poignancy Weisman shows how hatred can slowly and quietly chew away at the moral fabric of society. We now live in an age where more than ever bigotry and oppression no longer need to hide in fear of reproach. The floodgates have opened. This is much more than a personal response to the bigotry he experienced because of his Jewishness; Weisman has written a manifesto that outlines the dangers of marginalizing and demonizing all minority groups. This powerful book is for all of us." Anti-Semitism has always been present in American culture, but with the rise of the Alt Right and an uptick of threats to Jewish communities since Trump took office, including the the Pittsburgh synagogue massacre, New York Times editor Jonathan Weisman has produced a book that could not be more important or timely. When Weisman was attacked on Twitter by a wave of neo-Nazis and anti-Semites, witnessing tropes such as the Jew as a leftist anarchist; as a rapacious, Wall Street profiteer; and as a money-bags financier orchestrating war for Israel, he stopped to wonder: How has the Jewish

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experience changed, especially under a leader like Donald Trump? In (((Semitism))), Weisman explores the disconnect between his own sense of Jewish identity and the expectations of his detractors and supporters. He delves into the rise of the Alt Right, their roots in older anti-Semitic organizations, the odd ancientness of their grievances—cloaked as they are in contemporary, techy hipsterism—and their aims—to spread hate in a palatable way through a political structure that has so suddenly become tolerant of their views. He concludes with what we should do next, realizing that vicious as it is, anti-Semitism must be seen through the lens of more pressing threats. He proposes a unification of American Judaism around the defense of self and of others even more vulnerable: the undocumented immigrants, refugees, Muslim Americans, and black activists who have been directly targeted, not just by the tolerated Alt Right, but by the Trump White House itself.

In the nineteenth century, the largest Jewish community the modern world had known lived in hundreds of towns and shtetls in the territory between the Prussian border of Poland and the Ukrainian coast of the Black Sea. The period had started with the partition of Poland and the absorption of its territories into the Russian and Austro-Hungarian empires; it would end with the first large-scale outbreaks of anti-Semitic violence and

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the imposition in Russia of strong anti-Semitic legislation. In the years between, a traditional society accustomed to an autonomous way of life would be transformed into one much more open to its surrounding cultures, yet much more confident of its own nationalist identity. In *The Jews of Eastern Europe*, Israel Bartal traces this transformation and finds in it the roots of Jewish modernity.

The Imaginary Synagogue studies the social and political importance as well as the evolution of the vast anti-Jewish Portuguese Early Modern literary production.

"A powerful book. It combines the coolness of scholarship with conclusions that cannot fail to engage the passions."—Saul Bellow

The Arab-Israeli conflict has unsettled the Middle East for over half a century. This conflict is primarily political, a clash between states and peoples over territory and history. But it is also a conflict that has affected and been affected by prejudice. For a long time this was simply the "normal" prejudice between neighboring people of different religions and ethnic origins. In the present age, however, hostility toward Israel and its people has taken the form of anti-Semitism—a pernicious world view that goes beyond prejudice and ascribes to Jews a quality of cosmic evil. First published in the 1980s to universal acclaim, *Semites and Anti-Semites* traces the development of anti-Semitism from its beginnings as a poison in the

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bloodstream of Christianity to its modern entrance into mainstream Islam. Bernard Lewis, one of the world's foremost scholars of the Middle East, takes us through the history of the Semitic peoples to the emergence of the Jews and their virulent enemies, and dissects the region's recent tragic developments in a moving new afterword. "A powerful and important work, beautifully written and edited, and based on a range of erudition (in the best sense) that few others, if any, could command."—George Kennan
"Exhilarating . . . a scholarly tour de force. The story Nirenberg has to tell is not over."—Adam Kirsch, Tablet
This incisive history upends the complacency that confines anti-Judaism to the ideological extremes in the Western tradition. With deep learning and elegance, David Nirenberg shows how foundational anti-Judaism is to the history of the West. Questions of how we are Jewish and, more critically, how and why we are not have been churning within the Western imagination throughout its history. Ancient Egyptians, Greeks, and Romans; Christians and Muslims of every period; even the secularists of modernity have used Judaism in constructing their visions of the world. The thrust of this tradition construes Judaism as an opposition, a danger often from within, to be criticized, attacked, and eliminated. The intersections of these ideas with the world of power—the Roman destruction of the Second Temple, the Spanish Inquisition, the German

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Holocaust—are well known. The ways of thought underlying these tragedies can be found at the very foundation of Western history.

This book presents a fresh approach to the question of the historical continuities and discontinuities of Jew-hatred, juxtaposing chapters dealing with the same phenomenon – one in the pre-modern, one in the modern period. How do the circumstances of interreligious violence differ in pre-Reformation Europe, the modern Muslim world, and the modern Western world? In addition to the diachronic comparison, most chapters deal with the significance of religion for the formation of anti-Jewish stereotypes. The direct dialogue of small-scale studies bridging the chronological gap brings out important nuances: anti-Zionist texts appropriating medieval ritual murder accusations; modern-day pogroms triggered by contemporary events but fuelled by medieval prejudices; and contemporary stickers drawing upon long-inherited knowledge about what a "Jew" looks like. These interconnections, however, differ from the often-assumed straightforward continuities between medieval and modern anti-Jewish hatred. The book brings together many of the most distinguished scholars of this field, creating a unique dialogue between historical periods and academic disciplines. These are big questions, and in *The Drawing of the Mark of Cain* they are addressed head-on. The

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author has devoted his entire career as a distinguished social historian to resolving these and similar problems. He has sought his answers through a highly original, consistently analytical process of historical conjecture and refutation. --

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