

Chapter 1 : The Lure of Anti-Semitism

The Lure of Anti-Semitism (Jewish Identities in a Changing World) [Wieviorka, M.] on calendrierdelascience.com
**FREE* shipping on qualifying offers. This book is the first scientific study of present-day French anti-Semitism.*

Attacks[edit] to [edit] The Lyon car attack was part of a wave of increased attacks on Jews and Jewish targets in France in the early 21st century. Analysts related it to the Second Intifada in Israel and the Palestinian territories. Halimi was subsequently tortured over a period of three weeks, resulting in his death. The last day he attacked a Jewish day school in Toulouse, killing a teacher and three children, and wounding a teenager. He killed a total of three French Muslim soldiers in Toulouse and Montauban, and seriously wounded a fourth. In the aftermath of the attacks, the French government increased the presence of soldiers outside prominent Jewish buildings. One of the victims sustained serious abdominal wounds; he was expected to survive. The assailant was apprehended. The three men, riding two scooters, had approached the teacher and stabbed him in the arm and in the leg. They fled when a car approached. The attacker claimed to be acting in the name of ISIS. An excellent student from a stable, pious home, he is said by French authorities to have self-radicalized by spending long hours reading Islamist websites. Responses appeared to relate to events in the world, especially the rise in Arab-Israeli tensions in Israel and the Palestinian territories during the Second Intifada , which started in Anti-semitic views have also become associated with opposition to globalisation and, in some cases, to actions by the United States and Israel in the Mid-East. Foxman , ADL National Director, said, "These findings are especially disturbing because they show that the old, classical form of antisemitism, which we had hoped was long gone in Europe, continues to be resilient". The survey indicated that since and the survey of 10 nations, there was some decline in the acceptance of certain traditional antisemitic stereotypes. Jews are more loyal to Israel than to this country, Jews have too much power in the business world, Jews have too much power in international financial markets, Jews still talk too much about what happened to them in the Holocaust. According to the survey, respondents believed that violence directed against French Jews was based more on anti-Jewish feelings than anti-Israel sentiment. It concluded that anti-Semitic attitudes in France that same year, as a whole, were less widespread than the European average. According to a survey conducted by FES, In France, you have a volatile mix. France has seen an increase in the level of anti-Semitism. At the same time, more people today believe that violence directed against European Jews is fueled by anti-Jewish attitudes as opposed to anti-Israel sentiment. Those increases are all the more disturbing in light of the [] shooting attack at the Jewish school in Toulouse. CRIF , an umbrella body of French Jewish communities, has used outreach and education to lessen tensions among various ethnic groups and to combat anti-semitism. In several instances, the national or local governments have increased police protection around Jewish sites or Jewish neighborhoods in an effort to prevent attacks. They contain three sweets, several detox patches, and the text of the law stating the penalties faced by those who express antisemitic views.

Chapter 2 : Antisemitism in 21st century France | Revolv

Since the beginning of the 21st century France has seen the return of anti-Semitism with attacks, desecration of cemeteries, insults, and threats.

By Dow Marmur Columnist Mon. But to an astonishing degree, the ideas, the literature, even the crudest inventions of the Nazis and their predecessors have been internalized and Islamized. He died last week at age 76. Since then, largely due to the influx of immigrants from the Middle East, Muslim anti-Semitism has become not only a threat to Jewish communities in Europe and beyond but also to the stability of many Western states. People carry a banner bearing a picture of Mireille Knoll as they attend a silent march to honor her and to denounce racism, in Paris, France, on March 11. Mireille Knoll, slain because Jewish in Knoll who escaped the Nazis 76 years ago was stabbed to death in her Paris apartment, apparently targeted because she was Jewish. Many Muslims have also embraced Holocaust denial, saying that it never happened and, if it did, the Zionists were the collaborators of, and are now the successors to, the Nazis. The latest false and offensive statement to that effect was made earlier this month by the chairman of the Palestinian Authority, Mahmoud Abbas. Radical militant Islamists lap up these blatant lies. Some 50,000 of the half-million Jews living in France have been forced to move. Many have left the country. Article Continued Below Eleven French Jews have been assassinated in recent years, among them an year-old wheelchair-bound Holocaust survivor. She was stabbed and set alight by a Muslim neighbour. However, of late, efforts have been made to stem this tide of hatred. Last month, some French public figures signed a manifesto denouncing Muslim anti-Semitism. In support, 30 Muslim religious leaders in the country have called upon their colleagues to help stem anti-Semitism among their flocks. Recently a year-old Syrian refugee in Berlin attacked two men wearing skullcaps in the manner of many religious Jew. Ironically, one of the victims was a Palestinian Muslim who wanted to find out if it was really dangerous to be identified as a Jew in Berlin. Here too the response by the non-Jewish public, including some Muslims, has been heartwarming. For example, as manifestations of solidarity thousands of Berliners have donned skullcaps. A mass rally in support of the Jewish community was attended by the mayor of Berlin. Perhaps the most significant efforts have been made by Muslim and Jewish leaders in joint public actions. As a result, the small Jewish community there has been subjected to many attacks. Their synagogue was torched. In response, one of the local imams, together with the rabbi of the Jewish community, have formed an organization dedicated to Muslim-Jewish co-operation. Together they hope to help turn the tide. Article Continued Below While vehemently deploring the rise of anti-Semitism in Europe and other countries, including Canada, it behooves us to acknowledge the efforts not only by the civic authorities but also by Muslim leaders determined to celebrate coexistence and co-operation.

Chapter 3 : Anti-Semitism Â» Immigration to the United States

Since the beginning of the 21st century France has seen the return of anti-Semitism with attacks, desecration of cemeteries, insults, and threats. This book is the outcome of a survey carried out by Michel Wieviorka along with a dozen sociologists.

Some say that an anti-Semite is anyone opposed politically to a Zionist state But there are a large number of anti-Zionist Jews in the world. Any definition that considers these Jewish people guilty of anti-Semitism is not reasonable. This section is presented to help discern the line between political opposition and racial bias. Charles Merivale - "The most soul-stirring struggle in all ancient history. It was commenced in wanton aggression and was effected with a barbarity of which no other example occurs in the records of civilization. Philip Schaff - "history records no other instance of such obstinate resistance, such desperate bravery and contempt of death. Michael Scheuer, Al-Qaeda, and Israel: Scheuer was out the door. He dared to notice the pattern of US foreign policy and the uneven manner in which Israel is viewed or treated. They went right after him, including a Hitler reference. They fed right into his criticism of the toxic foreign policy environment. Are you actually aware that you are dividing the Church with your extreme views? Only violation of the dogmas, that is, the infallible principles, destroys faith. The Second Vatican Council declared that it would proclaim no new dogmas. Today the liberal bishops act as though it were some sort of all-encompassing super-dogma, and they use it as justification for a dictatorship of relativism. This contradicts the texts of the Council. Your position on Judaism is consistently anti-Semitic. Paul put it this way: The Jews are beloved for the sake of Our Father, but our enemies for the sake of the gospel. Do you seriously intend to use Catholic tradition and the Bible to justify your anti-Semitism. Anti-Semitism means many things today, for instance, when one criticizes the Israeli actions in the Gaza Strip. The Church has always understood the definition of anti-Semitism to be the rejection of Jews because of their Jewish roots. This is condemned by the Church. Incidentally, this is self-evident in a religion whose founders and all important individuals in its early history were Jews. But it was also clear, because of the large number of Jewish Christians in early Christianity, that all men need Christ for their salvation -- all men, including the Jews. Criticism is not Antisemitism Henk Jan de Jonge: The Evangelist not only speaks frequently of "the Jews" as a group that is in vehement opposition to Jesus, but he also treats this group repeatedly as a large, monolithic, indistinguishable mass. The author said that he had visited the country twice since without being arrested, and had thought that the charges had been dropped. That theology would be a matter of scant interest for most Jews, except for this concern: For the great majority of Christians, their forecasts are not recognized. Professor Leonard Liggio, who teaches the history of law at George Mason University, describes how nearly all other Christians view the end-times scenarios: I can speak best about Catholicism: The Lord, in the Old and New Testament alike, pronounces judgement upon the unfaithful vineyard. The judgement that Isaiah foresees comes about in great wars and exile at the hands of the Assyrians and the Babylonians. The judgement announced by the Lord Jesus refers above all to the destruction of Jerusalem in the year But the threat of judgement regards us too, the Church in Europe, Europe and the West in general. Prescott Bush, the grandfather of the current president, went beyond the disdain for Jews and discriminatory practices that were characteristic of New England WASP culture in his day. Prescott Bush was a director of a New York bank where rich Germans who supported the Nazis stashed millions in personal wealth. This will have serious A common rumour - denied by the government but widely believed - is that Mr Ahmadinejad and his cabinet have signed a "contract" pledging themselves to work for the return of the Mahdi and sent it to Jamkaran. They now represent the single most powerful voting block in U. It is a twist of fate that brought these fanatics of Christian Right and the so-called neo-conservatives together in the U. Many of these neocons are Jewish, who have long-awaited the backing from the Christian Right " many of them Southern Baptists " who believe that Jews of the world must be assembled in Israel a priori to facilitate the second coming of their Messiah Jesus ; those Jews who convert to Christianity will be salvaged, the rest slaughtered. Criticizing Israel not always Anti-Semitism - "It is not anti-Semitic to criticize the policies of the state of Israel but the line is crossed when Israel or its leaders are demonized or villainised for example by the

use of Nazi symbols and racist caricatures," Powell told the Organization for Cooperation and Development in Europe meeting. German President Johannes Rau said racists had seized on the Middle East conflict and the policies of the Israeli government. The email forwards that have been circulating on the internet this week have been requesting 50, signatures to force Google to change its mind. That target was beaten yesterday. Because the rapidly growing Church was becoming a real threat to Judaism, fear and hatred of Christianity would not be surprising. It is quite possible that the Jews may have aided and even instigated the early Roman persecution of the Christians in the first few centuries. According to this argument, blood had already fallen on them and on their children. Can a person be an anti-Zionist without being an anti-Semite? He was curious to find out what catastrophe had befallen them, and how he could help. He was astonished to learn that they were mourning the destruction of the Temple in Jerusalem and the banishing of the Jewish people from their homeland. Are these people anti-Semitic? One, deals with lies and distortions by haters who quote the Talmud to prove that Jews rape babies, etc. The second section is correspondence or responsa to people who ask various questions or bring things of interest to my attention and ask for my comments. The historian Yosef Ben Matityahu at the time wrote that the destruction of Jerusalem was so widespread: However, their plan did not succeed. Smith and Arnold S. Did the judges not examine the body, which was only four weeks dead? The Jews would "administer the oppression" of the masses. In return, the governing class would force Jews to obey their "leaders. In a recent meeting, the Arab League has asserted that Israel has stockpiled up to nuclear warheads. The league said Israel now has the capability of producing hydrogen bombs. Not many fundamentalists are likely to pay it. But Israel is missing from this long list, even though a team of colonial administrators, handpicked by Paul Wolfowitz, has already arrived in Kuwait City to take over Baghdad. That is a trick no magician could imitate. The Israelization of United States is complete. Because, well, you know, you Jews always stick together and are mighty quick to deal that persecution card. Hidden Agenda "David Brooks of the Weekly Standard wails that attacks based on the Israel tie have put him through personal hell: Anti-Semitism is alive and thriving. Mr Davies also accused the Israeli government of treating the Holocaust "like an industry" to justify its actions against Palestinians.

Chapter 4 : The Lure of Anti-Semitism|Hatred of Jews in Present-Day France Â» Brill Online

This book is the first scientific study of present-day French anti-Semitism. As from the beginning of the 21st century France has been witness to a renewal of anti-Semitism which owes as much to internal developments in French society as to global factors and in particular to the conflict in the Middle East.

In the aftermath of the attacks, the French government increased the presence of soldiers outside prominent Jewish buildings. One of the victims sustained serious abdominal wounds; he was expected to survive. The assailant was apprehended. The three men approached the teacher riding two scooters and stabbed him in the arm and in the leg. They fled when a car approached. The attacker claimed to be acting in the name of ISIS. According to Abraham H. Foxman , ADL National Director "These findings are especially disturbing because they show that the old, classical form of antisemitism, which we had hoped was long gone in Europe, continues to be resilient". According to the report, 25 percent of the French public held antisemitic attitudes, down from 35 percent in 2013. The survey indicated that over that year there has been some decline in the acceptance of certain traditional antisemitic stereotypes in France. Jews are more loyal to Israel than to this country, Jews have too much power in the business world, Jews have too much power in international financial markets, Jews still talk too much about what happened to them in the Holocaust. According to the survey, there has been a significant shift in the opinions of respondents regarding the cause of violence directed against French Jews - from anti-Israel sentiment to anti-Jewish feelings instead. According to a survey conducted by FES, According to the survey, the overall level of antisemitism in France increased to 24 percent of the population, up from 20 percent in 2013 - 45 percent responded "probably true" to the statement, "Jews are more loyal to Israel" than their own country, up from 38 percent in 2013. France has seen an increase in the level of anti-Semitism. At the same time, more people today believe that violence directed against European Jews is fueled by anti-Jewish attitudes as opposed to anti-Israel sentiment. Those increases are all the more disturbing in light of the shooting attack at the Jewish school in Toulouse. It distributed boxes of Antisemitox: They contain three sweets, several detox patches and the text of the law stating the penalties faced by those who express antisemitic views. The poster for the campaign shows a doctor wearing a white coat and a stethoscope, brandishing a packet of the pills.

Chapter 5 : Anti-Semitism Study Archive - Israel has a right to exist

This book is the first scientific study of present-day French anti-Semitism. As from the beginning of the 21st century France has been witness to a renewal of anti-Semitism which owes as much to.

Origin and usage in the context of xenophobia Etymology statute of the Antisemitic League The origin of "antisemitic" terminologies is found in the responses of Moritz Steinschneider to the views of Ernest Renan. As Alex Bein writes: He coined the phrase "the Jews are our misfortune" which would later be widely used by Nazis. Observed from a non-religious perspective in which he used the word Semitismus interchangeably with the word Judentum to denote both "Jewry" the Jews as a collective and "jewishness" the quality of being Jewish, or the Jewish spirit. The pamphlet became very popular, and in the same year he founded the Antisemiten-Liga League of Antisemites , [24] apparently named to follow the "Anti-Kanzler-Liga" Anti-Chancellor League. So far as can be ascertained, the word was first widely printed in , when Marr published Zwanglose Antisemitische Hefte, and Wilhelm Scherer used the term Antisemiten in the January issue of Neue Freie Presse. In this sense, the term is a misnomer, since there are many speakers of Semitic languages e. Arabs , Ethiopians , and Assyrians who are not the objects of anti-Semitic prejudices, while there are many Jews who do not speak Hebrew , a Semitic language. Because of this bad nature: It was anti-liberal, racist and nationalist. According to Lewis, antisemitism is marked by two distinct features: Jews are judged according to a standard different from that applied to others, and they are accused of "cosmic evil. The United States Department of State states that "while there is no universally accepted definition, there is a generally clear understanding of what the term encompasses. It also lists ways in which attacking Israel could be antisemitic, and states that denying the Jewish people their right to self-determination, e. A spokesperson said that it had never been regarded as official and that the agency did not intend to develop its own definition. The definition has been adopted by the European Parliament Working Group on Antisemitism, [43] in it was adopted by the United States Department of State , [44] in it was adopted in the Operational Hate Crime Guidance of the UK College of Policing [45] and was also adopted by the Campaign Against Antisemitism, [46] and in it was adopted by the International Holocaust Remembrance Alliance , [47] making it the most widely adopted definition of antisemitism around the world. Judaism, there is the enemy! Cuza organized the Alliance Anti-semitique Universelle in Bucharest. In the period before World War II , when animosity towards Jews was far more commonplace, it was not uncommon for a person, an organization, or a political party to self-identify as an antisemite or antisemitic. The early Zionist pioneer Leon Pinsker , a professional physician, preferred the clinical-sounding term Judeophobia to antisemitism, which he regarded as a misnomer. The word Judeophobia first appeared in his pamphlet " Auto-Emancipation " , published anonymously in German in September , where it was described as an irrational fear or hatred of Jews. According to Pinsker, this irrational fear was an inherited predisposition. Judeophobia is a psychic disorder. As a psychic disorder it is hereditary, and as a disease transmitted for two thousand years it is incurable Thus have Judaism and Jew-hatred passed through history for centuries as inseparable companions Having analyzed Judeophobia as an hereditary form of demonopathy, peculiar to the human race, and represented Jew-hatred as based upon an inherited aberration of the human mind, we must draw the important conclusion, that we must give up contending against these hostile impulses, just as we give up contending against every other inherited predisposition. It has no desire to have its rights restricted or to be provoked in the future by parasites of the Jewish race. This marked a full circle shift in usage, from an era just decades earlier when "Jew" was used as a pejorative term. The word has gone out of fashion.

Chapter 6 : Antisemitism - Wikipedia

"This book demonstrates that present-day anti-Semitism owes as much to factors internal to French society (the social, institutional, and political crisis) as it does to the projection of global issues on French soil, in particular those which originate in the Middle East.

He argues that amidst growing economic crisis, there has been an intensifying mobilisation of populist responses against immigrants and others and against established elites " in France, Hungary, Greece and elsewhere " which is sharpening antagonisms directed also against Jews. However, the main sources of the new antisemitism in most European states are the hard anti-colonial left, which attacks America and Israel as the cornerstones of Western imperialism, and alienated segments of the growing Muslim population, especially marginal youths. Waltzer maps these developments, traces their antisemitic impacts and asks how we can begin to counter the rising danger. Authorities in Oslo, Norway, have permanently closed streets to traffic around the Jewish synagogue. In Amsterdam, police trailers stand before the 17th century Portuguese Synagogue, the Jewish high school, the Anne Frank Museum, and other institutions. Military police guard the buildings, and Jewish leaders desire that they carry automatic weapons. In Antwerp, an elite army unit patrols the Jewish quarter. Jews are seeing their religious freedom violated, their grave sites vandalised, their synagogues desecrated, and Jewish lives lost. In Paris, an Islamic extremist tied to the Charlie Hebdo killers took over the Hyper Cacher kosher grocery and wantonly killed several Jewish hostages. Soon after the events unfolded in Paris, another jihadist in Copenhagen attacked a free speech gathering, and then murdered a voluntary Jewish community guard outside a bat-mitzvah. In each of these events, Jews were coerced to cower in basement hiding places, as if in a classic Bialik poem, to avoid being massacred. Mob actions occurred against synagogues and Jewish stores in and around the city, including at the Don Abravanel Synagogue; further mob action came a week later at a synagogue in Sarcelles. Moreover, the events in came after a rising number of killings since the early s, culminating in jihadi killings of children in Toulouse in and of tourists at the Brussels Jewish Museum in The brutal slaying of a Jewish child in by a jihadist was even celebrated by some French Muslims on social media. What is going on? How shall we understand the shape and meaning of contemporary anti-Semitism in Europe? How shall we begin to come to terms with the rising danger? Historians of Nazi anti-Semitism are quick to assess these events and stress the need for a sense of proportion. Jews are equal citizens with full civil rights in European states with strong claims for protection. Jews are thriving in every walk of life in Europe. We are light-years away from the s and s. When anti-Semitism rears its head today, European officials forthrightly deplore and condemn it, she says. Personally, when my wife and I visited the Centre de Documentation Juive Contemporaine in the Marais with our young children a few years later in , the building bore signs of having recently been raked by machine gun fire. The cumulative danger, stress, and burden of self-protection threaten lives and communities and also undermines liberal society. Broder writes pointedly in Die Zeit, and with only slight exaggeration, that Jews barely exist as subjects in their own history in Europe today. Rather, they have become wards of the state, protected Jews, as once they were before emancipation. Things will not get better but will inevitably become worse. His conclusion was grim: The new anti-Semitism in Europe appears to come in part from traditional sources on the right side of the political spectrum. Amidst growing economic crisis, there is an intensifying mobilisation of populist responses against immigrants and others and against established elites " in France, Hungary, Greece and elsewhere " which is sharpening antagonisms directed also against Jews. However, the main sources of the new anti-Semitism in most European states are the hard anti-colonial left, which attacks America and Israel as the cornerstones of Western imperialism, and alienated segments of the growing Muslim population, especially marginal youths. French sociologist Gilles Kepel writes about the ineffectiveness of French republican ideals in these spaces and, by contrast, the increasing power of an extremist version of Islam. Taguieff remarked too " tellingly, at the time, and true ever since " about the absence of anti-racist actions to protest against or blunt the new anti-Semitism. This also appeared as a stock response immediately after Charlie Hebdo, when several commentators worried not about the attacks on Jews but about a projected

Islamophobic backlash to come against Muslims. Several recent studies based on extensive interviews carried out with Muslim youths, including *The Lure of Anti-Semitism*: These elements talk about Jews as powerful, privileged, and evil, as inveterate enemies of Muslims, and as conspirators against humanity. Jews are rich and stingy, these youths say openly; Jews in Europe side with Israel which has stolen Palestinian land and is an unrelievedly evil nation in the world of nations. Jews are treacherous and unscrupulous. She also probes the impact of the migration of Jews and Muslims to France, where the two groups underwent divergent integration processes. Still others see such animosity as deriving from a broad anti-colonial resentment against Western hegemony and actions in the Middle East and North Africa, hence not to be considered a base hatred at all but really part of an anti-imperialist resistance outlook. For myself, I see a new anti-Semitism that is growing and metastasising, absorbing earlier forms and themes of Jew hatred but adding new ones fit for the current age. Lappin argues that European nations have been living through an extended period of economic recession with resultant wrenching social dislocations. The failure of European states to address the economic causes of the recession and their toleration of deeply misguided austerity policies has extended the stagnation. The failure by social democratic or liberal parties to deal well with the situation has given rise to right-wing xenophobic parties which threaten mainstream politics. At the same time, European Muslim communities have been deeply infected by the rising influence of Islamists who carry on education and recruitment in these communities without much interference from moderates. Dislocated youths without real prospects encounter such people in the mosques, on the streets, in the underground economy, and in the prisons, where such anti-Jewish hatred is clearly communicated. However, they are more likely than not to eventually return to more pressing political concerns after the violent events pass. Momentary protection from European leaders and state security forces continues to be highly visible, but Jewish communities are nonetheless increasingly oppressed by the burdens of fear and self-protection, until individual Jews can feel barred from living robust and openly Jewish lives. Others “still a small minority, contrary to recent speeches by self-serving Israeli leaders” contemplate joining in an exodus. Jeffrey Goldberg wrote that a post-Holocaust dispensation has broken down or come to an end in Europe. What was once impermissible is again imaginable. Moreover, as researchers have indicated, attitudes of Muslim youths in Europe about the Holocaust itself are shaped by widespread and negative views held about Jews. His shows turn out thousands of young people from immigrant backgrounds and also from the white lower middle class in the cities, uniting these patrons in anger at the elites that run France. His anti-establishment salute, the *quenelle*, which resembles closely an inverted Hitler salute, is performed at all such shows, making them resemble Nazi mass meetings. His followers purposefully perform the gesture, photograph themselves in front of prominent Jewish or Holocaust-related institutions and circulate the images on social media. While the state acts to protect Jews and even polices the most radical anti-Jewish speech, a significant anti-Jewish social movement spreads in several European societies and retails allegations that Jews exert excessive national power here and abroad, seek nefarious ends, and scheme to impose special burdens on Muslims. Even still, the sources of anger among Muslim youth continue to be somewhat difficult to pin down precisely, and a healthy discussion continues about the causal factors. Many observers talk about the structural causes behind anti-Jewish violence, like narrowed opportunities and urban ghettos that isolate many youths and bar their integration. Others report on cycles of discrimination and marginalisation, crime, and imprisonment that work in dynamic ways to cumulatively disadvantage such youths. Such youths, including the jihadis in the Charlie Hebdo and Hyper Cacher events, appear ripe for what Gilles Kepel calls recruitment in a third wave of international jihad, which is focused on carrying out violent attacks on targets in Europe; at the same time it is becoming clearer that such youths also include university students who are well integrated in their local settings and pursuing advanced education, and possessing skills, but who are deeply alienated from their French or Belgian identities. The anthropologist Scott Atran, who conducts field-based approaches to understanding Muslim youth attraction to radicalism, testified in that jihadists are mostly youths in transitional stages of their lives who have been influenced by radical Islamist teachings from the media and influential imams. They seek esteem, fulfilment and glory in the eyes of their friends; they are not religious youths, but are reborn with a new meaning and purpose as Islamic radicals; and they are not necessarily marginal economically. Thus, it is unclear if what he says about

recruitment or mobilisation for jihad can also be said about recruitment to purposeful anti-Jewish violence. It is nonetheless tempting to draw similar conclusions. Historian Robert Wistrich, the Neuberger Professor of European and Jewish History at Hebrew University, suggests that a process began after in France which as it reaches maturity is creating great danger. These changes coincide with a cross-breeding of far-left with far-right and Islamic ideas and ideologies, helping spur a resurgent and potent new anti-Semitism. To the question where did young French Muslims acquire their virulent anti-Jewish views, Wistrich argues that it was a component of a militant ethno-religious identity based on hatred of the West and of Jews brought originally from the Maghreb. A Quran-oriented hostility to infidels was then blended with anti-Semitic conspiracy theories drawn from European sources of both the right and far left. This deadly brew has been fertilised in recent years by the ongoing currents of global jihad, nourished by media sensationalism, and influenced by a cult of heroic violence, which have been aided by the failure of state institutions to fully absorb youths in les quartiers, urban anomie, juvenile delinquency, and marginalisation. Today, there is little shared experience among Jews and Muslims which might soften the circulated anti-Jewish image. There is nothing at all subtle in the widespread idea of powerful, evil, grasping Jews. This Judeophobia draws together several strands – from left and right, from selective mining of classic Quranic sources, and from recirculation of well-known secular texts, like the Protocols of the Elders of Zion. Jikeli, who has studied Muslim youth in Paris, Berlin, and London, observes that there are minimal differences in their attitudes toward Jews despite sharp differences in the respective sizes of the national Jewish communities, the relevant background histories, or in the French case, the shared Maghreb origins. Just as European architecture and art once came to offer an unrelieved portrait of Jewish evil, so now the dominant thought among many Muslim youth on the urban periphery is that Jews are enemies of the good and despicable conspirers against all that is just or holy. So, in face of resurgent anti-Semitism in Europe in increasingly more dangerous and violent forms and its rise in the mental life of specific segments of society, what is to be done? First, there is the need for continued state protection and rhetorical support for the equal rights of Jews in Europe. Public pronouncements like those made in recent months by French Prime Minister Manuel Valls and others, including the foreign ministers of France and Germany, and the Home Secretary and Prime Minister of the United Kingdom, continue to be important and necessary. They signal concern about the targeted victims and also about anti-Semitism as a barometer of the basic health of their societies. State security agencies have to be bolstered with significant resources, and state intelligence agencies, linked with those in other states, must more efficiently share information and coordinate action against suspects crossing borders to obtain military training and infiltrating back into host European nations. Surveillance must be stepped up at the borders, in the banlieues, and in the prisons. Protection also must continue visibly near Jewish institutions, with the reasons – the universal rights of citizenship – proclaimed to all. The liberal project in Europe is linked with active public embrace of a society of equality before the law for people of all groups. Similar initiative is required at EU level, as well as in individual member states. The adoption of a clear working definition of anti-Semitism similar to the EUMC European Union Monitoring Centre on Racism and Xenophobia, now the Agency For Fundamental Rights, FRA Working Definition adopted in , since unreasonably jettisoned, and the creation of active monitoring institutions tracking and recording onslaughts against Jews and Jewish institutions must be a formal all-European project and a multi-state, trans-national responsibility. More must be done throughout the EU to create economic growth and ladders of youth opportunity and new possibilities for greater integration into the work world for youths who are transitioning from school to work and family to maturity. Third, there must be a serious effort undertaken in the schools stressing the relevance and importance of democratic rights to all. Central to doing so will be to teach about the current social crisis, discrimination and its effects, and the rights of immigrants. Such relevancy strategies, however, must also be accompanied by courageous teaching about anti-Semitism and its consequences, and about its roots in – amongst other places – radical Islam. There can be no retreat on this. It is already the case that there are very few Jews left in the state schools in most European countries, as Jewish children have been withdrawn for their own safety to private schools. More goes on in this respect than the retreat by Jews for protection to havens, as parallel trends exist in Jewish and Islamic communities highlighting religious as opposed to secular approaches to identity. The failure of the

schools reflects multiple problems: Recent events in Paris and Copenhagen must be understood in the context of an international movement to delegitimise the Jewish state through dangerous forms of Judeophobic discourse and actions mainstreamed by hard left currents. Such talk and actions underwrite damning caricatures of Israel, Zionism, Jews, and Jewish politics, and lead into or strengthen claims of Jewish power and evil. The object must be to affect conversation in the public square and, in the process, to remind people in a globalising world where diverse peoples come together in new and challenging ways of the growing threat that anti-Semitism poses to the European liberal project. More than annual commemorations highlighting the liberation of Auschwitz or on-site school visits are required to reach the public. More than stylised, routinised and vague forms of human rights rhetoric is urgently demanded. The issue of anti-Semitism ought not to be the concern of Jews alone but of larger publics. Anti-semitism does not stop with the Jews.

The Lure of Anti-Semitism by Michel Wieviorka, , available at Book Depository with free delivery worldwide.

Dislike of Jews, based solely on their being Jewish, sometimes expressed in public pronouncements and hostile actions. Significance: Except for isolated instances, most notably the lynching of Leo Frank in Georgia in 1915, anti-Semitism in America never acquired the malevolent levels that it frequently reached in Europe. Discrimination had its greatest effects on U. Puck magazine cartoon lampooning Jewish immigrants from eastern Europe in 1906. Library of Congress The lure of freedom for Jews can be found in the earliest decades following the founding of the first settlements in what became the United States. The first Jews arrived in New Amsterdam, which would later become New York City, in 1654, when twentythree Dutch colonists fled Recife off the coast of Brazil after the Portuguese occupied the island. Despite the reputation of Jews as productive citizens in Holland, even in the New World they continued to face discrimination, and at times even hatred. The period from the mid-seventeenth century to approximately 1800 represented the first, albeit limited, immigration of Jews from Europe to the United States. A second period, of greater immigration levels, occurred between 1800 and 1850. It saw the arrival of mostly of German and other western European Jews. The third and largest influx of Jews took place between 1850 and 1900, when most Jewish immigrants were from eastern Europe, particularly from Russia. The search for religious and political freedoms as well as economic opportunities was a primary driving factor during each of these periods. However, the relative importance displayed by each of these issues varied during the respective eras. What little anti-Semitism they displayed was reflected primarily in attitudes or verbal attacks rather than in statutory legal restrictions. At the time of the late eighteenth century American Revolution, approximately two thousand Jews lived in the North American colonies. The United States gained its independence in 1776. Constitution that was ratified in 1787 contained no clauses discriminating against Jews or members of any other religious group and specifically guaranteed that "no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States. However, while federal laws did not discriminate against Jews, some state laws restricted Jewish officeholders into the nineteenth century. New York politician Mordecai Noah, whose father and grandfather had fought in the American Revolution, was likewise denounced as an "enemy of Christ. Despite such obvious examples of antipathy toward Jews, Jew willing to convert to Christianity were generally accepted into what was considered polite society. Most of this increase was the result of immigration of Ashkenazi Jews from central and western Europe, in contrast to the Sephardic immigrants from Iberia of earlier years. Many of these transplanted Europeans settled in the cities along the East Coast, from which they gradually moved inland to the growing cities of Cincinnati, St. Louis, and New Orleans. In this they differed little from the millions of other European immigrants then entering America. Complex reasons prompted the emigration of Jews from Europe through the mid-nineteenth century. After these revolutions failed, many young Europeans filled with revolutionary ideals looked elsewhere for their future. During this same period of political change, a population explosion was taking place in Europe while economic changes were limiting opportunities for young people. Jews were particularly affected, as merchant, trading, and skilled artisan occupations at which they had historically worked were disappearing. Meanwhile, American attitudes toward Jews were undergoing changes as new German, Irish, and other immigrants brought their own prejudices against Jews to America. Attacks on Jews became increasingly common, and acts of discrimination against Jews increased. In Cincinnati, Ohio, for example, Roman Catholic priests told domestic workers not to work for Jewish employers. Some eight thousand Jews fought in the U. Most fought for the Union army, but the most prominent Jew during the war was arguably Judah Benjamin, a former U. Early during the war, Union general Ulysses Grant issued what may have been the most blatantly anti-Semitic official statement in American history. However, after the order was brought to the attention of President Abraham Lincoln, it was revoked. During the decades following the Civil War, Jews increasingly integrated into mainstream American society. Many became prominent merchants. Nevertheless, anti-Semitic discrimination persisted. For example, the prominent businessman Joseph Seligman was refused admittance to an upscale hotel in Saratoga Springs, New

York, because he was Jewish. However, Jewish communities were becoming increasingly accepted as part of the American landscape. During those years, nearly 2 million Jews came from eastern Europe, and most of them settled in the cities of New York, Philadelphia, and Chicago. Poverty was among the forces that drove Jews to emigrate from Europe, but increasingly virulent anti-Semitic nationalism in some eastern European countries was rising to the level of lethal pogroms against Jewish communities. Educated Jewish immigrants from western Europe integrated into American society relatively easily, but more poorly educated immigrants from Russia were considered by many Americans as less intelligent and of poor genetic stock. It was common for these persons to change their names to reflect their "Americanization." The most blatant example was the lynching of the Jewish Atlanta businessman Leo Frank, who had been unjustly convicted of the rape and murder of an employee. The growing anti-Semitic attitude was reflected most clearly in changes in immigration laws that were directed against eastern and southern Europeans in general, but against Jews from those regions in particular. For example, the Immigration Act of 1924 established a quota system that severely restricted Jewish immigration from most of Europe. The appointment of Adolf Hitler and the Nazi Party to power in Germany in 1933 was rapidly followed by German legalization of discrimination against Jews. The anti-Jewish riots that began during November 1938, were merely the prelude to the rounding up and eventual murder of Jews throughout Europe. The *Louisiana* affair in 1952: When the German ship *St. Louis*, carrying more than 900 Jews attempting to escape from Europe, arrived in Cuba, its passengers were not allowed to disembark, and they were ultimately refused permission to enter the United States. Most had to return to Europe, where they were eventually murdered. Despite the admittance of prominent individuals. After World War II Although there was strong evidence that Nazi Germany was trying to exterminate European and Russian Jews throughout the war, the full extent of German atrocities became widely known only after the surrender of Germany in May 1945. Hundreds of thousands of European Jews who survived the Holocaust became stateless; even the idea that they might return to what was left of their prewar homes was unrealistic. Whether public awareness of the extent of the Holocaust changed American attitudes or merely rendered overt anti-Semitism no longer acceptable is unclear. Returning American soldiers regarded the elimination of racial and religious discrimination to be a major priority, and criticism of Jews as a people was significantly reduced. Although Jews within some individual professions continued to endure some discrimination, often in the form of hiring quotas, legal barriers against Jews were gradually eliminated. Even the Hollywood film industry addressed discrimination and hatred against Jews. A bill proposed by Congressman William Stratton of Illinois in 1948 to admit 100,000 displaced persons, including Jews, went nowhere. However, one year later Congress did pass a similar bill to admit more than 400,000 displaced persons, the Displaced Persons Act of 1948. Efforts by members of Congress to establish into law provisions of the act that continued to create barriers to immigration of displaced Jews were defeated, and by an estimated 1.3 million survivors had arrived. An increasing number of activists, largely but not solely Jewish, began a campaign directed at the Soviet government to allow these Jews to emigrate. Pressure from the United States as well as internal Russian *refuseniks* eventually proved successful. Ultimately, nearly 200,000 Russian Jews immigrated to America between 1948 and 1952. *The Jews of the United States*, University of California Press, In addition to treating Jewish history from a religious viewpoint, Diner addresses economic and cultural changes within the community. A feminist perspective underlies much of the history. Oxford University Press, *Comprehensive history of anti-Semitism* that addresses the earliest European Christian biases toward Jews and the influence of those beliefs during the earliest years of Jewish immigration. Chapters divide American history into specific periods, emphasizing the evolution of anti-Semitism and effects on immigration policy during each period. *Anti-Semitism in American History*. University of Illinois Press, Collection of essays analyzing both the roots of anti-Semitism and resultant discrimination against Jews. Subjects such as mythological accusations against Jewish practices, and interactions among Jews and other minorities are covered. *Comprehensive history of years of Jewish history in America*. The book contains extensive first-person accounts of the Jewish experience, accompanied by a large number of photographs.

Thursday 25, October, Registrarme; iniciar sesion; Home; eBooks; Judaism.

But since I learned that these miserable and accursed people do not cease to lure to themselves even us, that is, the Christians, I have published this little book, so that I might be found among those who opposed such poisonous activities of the Jews who warned the Christians to be on their guard against them. I would not have believed that a Christian could be duped by the Jews into taking their exile and wretchedness upon himself. May God help us. You are of your father the devil. Thus they live from day to day, together with wife and child, by theft and robbery, as archthieves and robbers, in the most impudent security. However, let this suffice for the time being on their lies against doctrine or faith. Anyway, they have their reward for constantly giving God the lie. Therefore, in any case, away with them! Do not grant them protection, safeconduct, or communion with us. With this faithful counsel and warning I wish to cleanse and exonerate my conscience. But whether the government acts or not, let everyone at least be guided by his own conscience and form for himself a definition or image of a Jew. Since they live among us, we dare not tolerate their conduct, now that we are aware of their lying and reviling and blaspheming. If we do, we become sharers in their lies, cursing and blasphemy. Thus we cannot extinguish the unquenchable fire of divine wrath, of which the prophets speak, nor can we convert the Jews. With prayer and the fear of God we must practice a sharp mercy to see whether we might save at least a few from the glowing flames. We dare not avenge ourselves. Vengeance a thousand times worse than we could wish them already has them by the throat. I shall give you my sincere advice: First to set fire to their synagogues or schools and to bury and cover with dirt whatever will not burn, so that no man will ever again see a stone or cinder of them. This is to be done in honor of our Lord and of Christendom, so that God might see that we are Christians, and do not condone or knowingly tolerate such public lying, cursing, and blaspheming of his Son and of his Christians. For whatever we tolerated in the past unknowingly and I myself was unaware of it will be pardoned by God. But if we, now that we are informed, were to protect and shield such a house for the Jews, existing right before our very nose, in which they lie about, blaspheme, curse, vilify, and defame Christ and us as was heard above, it would be the same as if we were doing all this and even worse ourselves, as we very well know. Second, I advise that their houses also be razed and destroyed. For they pursue in them the same aims as in their synagogues. Instead they might be lodged under a roof or in a barn, like the gypsies. This will bring home to them that they are not masters in our country, as they boast, but that they are living in exile and in captivity, as they incessantly wail and lament about us before God. Third, I advise that all their prayer books and Talmudic writings, in which such idolatry, lies, cursing and blasphemy are taught, be taken from them. For they have justly forfeited the right to such an office by holding the poor Jews captive with the saying of Moses Deuteronomy 17 [: He did not teach in accord with the word of God, and therefore he forfeited the right to teach. Fifth, I advise that safeconduct on the highways be abolished completely for the Jews. For they have no business in the countryside, since they are not lords, officials, tradesmen, or the like. Let them stay at home. Sixth, I advise that usury be prohibited to them, and that all cash and treasure of silver and gold be taken from them and put aside for safekeeping. The reason for such a measure is that, as said above, they have no other means of earning a livelihood than usury, and by it they have stolen and robbed from us all they possess. Such money should now be used in no other way than the following: Whenever a Jew is sincerely converted, he should be handed one hundred, two hundred, or three hundred florins, as personal circumstances may suggest. With this he could set himself up in some occupation for the support of his poor wife and children, and the maintenance of the old or feeble. Seventh, I commend putting a flail, an ax, a hoe, a spade, a distaff, or a spindle into the hands of young, strong Jews and Jewesses and letting them earn their bread in the sweat of their brow, as was imposed on the children of Adam Gen 3[: For it is not fitting that they should let us accursed Goyim toil in the sweat of our faces while they, the holy people, idle away their time behind the stove, feasting and farting, and on top of all, boasting blasphemously of their lordship over the Christians by means of our sweat. No, one should toss out these lazy rogues by the seat of their pants. They will still keep doing it in secret. If we know that they are doing this in

secret, it is the same as if they were doing it publicly. My advice, as I said earlier, is: First, that their synagogues be burned down, and that all who are able toss in sulphur and pitch; it would be good if someone could also throw in some hellfire. That would demonstrate to God our serious resolve and be evidence to all the world that it was in ignorance that we tolerated such houses, in which the Jews have reviled God, our dear Creator and Father, and his Son most shamefully up till now but that we have now given them their due reward. They must act like a good physician who, when gangrene has set in, proceeds without mercy to cut, saw, and burn flesh, veins, bone, and marrow. Such a procedure must also be followed in this instance. Burn down their synagogues, forbid all that I enumerated earlier, force them to work, and deal harshly with them, as Moses did in the wilderness, slaying three thousand lest the whole people perish. They surely do not know what they are doing; moreover, as people possessed, they do not wish to know it, hear it, or learn it. There it would be wrong to be merciful and confirm them in their conduct. I have done my duty. Now let everyone see to his. May Christ, our dear Lord, convert them mercifully and preserve us steadfastly and immovably in the knowledge of him, which is eternal life.

Chapter 9 : Fathom “ Reflections on Contemporary Anti-Semitism in Europe

Read e-book online The Lure of Anti-Semitism: Hatred of Jews in Present-Day PDF This booklet is the 1st clinical examine of present-day French anti-Semitism. As from the start of the twenty first century France has been witness to a renewal of anti-Semitism which owes as a lot to inner advancements in French society as to international.