


7. See, for example, the many documents translated as part of the Middle East Media Research Institute’s Anti-Semitism Documentation Project, http://www.memri.org/subject/en/51.htm (accessed May 5, 2010).


9. As David Hirsh has carefully documented, the gap between leftist anti-Zionism and classical antisemitism is narrowing. See David Hirsh, “Anti-Zionism and Antisemitism: Cosmopolitan Reflections,” Yale


18. For two different takes, both of which acknowledge the reality of antisemitism in Islamic history, see Andrew G. Bostom, ed., *The Legacy of Islamic Antisemitism* (Amherst, New York: Prometheus, 2008), and Bernard Lewis, *Semittes and Anti-Semites* (New York: Norton, 1987).


20. Mortimer Ostow has written: “The obvious source of current Arab and Muslim resentment against the Jews derives from the establishment of the State of Israel in 1948 on land claimed by the Muslim Arabs ... But the Jews also represented a mythic enemy, a principle of cosmic evil. It was only because of that satanic power, the Arabs argued, that they were able to defeat the Arab armies which had come to wipe them out in recent years. Throughout the history of Jewish-Muslim coexistence in Muslim countries, both Jews and Christians were tolerated only as long as they acknowledged the subservient status to which they were assigned, and which they accepted. That the Jew, who, in Muslim eyes, was seen as weak, cowardly and ineffectual, could impose such a quick and definitive military defeat upon the Arab enemy could not be explained except by the theory that the Jews embodied a principle of cosmic evil, a satanic element, whose worldwide conspiracies would some day be disclosed and defeated.” Mortimer Ostow, “Commentary on 'Mass Hatred in the Muslim and Aab World: The Neglected Problem of Anti-Semitism' by Neil Kressel,” *International Journal of Applied Psychoanalytic Studies* 4 (2007): 229.


22. Moreover, some Jews are anti-Zionist, frequently because their commitment to a political ideology has become a more important component of their personal identity than is their ethnic or religious affiliation. A Jew in the Chomsky left - for example - may be operating out of psychological need for group-based identity. But the group with which they are seeking to identify is the so-called progressive, anti-colonialist left. By opposing what is perceived as Jewish ethnic self-interest, they solidify their sense of belonging to a new identity group.

2009). Note also the unprecedented letter by the magazine’s editor, Zack Furness, regretting his decision to publish Siegel’s dissenting analysis of Butler’s views; see http://bad.eserver.org/issues/2007/77/antizionism.html.


31. Incidents at numerous campuses - including Concordia University in Montreal, Rutgers, and the University of California - are documented by various contributors to Gerstenfeld, ed., Academics Against Israel and the Jews.