

Education And Eugenics Among Jews Kevin Macdonald

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From this perspective, not only did the Jewish canon perform an educational function, but also there is evidence that the Talmudic academy often functioned as an arena of natural selection for intelligence. The first major eugenic effect occurred when the Babylonian exiles returned to Israel (now a part of the Persian Empire) in the fifth century B.

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Ancient Jewish Eugenics. Jews have practiced eugenics since ancient times. Moreover, eugenics is an integral part of Judaism, and of the evolution of the Jewish people themselves. Eugenics is thought to be responsible for their higher average IQ, and consequently, for their higher incomes and disproportionate success in virtually all fields of endeavor.

Against Good Breeding: Understanding Jewish Opposition to Eugenics is popularly presented as the ideology of the Holocaust and is an object of intense vilification, leading the Jewish philosopher and Zionist Leo Strauss to coin the maxim "reductio ad...

History, Eugenics, And The Jews - The Jewish Press ...
Girls primarily studied home economics, eugenics and PE. Jewish children were humiliated at school and then, in 1938, banned from education. Boys with potential to be future leaders were sent to...

Life for young people in Nazi Germany - CCFA - GCSE ...
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The racial policy of Nazi Germany was a set of policies and laws implemented in Nazi Germany (1933-45) based on a specific racist doctrine asserting the superiority of the Aryan race, which claimed scientific legitimacy This was combined with a eugenics programme that aimed for racial hygiene by compulsory sterilization and extermination of those who they saw as Untermenschen ("sub-humans ...

Racial policy of Nazi Germany - Wikipedia
t. e. Eugenics (/ juːˈɛnɪks /, from Greek εὖ- "good" and γένεσις "come into being, growing") is a set of beliefs and practices that aim to improve the genetic quality of a human population, historically by excluding people and groups judged to be inferior or promoting those judged to be superior.

Eugenics - Wikipedia
According to studies by Dr. Rapahel Falk, a geneticist and historian of science and medicine at Hebrew University, other major Zionist thinkers - among them Dr. Max Nordau, Theodor Herzl's colleague, a doctor and a publicist, and Dr. Arthur Ruppin, the head of the World Zionist Organization office in the Land of Israel - presented the ideas of eugenics as one of the aims of the Jewish movement for national renewal and the settlement of the land.

The Insider - Jewish eugenics pre-dates Hitler's Master Race
Zionist eugenics, mixed marriage, and the creation of a 'new Jewish type'
Dafna Hirsch
The Open University of Israel
The application of racial categories to the Jews by Zionist physicians and anthropologists in the first half of the twentieth century has been the focus of several recent studies. In these studies

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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.

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.

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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. Eugenacists 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.

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 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.

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, eugenacists played an important, if unrecognized role in delegitimizing liberal parliamentary ideas, especially among the educated public and students in higher education institutions. Eugenacists 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 eugenacists, 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, eugenacists 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.

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 aquisition 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.

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

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