

## **Jews And Diaspora Nationalism Writings On Jewish Peoplehood In Europe And The United States The Tauber Insute Series For The Study Of European Brandeis Library Of Modern Jewish Thought**

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This anthology brings together a variety of thinkers who offered competing visions of peoplehood within the established and developing Jewish diaspora centers of Europe and America. Writing in Yiddish, Hebrew, French and English, these Jewish intellectuals sought to recast Jewish existence in national terms, whether it be within multiethnic empires, liberal democracies, or socialist forms of government.

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The question of how to preserve or reconstruct Jewish peoplehood in the modern world consumed Jewish intellectuals in the late nineteenth and early twentieth centuries. Yet, despite a rich array of...

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"Simon Rabinovitch's edited text Jews & Diaspora Nationalism presents the views of key late 19th and early-mid 20th century Jewish nationalists, liberals and socialists such as Dubnov, Zhitlovsky, the famous Yiddish writer Peretz and the Bundist leader Medem on how to preserve Jewish national life in the various centers of the Diaspora."—

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*Jews and diaspora nationalism writings on Jewish ...*

From Wikipedia: Golus nationalism (Yiddish: גולאָנאַציאָנאַליזם Golus natsionalizm after golus), or Diaspora Nationalism, is a national movement of the Jewish people that argued for furthering Jewish national and cultural life in the large Jewish centers throughout the world, while at the same time seeking recognition for a Jewish national identity from world powers.

*Diaspora Nationalism, Yiddish Contradiction: a ...*

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An anthology of Jewish diaspora nationalist thought across the ideological spectrum

The triumph of Zionism has clouded recollection of competing forms of Jewish nationalism vying for power a century ago. This study explores alternative ways to construct the modern Jewish nation. Jewish nationalism emerges from this book as a Diaspora phenomenon much broader than the Zionist movement. Like its non-Jewish counterparts, Jewish nationalism was first and foremost a movement to nationalize Jews, to construct a modern Jewish nation while simultaneously masking its very modernity. *Diaspora Nationalism and Jewish Identity in Habsburg Galicia* traces this process in what was the second largest Jewish community in Europe, Galicia. The history of this vital but very much understudied community of Jews fills a critical lacuna in existing scholarship while revisiting the broader question of how Jewish nationalism - or indeed any modern nationalism - was born. Based on a wide variety of sources, many newly uncovered, this study challenges the still-dominant Zionist narrative by demonstrating that Jewish nationalism was a part of the rising nationalist movements in Europe.

*The Tragedy of a Generation* is the story of a failed ideal: an autonomous Jewish nation in Europe. It traces the origins of two influential strains of Jewish thought—Yiddishism and Diaspora Nationalism—and documents the waning hopes and painful reassessments of their leading representatives against the rising tide of Nazism and the Holocaust.

In Simon Dubnow's 'New Judaism', Seltzer traces a shtetl youth's rejection of traditional Judaism and the impact of European intellectual currents on the most eminent East European Jewish historian of his time (1860-1941) and exponent of Jewish cultural nationalism.

This second edition of *Israel, Diaspora, and the Routes of National Belonging* builds upon Habib's groundbreaking research and reflects on the changes to scholarship since the book's publication in 2004.

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.

*Defining Israel: The Jewish State, Democracy, and the Law* is the first book in any language devoted to the controversial passage of Israel's nation-state law. Israel has no constitution, and though it calls itself the Jewish state there is no agreement among Israelis on how that fact should be reflected in the government's laws or by its courts. Since the 1990s a number of civil society groups and legislators have drafted constitutions and proposed Basic Laws with constitutional standing that would clarify what it means for Israel to be a "Jewish and democratic state." Are these bills liberal or chauvinist? Are they a defense of the Knesset or an attack on the independence of the courts? Is their intention democratic or anti-democratic? The fight over the nation-state law—whether to have one and what should be in it—toppled the 19th Knesset's governing coalition and, even after its passage on July 29, 2018, remains a point of contention among Israel's lawmakers and increasingly the Israeli public. *Defining Israel* brings together influential scholars, journalists, and politicians, observers and participants, opponents and proponents, Jews and Arabs, all debating the merits and meaning of Israel's nation-state law. Together with translations of each draft law, the final law, and other key documents, the essays and sources in *Defining Israel* are essential to understand the ongoing debate over what it means for Israel to be a Jewish and democratic state.

*Far from Zion* is a photographic exploration of the contradictory meanings of the Jewish diaspora at the end of the passing century.

Judith Butler follows Edward Said's late suggestion that through a consideration of Palestinian dispossession in relation to Jewish diasporic traditions a new ethos can be forged for a one-state solution. Butler engages Jewish philosophical positions to articulate a critique of political Zionism and its practices of illegitimate state violence, nationalism, and state-sponsored racism. At the same time, she moves beyond communitarian frameworks, including Jewish ones, that fail to arrive at a radical democratic notion of political cohabitation. Butler engages thinkers such as Edward Said, Emmanuel Levinas, Hannah Arendt, Primo Levi, Martin Buber, Walter Benjamin, and Mahmoud Darwish as she articulates a new political ethic. In her view, it is as important to dispute Israel's claim to represent the Jewish people as it is to show that a narrowly Jewish framework cannot suffice as a basis for an ultimate critique of Zionism. She promotes an ethical position in which the obligations of cohabitation do not derive from cultural sameness but from the unchosen character of social plurality. Recovering the arguments of Jewish thinkers who offered criticisms of Zionism or whose work could be used for such a purpose, Butler disputes the specific charge of anti-Semitic self-hatred often leveled against Jewish critiques of Israel. Her political ethic relies on a vision of cohabitation that thinks anew about binationalism and exposes the limits of a communitarian framework to overcome the colonial legacy of Zionism. Her own engagements with Edward Said and Mahmoud Darwish form an important point of departure and conclusion for her engagement with some key forms of thought derived in part from Jewish resources, but always in relation to the non-Jew. Butler considers the rights of the dispossessed, the necessity of plural cohabitation, and the dangers of arbitrary state violence, showing how they can be extended to a critique of Zionism, even when that is not their explicit aim. She revisits and affirms Edward Said's late proposals for a one-state solution within the ethos of binationalism. Butler's startling suggestion: Jewish ethics not only demand a critique of Zionism, but must transcend its exclusive Jewishness in order to realize the ethical and political ideals of living together in radical democracy.

For as long as historians have contemplated the Jewish past, they have engaged with the idea of diaspora. Dedicated to the study of transnational peoples and the linkages these people forged among themselves over the course of their wanderings and in the multiple places to which they went, the term "diaspora" reflects the increasing interest in migrations, trauma, globalism, and community formations. The *Oxford Handbook of the Jewish Diaspora* acts as a comprehensive collection of scholarship that reflects the multifaceted nature of diaspora studies. Persecuted and exiled throughout their history, the Jewish people have also left familiar places to find better opportunities in new ones. But their history has consistently been defined by their permanent lack of belonging. This *Oxford Handbook* explores the complicated nature of diasporic Jewish life as something both destructive and generative. Contributors explore subjects as diverse as biblical and medieval representations of diaspora, the various diaspora communities that emerged across the globe, the contradictory relationship the diaspora bears to Israel, and how the diaspora is celebrated and debated within modern Jewish thought. What these essays share is a commitment to untangling the legacy of the diaspora on Jewish life and culture. This volume portrays the Jewish diaspora not as a simple, unified front, but as a population characterized by conflicting impulses and ideas. The *Oxford Handbook of the Jewish Diaspora* captures the complexity of the Jewish diaspora by acknowledging the tensions inherent in a group of people defined by trauma and exile as well as by voluntary migrations to places with greater opportunity.

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