

Education And Eugenics Among Jews Kevin Macdonald

A catalog to accompany an exhibit at the United States Holocaust Memorial Museum on the subject of the Nazi eugenics program.

Maria Bucur explores the interactions between the science of eugenics and modernization efforts in Romania between World Wars I and II.

Traces the history of eugenics ideology in the United States and its ongoing presence in contemporary life. The Nazis may have given eugenics its negative connotations, but the practice--and the "science" that supports it--is still disturbingly alive in America in anti-immigration initiatives, the quest for a "gay gene," and theories of collective intelligence. Tracing the historical roots and persistence of eugenics in the United States, Nancy Ordover explores the political and cultural climate that has endowed these campaigns with mass appeal and scientific legitimacy. American Eugenics demonstrates how biological theories of race, gender, and sexuality are crucially linked through a concern with regulating the "unfit." These links emerge in Ordover's examination of three separate but ultimately related American eugenics campaigns: early twentieth-century anti-immigration crusades; medical models and interventions imposed on (and sometimes embraced by) lesbians, gays, transgendered people, and bisexuals; and the compulsory sterilization of poor women and women of color. Throughout, her work reveals how constructed notions of race, gender, sexuality, and nation are put to ideological uses and how "faith in science" can undermine progressive social movements, drawing liberals and conservatives alike into eugenics-based discourse and policies.

This book analyzes whether the "new debate on genetics" owes a debt to eugenic practices by welfare democracies of 1930s and 1940s. More specifically, the question is whether precisely the same "eugenic rationale" used in the 1930s is philosophical akin to a new rationality unfolding in some Western European welfare societies that find themselves trapped in the modern dilemma of choosing between increasing immigration and population growth that leads to economic prosperity on the one hand, or halting immigration, protecting national identity, and suffering economic stagnation on the other. By analyzing, policies of integration and assisted reproduction technology (ART) in Northern European nation states such as Sweden, Finland, Denmark as well as in Israel, we find a historical continuity between "old eugenics" and current reproductive and family planning subsidies and integration policies. By focusing on the concept of welfare productionism, we trace a continuing rationale between the eugenic policies of the past and current investments of ART. These programs, are rationalized as universal programs for the whole of the population. However, in this book the authors suggest that they served the goal of reproducing a productivist, national middle class which are enticed to reproduce. This work will be of great interest to students and scholars of racism, extremism, European politics, population politics, and the social impact of science and technology.

The authors examine the relationship between the cultural, religious and social situation of German Jews on the one hand and their scientific activities on the other. They discuss the sensitive question of the specificity of the approaches of Jewish scientists and draw attention to the debate concerning the relationship between Judaism and academic research, ranging from the early 19th century theorizing on science and Judaism to 20th century issues, e.g. the controversies on 'Jewish' physics, mathematics etc. in the 1920s and 30s. Contributors: Ute Deichmann, Anthony S. Travis, Moritz Epple, Raphael Falk, Ulrich Charpa, Nurit Kirsch, Yael Hashiloni-Dolev, Aharon Loewenstein, Ruth Sime, Simone Wenkel

The conflict between access and quality in education has been front-page news for decades. Policies regarding the role of elite universities, the organisation of secondary education, admissions criteria, courses of study, high stakes testing, and fiscal and programme accountability have changed with uncommon frequency, resulting in confusion and uncertainty. Yet it is the argument of this book that the tension between access to education and the preservation of quality is another chapter in the much longer history of merit selection in England, Scotland and America, and should be seen in its proper contexts. The underlying cause of the difficulties, however, is the dilemma created by two competing conceptions of virtue, one determined by merit judged competitively and the other more vaguely but emotionally supported by a broader view of worth. Merit is consistent with liberal democracy, but worth is the special province of social democracy. None of the distinctions is easily categorised by political party or ideology. They are the result of opposite moral impulses inherent in plural democratic societies undergoing the strains of internal and global competition.

Education in America was designed to organize, classify, and sort students according to a definition of ability and human worth provided by a racialized scientism known as eugenics - an ideology whose ultimate goal was the establishment of a superior White race. Eugenicists targeted entire ethnic groups, the urban poor, rural «White trash,» the sexually «deviant,» Blacks, Jews, Native Americans, Asians, Latino/as, and anyone who did not fit with the pseudo-scientifically established «superior» Nordic race. Education leaders, complaining of children of «worm-eaten stock,» established an enduring system to organize and sort students according to perceived societal worth. In exposing and addressing eugenics' place in our educational system, this book provides a groundbreaking addition to, and exceptional correction of, the history of curriculum in America.

"Our way must be: never knowingly support lies! Having understood where the lies begin-step back from that gangrenous edge! Let us not glue back the flaking scale of the Ideology, not gather back its crumbling bones, nor patch together its decomposing garb, and we will be amazed how swiftly and helplessly the lies will fall away, and that which is destined to be naked will be exposed as such to the world." -Alexander Solzhenitsyn Enlightenment writer Voltaire was amazed that twelve fishermen, some of them unlettered, from an obscure place in the world called Galilee, challenged an empire through self-denial and patience and eventually established Christianity. He seriously thought that twelve philosophers or intellectuals, himself included, would do the opposite and crush Christianity. Voltaire's self-appointed cheerleaders such as Diderot, Helvitius, d'Holbach, D'Alembert, Lamettrie, and Baron Cloots, among others, tried to do just that and wrote volumes of work trying to tear down the basis of Christianity and erect an edifice of their own. Diderot in particular declared, "I would sacrifice myself, perhaps, if I could annihilate forever the notion of God." Cloots wrote, "We shall see the heavenly royalty condemned by the revolutionary tribunal of victorious Reason." Lamettrie produced Man: A Machine, and an entire French encyclopedia was written between 1751 and 1772 by those philosophers because Christianity, to a large degree, had to go. Voltaire would send letters to his disciples and friends saying, "ecrivez l'infame." Rousseau, of course, was a disciple of Voltaire and declared that Voltaire's work "inspired me." The French Revolution failed. Yet like all significant revolutions before and after that period, the French Revolution indirectly had a theological root which was then a categorical and metaphysical rejection of Logos. That theological substratum

has jumped from one era to the next and had and still has historical, political, economic, and spiritual ramifications. This book is about the historical and theological struggle of that conflict, which had its inception at the foot of the cross.

How do schools worldwide treat the Holocaust as a subject? Are representations of the Holocaust always accurate, balanced and unprejudiced in curricula and textbooks? This study compares representations of the Holocaust in school textbooks and national curricula. It highlights evolving practices worldwide and formulates recommendations that will help policy-makers provide the educational means by which pupils may develop Holocaust literacy.

Lynn argues that the condemnation of eugenics in the second half of the 20th century went too far and that eugenics needs reassessment. The eugenic objectives of eliminating genetic diseases, increasing intelligence, and reducing personality disorders remain desirable and are achievable by human biotechnology. In the 21st century, he maintains, human biotechnology is likely to progress spontaneously in democratic societies and to be used by authoritarian states to increase their economic, scientific, and military power.

From 1930-62 the idea of race was studied across a range of academic disciplines. This book explores expert thinkings on race in the period and explains the relationship between scientific racial research, social policy and attitudes regarding immigration, ultimately offering new insight into the evolving understanding of the idea of race.

This book offers a unique perspective on Zionism. The author, a geneticist by training, focuses on science, rather than history. He looks at the claims that Jews constitute a people with common biological roots. An argument that helps provide justification for the aspirations of this political movement dedicated to the return of the Jewish people to their homeland. His study explores two issues. The first considers the assertion that there is a biology of the Jews. The second deals with attempts to integrate this idea into a consistent history. Both issues unfolded against the background of a romantic national culture of Western Europe in the 19th century: Jews, primarily from Eastern Europe, began to believe these notions and soon they took the lead in the re-formulation of Jewish and Zionist existence. The author does not intend to present a comprehensive picture of the biological literature of the origins of a people and the blood relations between them. He also recognizes that the subject is emotionally-loaded. The book does, however, present a profound mediation on three overlapping questions: What is special or unique to the Jews? Who were the genuine Jews? And how can one identify Jews? This volume is a revised and edited English version of *Tzionut Vehabiologia shel Hayehudim*, published in 2006.

One of America's great miscarriages of justice, the Supreme Court's infamous 1927 *Buck v. Bell* ruling made government sterilization of "undesirable" citizens the law of the land. New York Times bestselling author Adam Cohen tells the story in *Imbeciles* of one of the darkest moments in the American legal tradition: the Supreme Court's decision to champion eugenic sterilization for the greater good of the country. In 1927, when the nation was caught up in eugenic fervor, the justices allowed Virginia to sterilize Carrie Buck, a perfectly normal young woman, for being an "imbecile." It is a story with many villains, from the superintendent of the Dickensian Virginia Colony for Epileptics and Feebleminded who chose Carrie for sterilization to the former Missouri agriculture professor and Nazi sympathizer who was the nation's leading advocate for eugenic sterilization. But the most troubling actors of all were the eight Supreme Court justices who were in the majority - including William Howard Taft, the former president; Louis Brandeis, the legendary progressive; and Oliver Wendell Holmes, Jr., America's most esteemed justice, who wrote the decision urging the nation to embark on a program of mass eugenic sterilization. Exposing this tremendous injustice--which led to the sterilization of 70,000 Americans--*Imbeciles* overturns cherished myths and reappraises heroic figures in its relentless pursuit of the truth. With the precision of a legal brief and the passion of a front-page exposé, Cohen's *Imbeciles* is an unquestionable triumph of American legal and social history, an ardent accusation against these acclaimed men and our own optimistic faith in progress.

The author tells how Protestant, Catholic, and Jewish leaders confronted and enthusiastically embraced eugenics - a movement that embodied progressive attitudes about modern science at the time. She argues that religious leaders pursued eugenics precisely when they moved away from traditional religious tenets.

This book, in its 114th year, provides insight into major trends in the North American Jewish communities, examining the recently completed Pew Report (A Portrait of Jewish American), gender in American Jewish life, national and Jewish communal affairs and the US and world Jewish population. It also acts as an important resource with lists of Jewish Institutions, Jewish periodicals and academic resources as well as Jewish honorees, obituaries and major recent events. It should prove useful to social scientists and historians of the American Jewish community, Jewish communal workers and the press, among others.

The Jewish Choice: Unity or Anti-Semitism is like no other book you have ever read about Jews, about history, or about anti-Semitism. As its title suggests, it draws a direct link between Jewish unity and a rise in anti-Semitism, including the current wave. Assuming such a correlation is so extraordinary, you could easily brush it off as a provocation were it not documented in hundreds of books, essays, and letters throughout history. Beginning in ancient Babylon and ending in America, Babylon's modern counterpart, the author masterfully draws parallels and connects the dots of history like none have done before. By the end of the book, you will know the reason for the oldest hatred, how it can be dissolved, and how Jews and non-Jews alike will benefit as a result.

For over a hundred years, psychologists and human biologists have been engaged in an often heated debate as to whether 'heredity' or 'environment' should be viewed as the determining factor in the creation of the human personality. For teachers and educationists, the discussion has tended to focus on how the human mind functions and intellectual powers develop. The controversy is often simply expressed in terms of 'nature' versus 'nurture,' with some scientists declaring that human beings are a product of a transaction between the two. To many, such enquiry and speculation is little more than futile and depressing. Yet it can surely be argued that at least with regard to the development of abilities, the 'nature' versus 'nurture' debate has had dire consequences for the education of millions of young people. Furthermore, we need to question why this debate has been pursued with such vigour in both Britain and America.

George Pitt-Rivers began his career as one of Britain's most promising young anthropologists, conducting research in the South Pacific and publishing articles in the country's leading academic journals. With a museum in Oxford bearing his family name, Pitt-Rivers appeared to be on track for a sterling academic career that might even have matched

that of his grandfather, one of the most prominent archaeologists of his day. By the early 1930s, however, Pitt-Rivers had turned from his academic work to politics. Writing a series of books attacking international communism and praising the ideas of Benito Mussolini and Adolf Hitler, Pitt-Rivers fell into the circles of the anti-Semitic far right. In 1937 he attended the Nuremberg Rally and personally met Adolf Hitler and other leading Nazis. With the outbreak of war in 1940 Pitt-Rivers was arrested and interned by the British government on the suspicion that he might harm the war effort by publicly sharing his views, effectively ending his academic career. This book traces the remarkable career of a man who might have been remembered as one of Britain's leading 20th century anthropologists but instead became involved in a far-right milieu that would result in his professional ruin and the relegation of most of his research to margins of scientific history. At the same time, his wider legacy would persist far beyond the academic sphere and can be found to the present day.

NAMED ONE OF THE "100 NOTABLE BOOKS OF THE YEAR" BY THE NEW YORK TIMES BOOK REVIEW From the widely celebrated New York Times bestselling author of *Last Call*—this “rigorously historical” (The Washington Post) and timely account of how the rise of eugenics helped America keep out “inferiors” in the 1920s is “a sobering, valuable contribution to discussions about immigration” (Booklist). A forgotten, dark chapter of American history with implications for the current day, *The Guarded Gate* tells the story of the scientists who argued that certain nationalities were inherently inferior, providing the intellectual justification for the harshest immigration law in American history. Brandished by the upper class Bostonians and New Yorkers—many of them progressives—who led the anti-immigration movement, the eugenic arguments helped keep hundreds of thousands of Jews, Italians, and other unwanted groups out of the US for more than forty years. Over five years in the writing, *The Guarded Gate* tells the complete story from its beginning in 1895, when Henry Cabot Lodge and other Boston Brahmins launched their anti-immigrant campaign. In 1921, Vice President Calvin Coolidge declared that “biological laws” had proven the inferiority of southern and eastern Europeans; the restrictive law was enacted three years later. In his trademark lively and authoritative style, Okrent brings to life the rich cast of characters from this time, including Lodge’s closest friend, Theodore Roosevelt; Charles Darwin’s first cousin, Francis Galton, the idiosyncratic polymath who gave life to eugenics; the fabulously wealthy and profoundly bigoted Madison Grant, founder of the Bronx Zoo, and his best friend, H. Fairfield Osborn, director of the American Museum of Natural History; Margaret Sanger, who saw eugenics as a sensible adjunct to her birth control campaign; and Maxwell Perkins, the celebrated editor of Hemingway and Fitzgerald. A work of history relevant for today, *The Guarded Gate* is “a masterful, sobering, thoughtful, and necessary book” that painstakingly connects the American eugenicists to the rise of Nazism, and shows how their beliefs found fertile soil in the minds of citizens and leaders both here and abroad. *The History of East-Central European Eugenics, 1900-1945* redefines the European history of eugenics by exploring the ideological transmission of eugenics internationally and its application locally in East-Central Europe. It includes 100 primary sources translated from the East-Central European languages into English for the first time and key contributions from leading scholars in the field from around Europe. This volume examines the main eugenic organisations, as well as individuals and policies that shaped eugenics in Austria, Poland, the former Czechoslovakia, the former Yugoslavia, Hungary and Romania. It also explores the ways in which ethnic minorities interacted with national and international eugenics discourses to advance their own aims and ambitions, whilst providing a comparative analysis of the emergence and development of eugenics in East-Central Europe more generally. Complete with a glossary of terms, a list of all eugenic societies and journals from these countries, as well as a comprehensive bibliography, *The History of East-Central European Eugenics, 1900-1945* is a pivotal reference work for students, researchers and academics interested in East-Central Europe and the history of science and national identity in the 20th century.

The ever-growing library on the history of eugenics and fascism focuses largely on nation-states, while Georgescu asks why an ethnic minority, the German-speaking Transylvanian Saxons, turned to eugenics as a means of self-empowerment in inter-war Romania. *The Eugenic Fortress* examines the eugenic movement that emerged in the early twentieth century, and focuses on its conceptual and methodological evolution during this turbulent period. Further on, the book analyzes the gradual process of radicalization and politicization by a second generation of Saxon eugenicists in conjunction with the rise of an equally indigenous fascist movement. The Saxon case-study offers valuable insights into why an ethnic minority would seek to re-entrench itself behind the race-hygienic walls of a "eugenic fortress", as well as the influence that home nations had upon its design. Georgescu's work is ground-breaking in the sense that the history of this uprooted community is usually handled with extreme sensitivity, and serious (and critical) research into Transylvanian Saxon involvement with Nazism has been scant, until now.

Between 1880 and 1939, a quarter of a million European Jews settled in England. Tananbaum explores the differing ways in which the existing Anglo-Jewish communities, local government and education and welfare organizations sought to socialize these new arrivals, focusing on the experiences of working-class women and children.

Germans into Jews turns to an often overlooked and misunderstood period of German and Jewish history—the years between the world wars. It has been assumed that the Jewish community in Germany was in decline during the Weimar Republic. But, Sharon Gillerman demonstrates that Weimar Jews sought to rejuvenate and reconfigure their community as a means both of strengthening the German nation and of creating a more expansive and autonomous Jewish entity within the German state. These ambitious projects to increase fertility, expand welfare, and strengthen the family transcended the ideological and religious divisions that have traditionally characterized Jewish communal life. Integrating Jewish history, German history, gender history, and social history, this book highlights the experimental and contingent nature of efforts by Weimar Jews to reassert a new Jewish particularism while simultaneously reinforcing their commitment to Germanness.

This book lays out the history of eugenics movement and the politics which continues to rage around it. "The human rights of the future generations" are discussed. With our success in mapping the human genome, the possibility of altering our genetic futures has given rise to difficult ethical questions. Although opponents of genetic manipulation frequently raise the specter of eugenics, our contemporary debates about bioethics often take place in a historical vacuum. In fact, American religious leaders raised similarly challenging ethical questions in the first half of the twentieth century. *Preaching Eugenics* tells how Protestant, Catholic, and Jewish leaders confronted and, in many cases, enthusiastically embraced eugenics—a movement that embodied progressive attitudes about modern science at the time. Christine Rosen argues that religious leaders pursued eugenics precisely when they moved away from traditional religious tenets. The liberals and modernists—those who challenged their churches to embrace modernity—became the eugenics movement's most enthusiastic supporters. Their participation played an important part in the success of the American eugenics movement. In the early twentieth century, leaders of churches and synagogues were forced to defend their faiths on many fronts. They faced new challenges from scientists and intellectuals; they struggled to adapt to the dramatic social changes wrought by immigration and urbanization; and they were often internally divided by doctrinal controversies among modernists, liberals, and fundamentalists. Rosen draws on previously unexplored archival material from the records of the American Eugenics Society, religious and scientific books and periodicals of the day, and the personal papers of religious leaders such as Rev. John Haynes Holmes, Rev. Harry Emerson Fosdick, Rev. John M. Cooper, Rev. John A. Ryan, and biologists Charles Davenport and Ellsworth Huntington, to produce an intellectual history of these figures that is both lively and illuminating. The story of how religious leaders confronted one of the era's newest "sciences," eugenics, sheds important new light on a time much like our own, when religion and science are engaged in critical and sometimes bitter dialogue.

Between Dignity and Despair draws on the extraordinary memoirs, diaries, interviews, and letters of Jewish women and men to give us the first intimate portrait of Jewish life in Nazi Germany. Kaplan tells the story of Jews in Germany not from the hindsight of the Holocaust, nor by focusing on the persecutors, but from the bewildered and ambiguous perspective of Jews trying to navigate their daily lives in a world that was becoming more and more insane. Answering the charge that Jews should have left earlier, Kaplan shows that far from seeming inevitable, the Holocaust was impossible to foresee precisely because Nazi repression occurred in irregular and unpredictable steps until the massive violence of November 1938. Then the flow of emigration turned into a torrent, only to be stopped by the war. By that time Jews had been evicted from their homes, robbed of their possessions and their livelihoods, shunned by their former friends, persecuted by their neighbors, and driven into forced labor. For those trapped in Germany, mere survival became a nightmare of increasingly desperate options. Many took their own lives to retain at least some dignity in death; others went underground and endured the fears of nightly bombings and the even greater terror of being discovered by the Nazis. Most were murdered. All were pressed to the limit of human endurance and human loneliness. Focusing on the fate of families and particularly women's experience, *Between Dignity and Despair* takes us into the neighborhoods, into the kitchens, shops, and schools, to give us the shape and texture, the very feel of what it was like to be a Jew in Nazi Germany.

An author and subject index to selected and American Anglo-Jewish journals of general and scholarly interests.

In this carefully researched analysis, Raphael and Jennifer Patai begin by defining race. They then develop the idea of the existence of "races" through history. In rich and fascinating detail, the authors consider the effects of intermarriage, interbreeding, proselytism, slavery, and concubinage on the Jewish population from Biblical times to the present. New material explores the psychological aspects of the Jewish race issue, the Jewish psyche, and the consequences of the 1975 United Nations resolution equating Zionism with racism. A revised and updated scientific section on the measurable genetic, morphological, and behavioral differences between Jews and non-Jews supports the conclusion that the idea of a "Jewish race" is, indeed, a myth.

Jewish Eugenics Wooden Shore L.L.C.

Eugenic thought and practice swept the world from the late nineteenth to the mid-twentieth century in a remarkable transnational phenomenon. Eugenics informed social and scientific policy across the political spectrum, from liberal welfare measures in emerging social-democratic states to feminist ambitions for birth control, from public health campaigns to totalitarian dreams of the "perfectibility of man." This book dispels for uninitiated readers the automatic and apparently exclusive link between eugenics and the Holocaust. It is the first world history of eugenics and an indispensable core text for both teaching and research. Eugenics has accumulated generations of interest as experts attempted to connect biology, human capacity, and policy. In the past and the present, eugenics speaks to questions of race, class, gender and sex, evolution, governance, nationalism, disability, and the social implications of science. In the current climate, in which the human genome project, stem cell research, and new reproductive technologies have proven so controversial, the history of eugenics has much to teach us about the relationship between scientific research, technology, and human ethical decision-making. 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.

Eugenics (human ecology) has always understood itself to be part of the struggle for human rights-- those of future generations. John Glad lays out the eugenic thrust of traditional Jewish culture and shows how Zionism itself was conceived as a grand eugenic plan. --From publisher's description.

Eugenics, the ideology of controlling the quality and quantity of the human species found many adepts in Romania during the interwar period. They brought to life their various interpretations of eugenics in many embodiments, from programs for physical education and better nutrition, to movements to segregate and even eliminate Jews and other "dysgenic" populations, such as criminals and prostitutes. Proponents of eugenics used their significant roles in public life to popularize theories of hereditary determinism in the realms of intellectual discourse and social reform. They offered a path towards modernization which would conserve vital elements of the past while embracing the future. Their synthesis of tradition and modernization helped negotiate the apparently irreconcilable debates during the interwar period between traditionalist conservatives and their opponents--the Europeanizing modernists. Regardless of their various political alliances, which sometimes were prompted by sheer pragmatism rather than strong ideological convictions, eugenicists played an important, if unrecognized role in delegitimizing liberal parliamentary ideas, especially among the educated public and students in higher education institutions. Eugenicists used the language of science and objectivity to delegitimize the principles of liberty and democracy, by portraying these concepts as anti-rational, for they presumably ran against the universal law of heredity, differentiation and evolution. According to eugenicists, to claim individual autonomy over one's actions meant acting irresponsibly, for it showed complete disregard for the hereditary factors that conditioned each individual's development and behavior. Furthermore, democracy seemed a dangerous practice, for it allowed the mediocre to impose their will over the superior, and thus ran counter the principle of evolution through controlled selection. Instead, eugenicists depicted progress as a function of responsible action by a leadership selected from the hereditary elites. This phenomenon helps explain the attraction of many among the young generation during the early 1930s towards anti-liberal politics.

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