



authoritative, and utterly absorbing, *Black Earth* reveals a Holocaust that is not only history but warning.

A landmark book that changed the story of Poland's role in the Holocaust On July 10, 1941, in Nazi-occupied Poland, half of the town of Jedwabne brutally murdered the other half: 1,600 men, women, and children—all but seven of the town's Jews. In this shocking and compelling classic of Holocaust history, Jan Gross reveals how Jedwabne's Jews were murdered not by faceless Nazis but by people who knew them well—their non-Jewish Polish neighbors. A previously untold story of the complicity of non-Germans in the extermination of the Jews, *Neighbors* shows how people victimized by the Nazis could at the same time victimize their Jewish fellow citizens. In a new preface, Gross reflects on the book's explosive international impact and the backlash it continues to provoke from right-wing Polish nationalists who still deny their ancestors' role in the destruction of the Jews.

At the beginning of the eighteenth century most European Jews lived in restricted settlements and urban ghettos, isolated from the surrounding dominant Christian cultures not only by law but also by language, custom, and dress. By the end of the century urban, upwardly mobile Jews had shaved their beards and abandoned Yiddish in favor of the languages of the countries in which they lived. They began to participate in secular culture and they embraced rationalism and non-Jewish education as supplements to traditional Talmudic studies. The full participation of Jews in modern Europe and America would be unthinkable without the intellectual and social revolution that was the Haskalah, or Jewish Enlightenment. Unparalleled in scale and comprehensiveness, *The Jewish Enlightenment* reconstructs the intellectual and social revolution of the Haskalah as it gradually gathered momentum throughout the eighteenth century. Relying on a huge range of previously unexplored sources, Shmuel Feiner fully views the Haskalah as the Jewish version of the European Enlightenment and, as such, a movement that cannot be isolated from broader eighteenth-century European traditions. Critically, he views the Haskalah as a truly European phenomenon and not one simply centered in Germany. He also shows how the republic of letters in European Jewry provided an avenue of secularization for Jewish society and culture, sowing the seeds of Jewish liberalism and modern ideology and sparking the Orthodox counterreaction that culminated in a clash of cultures within the Jewish community. The Haskalah's confrontations with its opponents within Jewry constitute one of the most fascinating chapters in the history of the dramatic and traumatic encounter between the Jews and modernity. The Haskalah is one of the central topics in modern Jewish historiography. With its scope, erudition, and new analysis, *The Jewish Enlightenment* now provides the most comprehensive treatment of this major cultural movement.

This book is the first to deal with the impact on the Jews of the area of the sovietization of Eastern Poland. Polish resentment at alleged Jewish collaboration with the Soviets between 1939 and 1941 affected the development of Polish-Jewish relations under Nazi rule and in the USSR. The role of these conflicts both in the Anders army and in the Communist-led Kosciuszko division and 1st Polish Army is investigated, as well as the part played by Jews in the communist-dominated regime in Poland after 1944.

Poland today is a very different country from the Poland of the past, yet attitudes inherited from the past continue to affect Polish-Jewish relations in the present. In Poland itself, now a free society, memories of the Jewish place in Poland's history, long suppressed by communism, are being re-evaluated. In America the attitudes that had divided the two sides in the Old Country seemed for a long time to be becoming more entrenched. This volume—probably the first comprehensive study of Polish-Jewish relations in North America—explores how this situation came about, and also considers the efforts being made to put the resentments

caused by past conflicts to one side as the influences long dominant in the Polish-Jewish relationship in North America begin to lose their formative power. The contributors deal boldly with matters at the heart of the relationship. There is an attempt to quantify the attitudes of both sides to a number of key aspects of the Holocaust, and fascinating questions are raised about how the Holocaust has distorted the perceptions that Poles and Jews have of each other, and why the Holocaust remains a problem in Polish-Jewish relations. Stereotyping is confronted head-on. There is an investigation of how crude stereotypes of Polish peasants have found their way into Jewish history textbooks, crucially affecting the disposition of American Jews towards Poland, and of how the stereotyped world of the shtetl still haunts the American Jewish imagination, with great consequences for attitudes to Poles and Polish Americans. The way in which this stereotype is challenged by realities encountered in the context of the March of the Living is provocatively discussed, along with the options for dealing with a landscape 'poor in Jews, but rich in Jewish ruins'. A number of chapters describe attempts to overcome mutual stereotyping, including a detailed and valuable account of the National Polish American-Jewish American Council, and of the attempts that have been made to steer the Jedwabne debate in a constructive direction. These small beginnings show that it is possible to go beyond past differences and to concentrate instead on what has linked Poles and Jews in their long history. As in earlier volumes of Polin, substantial space is given, in 'New Views', to recent research in other areas of Polish-Jewish studies.

Since the end of Communism, Jews from around the world have visited Poland to tour Holocaust-related sites. A few venture further, seeking to learn about their own Polish roots and connect with contemporary Poles. For their part, a growing number of Poles are fascinated by all things Jewish. Erica T. Lehrer explores the intersection of Polish and Jewish memory projects in the historically Jewish neighborhood of Kazimierz in Krakow. Her own journey becomes part of the story as she demonstrates that Jews and Poles use spaces, institutions, interpersonal exchanges, and cultural representations to make sense of their historical inheritances.

The first scholarly account of massive and fateful pogrom waves, interpreted through the lens of folk culture and social psychology.

In the period between the two world wars, Poland's Jewish community was second only in size to that of the United States, and was the laboratory in which the ideological orientations which dominated the Jewish world - Zionism, Bundism, Neo-Orthodoxy, Assimilation - were tested. There has been much disagreement as to the character and strength of antisemitism in Poland at that time, and the extent to which the experience of the Jews aided the Nazis in carrying out their genocidal plans. This latest volume of Polin includes contributions from Poland, western Europe, Israel, and North America, which together provide a clearer understanding of the issues which have in the past proved so divisive. It also includes a number of personal testimonies from people who experienced the interwar period at first hand. The result is a book that will be essential reading for all those interested in modern Jewish history and in the problems of ethnic minorities in post-Versailles Europe.

Describes the living conditions of the 5,000 remaining Jews in Poland.

Presents the Jews of Poland as an infection afflicting that country.

An astonishing and heartbreaking study of the Polish Holocaust survivors who returned home only to face continued violence and anti-Semitism at the hands of their neighbors "[Fear] culminates in so keen a shock that even a student of the Jewish tragedy during World War II cannot fail to feel it."—Elie Wiesel FINALIST FOR THE NATIONAL JEWISH BOOK AWARD • NAMED ONE OF THE BEST BOOKS OF THE YEAR BY THE WASHINGTON POST BOOK WORLD Poland suffered an exceedingly brutal Nazi occupation during the Second World War, in which 90 percent of the country's three

and a half million Jews perished. Yet despite this unprecedented calamity, Jewish Holocaust survivors returning to their hometowns in Poland after the war were further subjected to terror and bloodshed. The deadliest peacetime pogrom in twentieth-century Europe took place in the Polish town of Kielce on July 4, 1946. In *Fear*, Jan T. Gross addresses a vexing question: How was this possible? At the center of his investigation is a detailed reconstruction of the Kielce pogrom and how ordinary Poles responded to the spectacle of Jews being murdered by their fellow citizens. Anti-Semitism, Gross argues, became a common currency between the Communist regime and a society in which many were complicit in the Nazi campaign of plunder and murder—and for whom the Jewish survivors were a standing reproach. For more than half a century, the fate of Jewish Holocaust survivors in Poland was cloaked in guilt and shame. Writing with passion, brilliance, and fierce clarity, Jan T. Gross brings to light a truth that must never be ignored. Praise for *Fear* “That a civilized nation could have descended so low . . . such behavior must be documented, remembered, discussed. This Gross does, intelligently and exhaustively.”—*The New York Times Book Review* “Gripping . . . an especially powerful and, yes, painful reading experience . . . illuminating and searing.”—*Los Angeles Times Book Review* “Gross tells a devastating story. . . . One can only hope that this important book will make a difference.”—*Boston Sunday Globe* “A masterful work that sheds necessary light on a tragic and often-ignored aspect of postwar history.”—*Booklist* (starred review) “Astonishing . . . Gross supplies impeccable documentation.”—*Baltimore Sun* “Compelling . . . Gross builds a meticulous case.”—*Publishers Weekly* (starred review)

A man of towering intellectual accomplishment and extraordinary tenacity, Emmanuel Ringelblum devoted his life to recording the fate of his people at the hands of the Germans. Convinced that he must remain in the Warsaw Ghetto to complete his work, and rejecting an invitation to flee to refuge on the Aryan side, Ringelbaum, his wife, and their son were eventually betrayed to the Germans and killed. This book represents Ringelbaum's attempt to answer the questions he knew history would ask about the Polish people: what did the Poles do while millions of Jews were being led to the stake? What did the Polish underground do? What did the Government-in-Exile do? Was it inevitable that the Jews, looking their last on this world, should have to see indifference or even gladness on the faces of their neighbors? These questions have haunted Polish-Jewish relations for the last fifty years. Behind them are forces that have haunted Polish-Jewish relations for a thousand years.

Since Polish Catholics embraced some anti-Jewish notions and actions prior to WWII, many intertwined the Nazi death camps in Poland with Polish anti-Semitism. As a result, more so than local non-Jewish population in other Nazi-occupied countries, Polish Catholics were considered active collaborators in the destruction of European Jewry. Through the presentation of these negative images in Holocaust literature, documentaries, and teaching, these stereotypes have been sustained and infect attitudes toward contemporary Poland, impacting on Jewish youth trips there from Israel and the United States. This book focuses on the role of Holocaust-related material in perpetuating anti-Polish images and describes organizational efforts to combat them. Without minimizing contemporary Polish anti-Semitism, it also presents more positive material on contemporary Polish-American organizations and Jewish life in Poland. To our knowledge this will be the first book to document systematically the



anti-Polish images in Holocaust material, to describe ongoing efforts to combat these negative stereotypes, and to emphasize the positive role of the Polish Catholic community in the resurgence of Jewish life in Poland. Thus, this book will present new information that will be of value to Holocaust Studies and the 100,000 annual foreign visitors to the German death camps in Poland.

This exploration of the texture of contemporary Polish-Jewish relations has its origins in the author's haunting experience of growing up Polish and Jewish in Warsaw in the 1960s. It began with questions about silence: the silence of Jewish parents and the silence of once-Jewish towns, the silence in Auschwitz and the silence about anti-Semitism. But when the author went to Europe in 1983 to work on the project that resulted in this book, Poland was in the midst of preparation for a grand commemoration of the Warsaw Ghetto uprising. From all parts of the political spectrum came calls to remember and to honor Polish Jews, to reexamine and to reassess the past. In effect, Poland was inviting the Jew into its household of memories. What did such an invitation mean? And what accounted for the timing? This vividly written account of the people, the politics, the goals, and the obstacles behind words of remembrance in Poland is an example of cultural sociology at its best. The author draws on a combination of textual readings, interviews, and historical analyses. The book's main strength, is its continuous dialogue between analyst and insider, between knowledge and experience. Into a field where cognitive and emotional imprints make all the difference, the author brings unique appreciation of the power they hold; she has shared them. Into a field where partisanship -so often passes for objectivity, she brings openly stated commitment. And into a field where particularism of concerns so often deadlocks understanding, she brings much-needed broadening of vision. Students of modern Jewish history will find this volume an informative analysis of the past and present roles assigned to the Jew in Poland. Students of contemporary Poland will find new perspectives on its struggles for a democratic society. And for those concerned with how one reconciles one's self and one's history, *Neutralizing Memory* offers an empirically based reflection on the construction and deconstruction of remembrance. The Holocaust virtually destroyed the Jews of Poland, once a community of more than three million, constituting ten percent of the population, and the oldest continuous Jewish community in a European country. *On the Edge of Destruction* looks at the rich and complex nature of that community and the tremendous pressures under which it lived before the tragic end.

*Jews and Heretics in Catholic Poland* takes issue with historians' common contention that the Catholic Church triumphed in Counter-reformation Poland. In fact, the Church's own sources show that the story is far more complex. From the rise of the Reformation and the rapid dissemination of these new ideas through printing, the Catholic Church was overcome with a strong sense of insecurity. The 'infidel Jews, enemies of Christianity' became symbols of the Church's weakness and, simultaneously, instruments of its defence against all of its other adversaries. This process helped form a Polish identity that led, in the case of Jews, to racial anti-Semitism and to the exclusion of Jews from the category of Poles. This book portrays Jews not only as victims of Church persecution but as active participants in Polish society who as allies of the nobles, placed in positions of power, had more influence than has been recognised.

"A richly perceptive sociological consideration of the Jewish community as a caste in 19th- and early-20th-century Poland... A book that should be part of any study of modern Polish culture or Diaspora Jewry." --Kirkus Reviews

For more than a century, Nietzsche's views about Jews and Judaism have been subject to countless polemics. The Nazis infamously fashioned the philosopher as their anti-Semitic precursor, while in the past thirty years the pendulum has swung in the opposite direction. The increasingly popular view today is that Nietzsche was not only completely free of racist tendencies but also was a principled adversary of anti-Jewish thought. Nietzsche's *Jewish Problem* offers a definitive reappraisal of the controversy, taking the full historical, intellectual, and biographical context into account. As Robert Holub shows, a careful consideration of all the evidence from Nietzsche's published and unpublished writings and letters reveals that he harbored anti-Jewish prejudices throughout his life. Nietzsche's *Jewish Problem* demonstrates how this is so despite the apparent paradox of the philosopher's well-documented opposition to the crude political anti-Semitism of the Germany of his day. As Holub explains, Nietzsche's "anti-anti-Semitism" was motivated more by distaste for vulgar nationalism than by any objection to anti-Jewish prejudice. A richly detailed account of a controversy that goes to the heart of Nietzsche's reputation and reception, Nietzsche's *Jewish Problem* will fascinate anyone interested in philosophy, intellectual history, or the history of anti-Semitism.

Engel's study will be the definitive statement on one dimension of a very complex problem: the relations between Jews and their countrymen in occupied Poland.--Central European History "A superb piece of scholarship that is impeccably researched and most elegantly written as well.--Jan T. Gross, New York University Within this book, Engel concludes his exploration of the Polish government-in-exile's shifting responses toward the plight of European Jews during the Second World War. He focuses on the years 1943-45, the critical period after the free world became fully aware of Nazi Germany's plan to destroy the Jews, and shows that the Polish government-in-exile, with its vast underground organization, was a prime target of Jewish rescue appeals. This book is the sequel to Engel's *In the Shadow of Auschwitz*, published in 1987. Originally published in 1993. A UNC Press Enduring Edition -- UNC Press Enduring Editions use the latest in digital technology to make available again books from our distinguished backlist that were previously out of print. These editions are published unaltered from the original, and are presented in affordable paperback formats, bringing readers both historical and cultural value.

In the nineteenth century, the largest Jewish community the modern world had known lived in hundreds of towns and shtetls in the territory between the Prussian border of Poland and the Ukrainian coast of the Black Sea. The period had started with the partition of Poland and the absorption of its territories into the Russian and Austro-Hungarian empires; it would end with the first large-scale outbreaks of anti-Semitic violence and the imposition in Russia of strong anti-Semitic legislation. In the years between, a traditional society accustomed to an autonomous way of life would be transformed into one much more open to its surrounding cultures, yet much more confident of its own nationalist identity. In *The Jews of Eastern Europe*, Israel Bartal traces this transformation and finds in it the roots of Jewish modernity.

*The Polish Underground and the Jews, 1939–1945* examines one of the central problems in

the history of Polish-Jewish relations: the attitude and the behavior of the Polish Underground - the resistance organization loyal to the Polish government-in-exile - toward the Jews during World War II. Using a variety of archival documents, testimonies, and memoirs, Zimmerman offers a careful, dispassionate narrative, arguing that the reaction of the Polish Underground to the catastrophe that befell European Jewry was immensely varied, ranging from aggressive aid to acts of murder. By analyzing the military, civilian, and political wings of the Polish Underground and offering portraits of the organization's main leaders, this book is the first full-length scholarly monograph in any language to provide a thorough examination of the Polish Underground's attitude and behavior towards the Jews during the entire period of World War II. In recent years, a lively debate has developed in Poland on the question of what responsibility the Poles share for the mass murder of the Jews, which took place largely on Polish soil. This debate was sparked off by the showing in Poland of Claude Lanzmann's film, Shoah, which revealed how deeply-rooted anti-Jewish prejudice could still be found in the Polish countryside. Anti-semitism is something which Poland has preferred to forget. But before the Second World War hostility to the Jews was widespread and this climate of pervasive anti-semitism may have facilitated the Nazis' murderous plans. But Poles now, with great courage, are facing this dark side of their past. This book, translated and edited by a leading British historian of Poland, Antony Polonsky, is a major contribution to the history of the Holocaust. It gathers together the most important contribution to the current debate, revealing the agony many Poles feel about their lack of action during the war.

A final volume in a trilogy on the history of Nazi Germany traces the rise and fall of the military, the ways in which the Nazis gained compliance and support from the private sector, and Hitler's campaign of racial subjugation and genocide. By the author of *The Coming of the Third Reich*.

"This book presents a study of the political history of Polish Jews in Israel and their cultural and intellectual achievements, with particular emphasis on the Polish-language press. The book describes Polish immigrants' adaptation in Israeli society after World War II, and shows the shifting of emigrants' attitudes and viewpoints against the backdrop of the Israeli political system"--

Poland's relationship with its Jewish population has long been a subject of often agonizing debate. In September 1939, there were approximately 3.3 million Jews living in Poland, the largest population in Europe. In May 1945, between 40,000 and 60,000 remained. Most of the Nazi death camps had been located on Polish soil. The intertwined issues of wartime complicity and victimhood haunt Poland to this day, complicated by the unavoidable fact that anti-Semitism in Poland existed well before the outbreak of the Second World War, and has existed long after it. The deadly Kielce Pogrom in July 1946 appalled the world, since its victims were precisely those Jews who had miraculously survived annihilation. And while with the years physical violence against Jews diminished-if only because there were not many at whom to direct it-anti-Semitism has remained no less virulent, emerging as a force in Polish politics, religious life, and in society at large. A study undertaken in 2002 determined that one in nine Poles believed the Jews collectively responsible for the crucifixion of Christ. One in four claimed that Jews were secretly plotting to rule the world. Is anti-Semitism integral to Polish identity? Nowhere has this question been more the cause of soul-searching than in Poland itself. In this volume, Adam Michnik, one of Poland's foremost writers and intellectuals, and Agnieszka Marczyk have brought together the most significant essays of the twentieth century written by prominent Poles on Polish anti-Semitism, including by such writers and intellectuals as Czeslaw Milosz, Leszek Kolakowski, Jerzy Andrzejewski, and Tadeusz Mazowiecki. Taken from a three-volume original Polish edition, 3,000 pages in length and containing 320 entries, the essays, most of which have been translated into English here for the first time by Marczyk, resonate with Michnik's central argument-that anti-Semitism is not a given of Polish culture. It

has been consistently challenged and rejected. Taken together, through their collective courage and wisdom, expressed even in moments when reason seemed lost, these essays and their authors remind readers not only of the destructive and self-destructive elements of anti-Semitism, but of the necessity of combatting it in all of its forms. Even some of the darkest parts of Polish history have produced moments of illumination.

Few issues have divided Poles and Jews more deeply than the Nazi occupation of Poland during the Second World War and the subsequent slaughter of almost ninety percent of Polish Jewry. Many Jewish historians have argued that, during the occupation, Poles at best displayed indifference to the fate of the Jews and at worst were willing accomplices of the Nazis. Many Polish scholars, however, deny any connection between the prewar culture of antisemitism and the wartime situation. They emphasized that Poles were also victims of the Nazis and, for the most part, tried their best to protect the Jews. This collection of essays, representing three generations of Polish and Jewish scholars, is the first attempt since the fall of Communism to reassess the existing historiography of Polish-Jewish relations just before, during, and after the Second World War. In the spirit of detached scholarly inquiry, these essays fearlessly challenge commonly held views on both sides of the debates. The authors are committed to analyzing issues fairly and to reaching a mutual understanding. Contributors cover six topics: The prewar legacy The deterioration of Polish-Jewish relations during the first years of the war Institutional Polish responses to the Nazi Final Solution Poles and the Polish nation through Jewish eyes The destruction of European Jewry and Polish popular opinion Polish-Jewish relations since 1945.

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