

Jews And The Left Kevin B Macdonald

Teeming with intriguing facts, statistics and historical anecdotes, this revised and updated edition of Jewish Sports Stars reveals the achievements of Jewish star athletes past and present.

Please note that the content of this book primarily consists of articles available from Wikipedia or other free sources online. Pages: 198. Chapters: List of Jews in sports, Ian Kinsler, Kevin Youkilis, List of Jewish American sportspeople, Jon Scheyer, Tal Brody, Kelly Kelly, David Falk, Ike Davis, Jason Marquis, Bill Goldberg, Sherman Bergman, Sandy Koufax, Justin Boren, Scott Feldman, Max Baer (boxer), Jesse Levine, Colt Cabana, Mark Cuban, Eddie Zosky, Mark Spitz, Al Davis, Hank Greenberg, Matt Bloom, Brian Gottfried, Jerry Reinsdorf, Sasha Cohen, Brad Ausmus, Aly Raisman, Bud Selig, Gabe Carimi, Earl Strom, International Jewish Sports Hall of Fame, Brimstone (wrestler), Red Auerbach, Craig Breslow, Larry Brown (basketball), Gabe Kapler, Stu Ungar. Excerpt: This list of Jewish athletes in sports contains athletes who are Jews and have attained outstanding achievements in sports. The criteria for inclusion in this list are: Bold face denotes current competitor. The topic of Jewish participation in sports is discussed extensively in academic and popular literature, because of the perceived role of sports as a historical avenue for Jewish people to overcome obstacles toward their participation in secular society (especially in Europe and the United States). Ryan Braun, left fielder(Milwaukee Brewers) Ike Davis, first baseman(New York Mets) Ian Kinsler, second baseman(Texas Rangers) Jason Marquis, pitcher(Arizona Diamondbacks) Kevin Youkilis, first and third baseman(Chicago White Sox) Omri Casspi Jordan Farmar Jon Scheyer Yuri Foreman Zab Judah Dmitry Salita Shaun Rubenstein Michael Klinger Margie Goldstein-Engle Helene Mayer Giselle Kanevsky Sasha Cohen Sarah Hughes Irina Slutskaya David Binn Gabe Carimi Taylor Mays Igor Olshansky Sage Rosenfels Yael Averbuch Rudy Haddad Daniel de Ridder Walter Samuel Morgan Pressel Alexander Shatilov Aly Raisman Michael Cammalleri Eric Nystrom Mathieu Schneider Francois Cevert Albert Rosenfeld Gal Fridman Shahar Tzuberi...

Who is Yahweh? Where did he come from? How did this jealous, vengeful, exclusivist god shape the destiny of his chosen people? Can we trace a direct connection, through twenty-five centuries, linking the cult of Yahweh to contemporary Zionism? It all starts with the Old Testament, the ur-text for any serious inquiry into the Jewish question. That book — more correctly known as the Torah — does not simply recount the history of a people. It gives the children of Israel the keys to their divinely-ordained destiny. It was Jacob, son of Isaac, who returned from exile and took the name Israel: a name inherited by the whole Jewish people long before it designated a nation-state. That single name unites the patriarch, the people, and the promised land. The history of the Jewish people is intertwined with the history of humanity. What role did Jews play in the fall of Byzantium? How have they influenced the Christian church? What role did they play in the two terrible — European civil wars — of the first half of the twentieth century? Yahweh's people has always lived apart from the rest of humanity, endlessly reproducing the same Biblical schema: the Babylon captivity, the flight from Egypt, the Book of Esther. This psychological template for the children of Abraham, Isaac, and Jacob unites them, alone against the world, from the vengeance holiday of Purim to the sacralized memory of the Holocaust. Even the creation of the modern nation-state of Israel has had no effect on the — invisible walls — of the — Jewish prison. — This book is not just a scholarly inquiry into the history of an idea. It is also an appeal to our Jewish brothers and sisters to liberate themselves from a mythology that imprisons them in a schizophrenic relationship to the world. Alternately a chosen people and a cursed people, a people carrying a divine message and a people who kill the divine messengers, eternal guides to humanity and its eternal victims: To be born Jewish is to be born beneath the heavy weight of 2,500 years of history. The Routledge Handbook to Contemporary Jewish Cultures explores the diversity of Jewish cultures and ways of investigating them, presenting the different methodologies, arguments and challenges within the discipline. Divided into themed sections, this book considers in turn: How the individual terms "Jewish" and "culture" are defined, looking at perspectives from Anthropology, Music, Literary Studies, Sociology, Religious Studies, History, Art History, and Film, Television, and New Media Studies. How Jewish cultures are theorized, looking at key themes regarding power, textuality, religion/secularity, memory, bodies, space and place, and networks. Case studies in contemporary Jewish cultures. With essays by leading scholars in Jewish culture, this book offers a clear overview of the field and offers exciting new directions for the future.

“Jonathan Rabb is one of my favorite writers, a highly gifted, heart-wise storyteller if ever there was one. What a powerful, moving book.” —David McCullough, Pulitzer Prize and National Book Award-winning author A moving novel about a Holocaust survivor's unconventional journey back to a new normal in 1940s Savannah, Georgia In late summer 1947, thirty-one-year-old Yitzhak Goldah, a camp survivor, arrives in Savannah to live with his only remaining relatives. They are Abe and Pearl Jesler, older, childless, and an integral part of the thriving Jewish community that has been in Georgia since the founding of the colony. There, Yitzhak discovers a fractured world, where Reform and Conservative Jews live separate lives--distinctions, to him, that are meaningless given what he has been through. He further complicates things when, much to the Jeslers' dismay, he falls in love with Eva, a young widow within the Reform community. When a woman from Yitzhak's past suddenly appears--one who is even more shattered than he is--Yitzhak must choose between a dark and tortured familiarity and the promise of a bright new life. Set amid the backdrop of America's postwar south, Among the Living grapples with questions of identity and belonging, and steps beyond the Jewish experience as it situates Yitzhak's story during the last gasp of the Jim Crow era. Yitzhak begins to find echoes of his own experience in the lives of the black family who work for the Jeslers--an affinity he does not share with the Jeslers themselves. This realization both surprises and convinces Yitzhak that his choices are not as clear-cut as he might have thought.

First published in 1982, this book examines anti-semitism in the Western world. The author concludes that, fringe neo-

Nazi groups notwithstanding, significant anti-semitism is largely a left-wing rather than a right-wing phenomenon. He finds that Jews have reacted to this change in their situation and in attitudes towards them by making a shift to the right in most Western countries, with the major exception of the United States. Considering the contribution of Jews to socialist thought from Marx onwards and the equally lengthy history of right-wing anti-semitism, this shift is one of the most significant in Jewish history. This movement to the right is discussed in separate chapters, as is Soviet anti-semitism and the status of the State of Israel. Examined in depth are the implications of this shift in attitude for Jewish philosophy and self-identity.

CD-ROM contains additional activities and customisable worksheets for students.

Over the Top Judaism offers criticism of scores of television episodes and films, mainly between 1980 and 2002, that highlight the beliefs and practices of Judaism, real or perceived. Author Elliot Gertel examines parallels and precedents in both media, and organizes the works topically, concluding with the most promising efforts. Chapters on classic television episodes cite interviews with writers and producers from Gertel's rare oral histories.

The Jews of Khazaria Rowman & Littlefield Publishers

Intellectual biography of Holocaust historian Lucy S. Dawidowicz.

TWISTED SISTERS AND DUMB BROTHERS: A DESCRIPTIVE ANALYSIS OF THE FALL AND DESTRUCTION OF THE BLACK RACE AS WE ONCE KNEW IT. This particular analysis has in a small way tried to analyze what has happened to the great and proud black race as we once knew it. There are several crucial and critical questions which are deemed to be answered here. We now need to bring them to the forefront. SOME FINAL THOUGHTS ON THE DESTRUCTION OF THE BLACK RACE PROCESS This analysis has basically tried to provide some interesting insight into why the black race as we once knew it is on its way towards total destruction and annihilation HOW CAN BLACKS STOP ELIMINATE AND SLOW DOWN THIS PROCESS: The key to stopping the whole elimination the eradication of the proud black race as we once have known it; is to figure out what are we going to do to pull ourselves out by the bootstraps and get our economic development and moralist acts together in order that we survive instead of perishing together. A necessary and sufficient derivative for understanding this process will be for the black citizen to try to understand two unequivocal points of interests: 1. How To Learn To Respect Each Other 2. How To Learn To Work And Get Along Together There are no other theoretical concepts of life which makes it harder for blacks to learn more important than that we have to learn to give each other proper respect and the perpetuate the notion that in order for us to prosper that we must learn how to work together.

James Joyce's Leopold Bloom--the atheistic Everyman of Ulysses, son of a Hungarian Jewish father and an Irish Protestant mother--may have turned the world's literary eyes on Dublin, but those who look to him for history should think again. He could hardly have been a product of the city's bona fide Jewish community, where intermarriage with outsiders was rare and piety was pronounced. In Jewish Ireland in the Age of Joyce, a leading economic historian tells the real story of how Jewish Ireland--and Dublin's Little Jerusalem in particular--made ends meet from the 1870s, when the first Lithuanian Jewish immigrants landed in Dublin, to the late 1940s, just before the community began its dramatic decline. In 1866--the year Bloom was born--Dublin's Jewish population hardly existed, and on the eve of World War I it numbered barely three thousand. But this small group of people quickly found an economic niche in an era of depression, and developed a surprisingly vibrant web of institutions. In a richly detailed, elegantly written blend of historical, economic, and demographic analysis, Cormac Ó Gráda examines the challenges this community faced. He asks how its patterns of child rearing, schooling, and cultural and religious behavior influenced its marital, fertility, and infant-mortality rates. He argues that the community's small size shaped its occupational profile and influenced its acculturation; it also compromised its viability in the long run. Jewish Ireland in the Age of Joyce presents a fascinating portrait of a group of people in an unlikely location who, though small in number, comprised Ireland's most resilient immigrant community until the Celtic Tiger's immigration surge of the 1990s.

MacDonald develops an evolutionary perspective on Judaism. Judaism is conceptualized as a group evolutionary strategy characterized by a high degree of endogamy and resistance to genetic and cultural assimilation. Data are provided to support the author's theory that Judaism is characterized by a high level of within-group altruism and competition with outgroups. Finally, MacDonald argues that Judaism has been characterized by eugenic practices aimed at high intelligence and high investment parenting. After outlining a theory of evolutionary group strategies, MacDonald discusses the evidence from modern studies showing population genetic differences between Jews and Gentiles. He then shows that Jewish religious writing points to a pronounced tendency toward idealizing endogamy and condemning exogamy, and he points to the ways religious ideology and practice have facilitated the genetic and cultural separation of Jews and Gentiles. He then reviews evidence for resource and reproductive competition and the importance of kin-based cooperation and altruism as well as assortative mating for intelligence and resource acquisition ability among Jews. This study is a highly original attempt to develop an evolutionary understanding of one of the world's great religions. As such, it will be of concern to scholars and researchers in the fields of sociobiology and religion as well as the general reading public.

During the course of her fieldwork in Paris, anthropologist Kimberly Arkin heard what she thought was a surprising admission. A French-born, North African Jewish (Sephardi) teenage girl laughingly told Arkin she was a racist. When asked what she meant by that, the girl responded, "It means I hate Arabs." This girl was not unique. She and other Sephardi youth in Paris insisted, again and again, that they were not French, though born in France, and that they could not imagine their Jewish future in France. Fueled by her candid and compelling informants, Arkin's analysis delves into the connections and disjunctures between Jews and Muslims, religion and secular Republicanism, race and national community, and identity and culture in post-colonial France. Rhinestones argues that Sephardi youth, as both "Arabs" and "Jews," fall between categories of class, religion, and culture. Many reacted to this liminality by going beyond religion and culture to categorize their Jewishness as race, distinguishing Sephardi Jews from "Arab" Muslims, regardless of similarities they shared, while linking them to "European" Jews (Ashkenazim), regardless of their differences. But while racializing Jewishness might have made Sephardi Frenchness possible, it produced the opposite result: it re-grounded national community in religion-as-race, thereby making pluri-religious community appear threatening. Rhinestones thus sheds light on the production of race, alienation, and intolerance within marginalized French and European populations.

Killing God's Enemies relates the origin, history and activities of the church of Christian Identity and its violent outgrowth called the

Phineas Priesthood. In doing so, the book reveals the group's philosophy of hate; their methodology, which is death to all blacks, Jews, homosexuals and abortionists; and their goal, which is an America ruled by white men. The church of Christian Identity is a small and obscure religious denomination. Its radical arm—the Phineas Priesthood—barely registers on the radar screens of the general public's consciousness. That is, until it's too late. For the Phineas Priesthood is unlike any other priesthood. There is no seminary and no ordination. There is only one requirement: kill the enemies of God. Killing God's Enemies will tell the fantastic but true tale of how Christian Identity came to exist, where the idea of the Phineas Priesthood came from, relate the violent exploits of the Priesthood's lone warriors, and show how Anti-Semitism forms the fulcrum upon which Christian Identity pivots.

The historical involvement of Jews in the political Left is well known, but far less attention has been paid to the political and ideological factors which attracted Jews to the Left. After the Holocaust and the creation of Israel many lost their faith in universalistic solutions, yet lingering links between Jews and the Left continue to exist.

New, updated edition of an important and timely critique of Anti-Jewish sentiment on the left. There is a sickness at the heart of left-wing British politics, and in recent years it has silently spread, becoming ever more malignant. Today, it seems hard to believe that until the 1980s, the British left was broadly pro-Israel. And while Jeremy Corbyn's leadership may have thrown a harsher spotlight on the crisis, it is by no means a recent phenomenon. The widening gulf between British Jews and the anti-Israel left, now allying itself with Islamist extremists who demand Israel's destruction, did not happen overnight or by chance: political activists made it happen. This book reveals who they were, why they chose Palestine and how they sold their cause to the left. Based on new academic research, Dave Rich's nuanced and thoughtful guide brings fresh insight to an increasingly fraught debate. As the question becomes more urgent than ever, this new, fully updated edition, taking in events since 2016, provides an essential guide to the left's increasingly controversial 'Jewish problem'.

Traces the author's upbringing in a Hasidic community in Brooklyn, describing the strict rules that governed her life, arranged marriage at the age of seventeen, and the birth of her son, which led to her plan to leave and forge her own path in life.

The extraordinary story of the Nazi-era scientific genius who discovered how cancer cells eat—and what it means for how we should. The Nobel laureate Otto Warburg—a cousin of the famous finance Warburgs—was widely regarded in his day as one of the most important biochemists of the twentieth century, a man whose research was integral to humanity's understanding of cancer. He was also among the most despised figures in Nazi Germany. As a Jewish homosexual living openly with his male partner, Warburg represented all that the Third Reich abhorred. Yet Hitler and his top advisors dreaded cancer, and protected Warburg in the hope that he could cure it. In *Ravenous*, Sam Apple reclaims Otto Warburg as a forgotten, morally compromised genius who pursued cancer single-mindedly even as Europe disintegrated around him. While the vast majority of Jewish scientists fled Germany in the anxious years leading up to World War II, Warburg remained in Berlin, working under the watchful eye of the dictatorship. With the Nazis goose-stepping their way across Europe, systematically rounding up and murdering millions of Jews, Warburg awoke each morning in an elegant, antiques-filled home and rode horses with his partner, Jacob Heiss, before delving into his research at the Kaiser Wilhelm Society. Hitler and other Nazi leaders, Apple shows, were deeply troubled by skyrocketing cancer rates across the Western world, viewing cancer as an existential threat akin to Judaism or homosexuality. Ironically, they viewed Warburg as Germany's best chance of survival. Setting Warburg's work against an absorbing history of cancer science, Apple follows him as he arrives at his central belief that cancer is a problem of metabolism. Though Warburg's metabolic approach to cancer was considered groundbreaking, his work was soon eclipsed in the early postwar era, after the discovery of the structure of DNA set off a search for the genetic origins of cancer. Remarkably, Warburg's theory has undergone a resurgence in our own time, as scientists have begun to investigate the dangers of sugar and the link between obesity and cancer, finding that the way we eat can influence how cancer cells take up nutrients and grow. Rooting his revelations in extensive archival research as well as dozens of interviews with today's leading cancer authorities, Apple demonstrates how Warburg's midcentury work may well hold the secret to why cancer became so common in the modern world and how we can reverse the trend. A tale of scientific discovery, personal peril, and the race to end a disastrous disease, *Ravenous* would be the stuff of the most inventive fiction were it not, in fact, true.

Written by top scholars in an accessible manner, this unique encyclopedia offers worldwide coverage of the origins, forms, practitioners, and effects of antisemitism, leading to the Holocaust and surviving to the present day. * 650 A-Z entries by over 200 scholars from 21 countries * Illustrations such as caricatures, political cartoons, maps, and pictures of famous antisemites and historical episodes * Citations of recent literature that follow each entry * Detailed index listing people, places, concepts, and events that enables users to find information about subjects not treated in dedicated articles * Direction at the end of each entry to other articles with special relevance to the topic

The Jews of Khazaria chronicles the history of the Khazars, a people who, in the early Middle Ages, founded a large empire in eastern Europe (located in present-day Ukraine and Russia). The Khazars played a pivotal role in world history. Khazaria was one of the largest-sized political formations of its time, an economic and cultural superpower connected to several important trade routes. It was especially notable for its religious tolerance, and in the 9th century, a large portion of the royal family converted to Judaism. Many of the nobles and commoners did likewise shortly thereafter. After their conversion, the Khazars were ruled by a succession of Jewish kings that began to adopt the hallmarks of Jewish civilization, including the Torah and Talmud, the Hebrew script, and the observance of Jewish holidays. In this thoroughly revised edition of a modern classic, *The Jews of Khazaria* explores many exciting new discoveries about the Khazars' religious life, economy, military, government, and culture. It builds upon new studies of the Khazars, evaluating and incorporating recent theories, along with new documentary and archaeological findings. The book gives a comprehensive accounting of the cities, towns, and fortresses of Khazaria, and features a timeline summarizing key events in Khazar history.

This collection of original articles addresses the often conflicting roles of values, interests, and identity in contemporary Jewish politics. with its focus on Jews and contemporary politics - particularly the interplay of politics and jewish history - this new work makes an outstanding contribution to the scholarly literature.

This book, written for religious and nonreligious people alike in clear and accessible language, Although this expectation, known as the resurrection of the dead, is widely understood to have been a part of Christianity from its beginnings nearly two thousand years ago, many people are surprised to learn that the Jews believed in resurrection long before the emergence of Christianity. In this sensitively written and historically accurate book, religious scholars Kevin J. Madigan

and Jon D. Levenson aim to clarify confusion and dispel misconceptions about Judaism, Jesus, and Christian origins. Madigan and Levenson tell the fascinating but little-known story of the origins of the belief in resurrection, investigating why some Christians and some Jews opposed the idea in ancient times while others believed it was essential to their faith. The authors also discuss how the two religious traditions relate their respective practices in the here and now to the new life they believe will follow resurrection. Making the rich insights of contemporary scholars of antiquity available to a wide readership, Madigan and Levenson offer a new understanding of Jewish-Christian relations and of the profound connections that tie the faiths together.

Artist Raphael Soyer (1899-1987), whose Russian Jewish family settled in Manhattan in 1912, was devoted to painting people in their everyday urban lives. He came to be known especially for his representations of city workers and the down-and-out, and for his portraits of himself and his friends. Although Soyer never identified himself as a "Jewish artist," Samantha Baskind, in the first full-length critical study of the artist, argues that his work was greatly influenced by his ethnicity and by the Jewish American immigrant experience. Baskind examines the painter's art and life in the rich context of religious, cultural, political, and social conditions in the twentieth-century United States. By promoting an understanding of Soyer as a Jewish American artist, she addresses larger questions about the definition and study of modern Jewish art. Whereas previous scholars have defined Jewish art simply as art produced by people who were born Jewish, Baskind stresses the importance of an artist's cultural identity when defining ethnic art. As Baskind explains how Soyer negotiated his Jewish identity in changing ways over his lifetime, she offers new strategies for identifying and interpreting Jewish art in general. Her analysis of Soyer's work places the artist in a necessary context and provides a valuable new approach to the study of modern Jewish art.

What is fascism? Is it revolutionary? Or is it reactionary? This book argues that it is both: fascism unleashes violence against the left and ethnic minorities, but also condemns the bourgeoisie for its 'softness'. Kevin Passmore opens his book with a series of 'scenes from fascist life' - a secret meeting of the Romanian Iron Guard; Mussolini meeting the king of Italy; a rally of Hungarian doctors calling for restrictions on the number of Jews entering the profession; the shooting of 1800 Jews by Reserve Police Battalion 101 at Jozefow in Poland in July 1942. He then looks at the paradoxes of fascism through its origins in the political and social crisis of the late nineteenth century, the history of fascist movements and regimes in Italy and Germany, and the fortunes of 'failed' fascist movements in Romania, Hungary and Spain. He shows how fascism used and uses propaganda and popular culture to propagate itself and how it exported its ideas outside Europe, through Nazi and Spanish post-war escape routes to Latin America, for instance. The book concludes with a discussion of the recent revival of the extreme right in Austria, Italy, France, and Russia. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

From an imaginative team comes a new holiday myth for all families to enjoy, especially those celebrating both Christmas and Hanukkah. Nate Gadol is a great big spirit with eyes as shiny as golden coins and a smile that is lantern bright. He can make anything last as long as it is needed, like a tiny bit of oil that must stretch for eight nights, a flower that needs to stay fresh to cheer up someone ailing, or a small lump of chocolate that grows to allow the Glasers to treat their children over the holiday and, during a harsh winter when medicine is needed more than sweets, spurs them to share what little they have with the O'Malleys. In this charming holiday hybrid story, well-known children's author and editor Arthur A. Levine pairs with award-winning illustrator Kevin Hawkes to offer a mythical, magical take on the way Jewish families came to give and receive gifts over Hanukkah, just as their Christian neighbors do at Christmas, thanks to a loving spirit named Nate Gadol working behind the scenes—together with a certain jolly old soul.

This book attempts to understand an ancient people in terms of modern evolutionary biology. A basic idea is that Judaism is a group evolutionary strategy—what one might term an evolutionarily significant way for a group of people to get on in the world. The book documents several theoretically interesting aspects of group evolutionary strategies using Judaism as a case study. These topics include the theory of group evolutionary strategies, the genetic cohesion of Judaism, how Jews managed to erect and enforce barriers to gene flow between themselves and other peoples, resource competition between Jews and non-Jews, how Jews managed to have a high level of charity within their communities and at the same time prevented free-riding, how some groups of Jews came to have such high IQ's, and how Judaism developed in antiquity. This book was originally published in 1994 by Praeger Publishers. The Writers Club edition contains a new preface, Diaspora Peoples, describing several interesting group evolutionary strategies: The Gypsies, the Hutterites and Amish, the Calvinists and Puritans, and the Overseas Chinese.

Most fans don't know how far the Jewish presence in baseball extends beyond a few famous players such as Greenberg, Rosen, Koufax, Holtzman, Green, Ausmus, Youkilis, Braun, and Kinsler. In fact, that presence extends to the baseball commissioner Bud Selig, labor leaders Marvin Miller and Don Fehr, owners Jerry Reinsdorf and Stuart Sternberg, officials Theo Epstein and Mark Shapiro, sportswriters Murray Chass, Ross Newhan, Ira Berkow, and Roger Kahn, and even famous Jewish baseball fans like Alan Dershowitz and Barney Frank. The life stories of these and many others, on and off the field, have been compiled from nearly fifty in-depth interviews and arranged by decade in this edifying and entertaining work of oral and cultural history. In *American Jews and America's Game* each person talks about growing up Jewish and dealing with Jewish identity, assimilation, intermarriage, future viability, religious observance, anti-Semitism, and Israel. Each tells about being in the midst of the colorful pantheon of players who, over the past seventy-five years or more, have made baseball what it is. Their stories tell, as no previous book has, the history of the larger-than-life role of Jews in America's pastime.

During the interwar years France experienced severe political polarization. At the time many observers, particularly on the left, feared that the

French right had embraced fascism, generating a fierce debate that has engaged scholars for decades, but has also obscured critical changes in French society and culture during the 1920s and 1930s. This collection of essays shifts the focus away from long-standing controversies in order to examine various elements of the French right, from writers to politicians, social workers to street fighters, in their broader social, cultural, and political contexts. It offers a wide-ranging reassessment of the structures, mentalities, and significance of various conservative and extremist organizations, deepening our understanding of French and European history in a troubled yet fascinating era. An eloquent, controversial argument that says, for the first time in their long history, Jews are free to live in a Jewish state—or lead secure and productive lives outside it. Since the beginnings of Zionism in the twentieth century, many Jewish thinkers have considered it close to heresy to validate life in the Diaspora. Jews in Europe and America faced “a life of pointless struggle and futile suffering, of ambivalence, confusion, and eternal impotence,” as one early Zionist philosopher wrote, echoing a widespread and vehement disdain for Jews living outside Israel. This thinking, in a more understated but still pernicious form, continues to the present: the Holocaust tried to kill all of us, many Jews believe, and only statehood offers safety. But what if the Diaspora is a blessing in disguise? In *At Home in Exile*, renowned scholar and public intellectual Alan Wolfe, writing for the first time about his Jewish heritage, makes an impassioned, eloquent, and controversial argument that Jews should take pride in their Diasporic tradition. It is true that Jews have experienced more than their fair share of discrimination and destruction in exile, and there can be no doubt that anti-Semitism persists throughout the world and often rears its ugly head. Yet for the first time in history, Wolfe shows, it is possible for Jews to lead vibrant, successful, and, above all else, secure lives in states in which they are a minority. Drawing on centuries of Jewish thinking and writing, from Maimonides to Philip Roth, David Ben Gurion to Hannah Arendt, Wolfe makes a compelling case that life in the Diaspora can be good for the Jews no matter where they live, Israel very much included—as well as for the non-Jews with whom they live, Israel once again included. Not only can the Diaspora offer Jews the opportunity to reach a deep appreciation of pluralism and a commitment to fighting prejudice, but in an era of rising inequalities and global instability, the whole world can benefit from Jews’ passion for justice and human dignity. Wolfe moves beyond the usual polemical arguments and celebrates a universalistic Judaism that is desperately needed if Israel is to survive. Turning our attention away from the Jewish state, where half of world Jewry lives, toward the pluralistic and vibrant places the other half have made their home, *At Home in Exile* is an inspiring call for a Judaism that isn’t defensive and insecure but is instead open and inquiring.

Written by a sociologist and a journalist, *The Death of an American Jewish Community: A Tragedy of Good Intentions* recounts the death of a Boston community once home to 90,000 Jews residing among African-Americans and white ethnics. The frightening personal testimonies and blatant evidence of manipulated housing prices illustrate how inadequate government regulation of banks can contribute to ethnic conflict and lives destroyed. “There were no winners,” the authors warn. Hillel Levine and Lawrence Harmon believe that their findings may be true for American cities in general. Had we learned from what went wrong in Boston — blockbusting by a group of banks, federal programs promoting mortgages to people unable to afford them, real estate brokers seeking quick profits —, perhaps the 2008 nationwide real estate meltdown could have been anticipated. The lessons from this book are essential for students of ethnic relations and urban affairs. “This candid, disturbing, and highly readable book recounts how Boston’s working-class Jewish neighborhoods were transformed into economically devastated black ghettos.” — *The New Yorker* “Bankers and real-estate brokers still shape the dynamics of daily life in our fragile urban neighborhoods. Levine and Harmon movingly capture the human side of this often destructive process in their story of redlining and blockbusting in Boston during the 1960s. But their book is more than history. It is a lesson about how to understand and improve our cities and neighborhoods, today and in the future.” — Raymond L. Flynn, Mayor of Boston, President, U.S. Conference of Mayors “Levine and Harmon are sympathetic to the goals of racial integration but are indignant over the brutality and unfairness that accompanied these orchestrations. Bankers and politicians are indicted here by elaborate court evidence and by supplementary research cited by the authors, who use their insiders’ passion (Harmon was born and raised in Dorchester) and professional expertise to forever preserve the corned-beef flavor of old Blue Hill Avenue. As much an elegiac memory book of old Jewish Boston as a searing indictment against her killers.” — *Kirkus Reviews* “Combines the rigor of good scholarship with the obsessive curiosity of good journalism” — J. Anthony Lukas, Author of *Common Ground* “What keeps a community alive? What are the social and historical forces that shape or stifle its aspirations? When does a community soar and when does it yield to resignation? These and other questions take on an urgency of their own in Hillel Levine and Lawrence Harmon’s perceptive, brilliant, and disturbing inquiry.” — Elie Wiesel, University Professor and Andrew W. Mellon Professor in the Humanities, Boston University “Levine and Harmon have written a prophetic indictment of the real estate speculation and elite indifference that, along with black crimes, destroyed Boston’s most vibrant Jewish neighborhoods. Have the courage to take their terrible journey; you will not return unchanged!” — Jim Sleeper, Author of *The Closest of Strangers: Liberalism and the Politics of Race in New York* “This engagingly written and brilliantly illuminating portrait of the destruction of a vibrant Jewish community radically revises our understanding of the process of neighborhood change. The authors also break new ground in portraying the critical role of social class in American life and the powerful, if unconscious, class bias of Jewish communal leaders.” — Charles E. Silberman, Author of *A Certain People: American Jews and Their Lives Today*

The Holocaust changed what it means to be a Jew, for Jew and non-Jew alike. Much of the discussion about this new meaning is a storm of contradictions. In *The Imaginary Jew*, Alain Finkielkraut describes with passion and acuity his own passage through that storm. Finkielkraut decodes the shifts in anti-Semitism at the end of the Cold War, chronicles the impact of Israel’s policies on European Jews, opposes arguments both for and against cultural assimilation, reopens questions about Marx and Judaism, and marks the loss of European Jewish culture through catastrophe, ignorance, and cliché. He notes that those who identified with Israel continued the erasure of European Judaism, forgetting the pangs and glories of Yiddish culture and the legacy of the Diaspora.

In 1539, explorer Hernando de Soto landed near Sarasota, Florida, but centuries passed before the Sarasota-Manatee area saw many settlers. By the late 1840s, a few pioneers had arrived, but it was not until 1913 that the first Jewish person settled here. Other Jewish families followed, but no organization connected them until the Jewish Community Center of Sarasota was established in 1925. For early Jewish settlers, the biggest problem was isolation rather than discrimination. By the 1950s, when the region was experiencing a post-war population boom, some of Sarasota’s most prominent citizens were Jewish. They played an enormous role in creating Sarasota’s businesses, charitable organizations, and cultural assets, including the David Cohen Hall and the Van Wezel Performing Arts Hall. The Jewish Community Council, a precursor of the Jewish Federation, formed in 1959. Sarasota-Manatee now has 13 Jewish congregations and a thriving Jewish population. While the Jewish people of the area cannot be thanked for the sunny weather, they can be thanked for helping the community shine.

Jewish political power exists as a separate agency in the American polity, but before it can be determined whether it is inordinate, historian Henry L. Feingold declares that it first needs to be identified and defined. Jewish power is not associated with military armaments as with a sovereign state like Israel. Nor is it personal power. There are many influential Jews today who have raised huge sums for office seekers, but there are none whose use of financial resources was inordinate. With the exception of an abiding concern with the security of Israel, there are no overriding public policy concerns that differentiate Jewish voters from the informed, educated segment of the American electorate. Feingold acknowledges that American Jews do have political power. But what kind is it, and how does it compare to the power exercised by other ethnic and interest groups that thrive in the American polity? The basic charge of those who have raised the alarm about Jewish power—that it is used conspiratorially against the national interest—is addressed and repudiated. This book addresses the question of Jewish

power by examining five recent major instances, beginning with the New Deal, when the play of Jewish power, or power exercised by Jews, was evident. The engagement of American Jewry in the political process is amply documented by survey research and evidenced by the disproportionate number of Jewish office holders on all levels of government. It can be traced in some measure to its relationship to European Jewish migration and to the inherent activism of the political left. The work presents the reader with a broadly comprehensive and highly informative picture of American Jewish participation in the American polity.

In Tri-Faith America, Kevin Schultz explains how the United States left behind the idea that it was "a Protestant nation" and embraced the notion that Protestants, Catholics, and Jews were "Americans all." Schultz describes how the tri-faith idea surfaced after World War I and how, by the end of World War II, the idea was becoming widely accepted. During the Cold War, the public religiosity spurred by the fight against godless communism led to widespread embrace of the tri-faith idea.

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