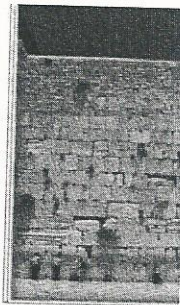
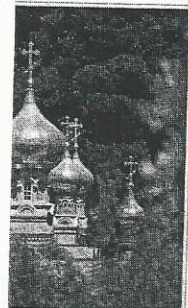




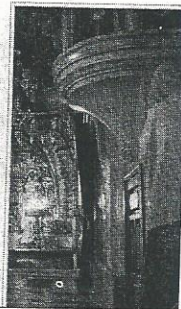
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## SATURDAY PEOPLE, SUNDAY PEOPLE



ISRAEL  
THROUGH  
THE EYES OF  
A CHRISTIAN  
SOJOURNER



ing back against surging anti-Israel sentiment.

Gilbert's book is a well-articulated effort that brings to light the truths about both the "Saturday" and "Sunday" people of the Middle East, which have been largely ignored by the mainstream media and politicians of all stripes. One can hardly do better to learn about today's Israel than to start here.

Georgette Gelbard  
Gatestone Institute

**The Sons of Pigs and Apes: Muslim Anti-Semitism and the Conspiracy of Silence.** By Neil J. Kressel. Washington, D.C.: Potomac Books, 2012. 282 pp. \$29.95.

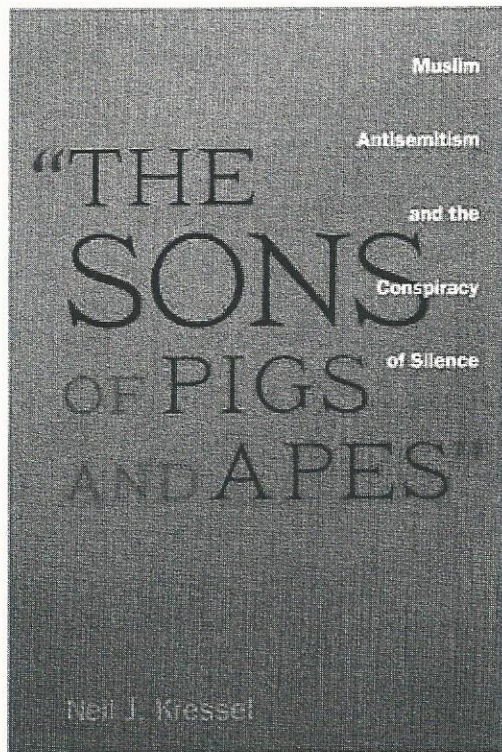
In *The Sons of Pigs and Apes*, social psychologist Kressel presents a balanced and sensitive analysis of Islamic anti-Semitism intended to reach readers across the political spectrum. Full of instructive detail, Kressel reveals how much of the Muslim world holds anti-Semitic views, concluding that these ideas are widely disseminated, particularly through textbooks and the media. For example, the words "Jew" and "Zionist" are frequently used by Muslims as insults, including by the educated elite: "Whenever a writer comes up with an idea that does not conform to prevailing opinion, the rumor mill accuses him of being a Zionist agent."

Kressel examines Muslim anti-Semitism in the West, finding that "Muslims in Europe tend to be ... more hostile to Jews than are members of other religious groups ... [T]he number of antisemitic incidents varies from year to year, but in most Western countries, the general trend is upward." This observation is not new, but Kressel's contribution is to ask why Muslims, more than other groups "feel that their social identity is so severely threatened, and ... direct anger specifically toward the Jews?" He concludes that as long as the Islamic world was prospering, anti-Jewish prejudice existed but was not acute. But resentment against those minorities increased when Muslims felt they no longer controlled their destiny and were subject to foreigners as well as to liberal reformers who often gave minorities equal rights and replaced Islamic law with civil law. After colonial rule ended, Muslim dictators used the

the shirts on their backs, to this day they have received no reparations for their enormous losses, no U.N. resolutions, and no impassioned pleas for justice from Western elites preoccupied with the Palestinians.

The author notes that history seems about to repeat itself. With Jews virtually extinct in nearly all Muslim-majority states, millions of Christians now find themselves in the Islamists' cross-hairs, embodying the jihadi slogan, "First the Saturday people, then the Sunday people."

Meanwhile, she suggests, two opposing viewpoints are emerging in the Christian world. Some politically liberal, mainline Protestant groups, along with some more liturgically oriented denominations, such as Roman Catholics and Eastern Orthodox, preach "replacement theology." These consider divesting from Israel as they support the Arab narrative of Israel's brutal "occupation." Meanwhile evangelicals and charismatics celebrate the re-gathering of the Jewish people in their ancient homeland, expressing strong solidarity with the Jewish state, push-



battle against Israel to deflect opposition to their own failures; displaced anger was directed at the Jews, exacerbated by the demonstrable economic and military prowess of a people previously considered weak and contemptible. Ascribing special, satanic powers to Jews provided psychological relief. With educational systems designed to nurture and socialize such bigotry, the explosive growth of anti-Semitism was hardly surprising.

Kressel covers not only Muslim anti-Semitism but also the thorny question of why so few in the West, particularly human rights activists, refuse to acknowledge the problem: "This failure to engage the problem constitutes at the very least a blind spot in the contemporary antiracist community. At worst, it is a serious in-

dictment." Examining what he terms "the flawed logic of anti-Semitism minimization," Kressel is unsparing of European anti-Semitism, fueled by Muslim anti-Semitism but feeding off native sources: "When one looks at the psychological and political implications, hostility toward Israel and insensitivity to anti-Semitism make a neat package ... Liberal Europe proves its superiority to America; shows that its own Jewish victims, by extension, couldn't have been all that blameless... and proves that it is now more moral than ever by helping ... Palestinian victims ... It also has the benefit of keeping Muslim voters happy, keeping the oil flowing, and possibly deflecting and deterring terrorist strikes."

Minimizing the problem causes other difficulties. Kressel examines the work of John Esposito and Dalia Mogahed (now an advisor to President Obama), which downplays the radicalization of Muslims worldwide: "Esposito and Mogahed's position is especially unfortunate because ... it essentially hamstringing genuine moderates in the Islamic world." Kressel provides considerable space to moderate voices from Muslim countries and the West, noting that Western reluctance to acknowledge the problem restricts discussion where it is most needed.

Ultimately though, while Westerners should criticize Islamic anti-Semitism when they see it, they cannot fix it, for the "lead in battling anti-Semitism in the Muslim world has come from, and will continue to come from, progressive Muslims in the West." An unambiguous understanding of this truth, among both liberals and conservatives, would help to find ways to support those Muslims who speak up for the essential principles Western democracies rightly prize.

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