

Nicholas Corwin
ALE Samples – Edited
Oct. 25, 2021

I.

Recent decades have been ~~witness to~~ replete with headline stories ~~about~~ featuring white-collar ~~crimes~~ crime in Israel and elsewhere, exemplified by Nochi Dankner's illegal stock manipulation ~~by Nochi Dankner~~ in Israel; and ~~the~~ Bernard L. Madoff's Ponzi scheme ~~by Bernard Madoff~~ in the ~~USA~~ United States. In the wake of these crimes ~~segments of the population, many people~~ have called for ~~increasing the severity of~~ increased severity (Holtfreter et al., 2008; Huff et al., 2010), in the hope that ~~this~~ such measures will prove ~~to be~~ a satisfactory deterrent.

No single definition of white-collar crime exists; nor is there any consensus regarding its interpretation (Ragatz & Fremouw, 2010). Ever since ~~the term was coined by~~ sociologist Edwin Sutherland (coined the term in 1939), various precise definitions have been ~~suggested, attesting~~ proposed, the range of which attests, among other things, to the phenomenon's complexity ~~of the phenomenon~~. According to Mann (1990), the term “white-collar offender” suggests a prototype based ~~on~~ upon a group of parameters indicia: the offender's privileged status ~~of the offender~~, abuse of position, and use of camouflage and deception; the economic damage; incurred; and perpetration of the crime ~~in that occurs either privately or within~~ an organizational framework ~~or privately~~. ~~Although~~. ~~While~~ these parameters indicia define the phenomenon, the absence of any one of them does not necessarily alter the prototype's fundamental nature ~~of the prototype~~.

Over time, attempts have been made to identify subtypes of white-collar criminals. Friedrichs (2009) ~~makes~~ draws a distinction between organizational/corporate crime, ~~which is (oriented to promoting the organization's interests of an organization)~~ and occupational crime, ~~which is (acts committed in a professional capacity for the sake of personal gain)~~ Grey. In addition, grey-collar crime ~~has shades~~ consists of elements of white-collar crime, but ~~is committed~~ occurs in a “grey” area (Menard et al. 2011), ~~consisting of~~ involving an abuse of trust, ~~including or~~ fiduciary position. Such activities may encompass job poaching, insurance and credit card fraud, and tax evasion.

The present article ~~refers in~~ makes particular reference to the white-collar ~~(felon (whether organizational or occupational) felon~~ who is a member of ~~society's~~ society's privileged elite and abuses his or her senior position in order to commit and conceal financial crime (Logan et al., 2017; Onna et al., 2014; Sutherland, 1983). ~~The offences that are~~ Offences not normally associated with this category include fraud, blackmail, falsification of official documents, embezzlement, money laundering, ~~breach of trust by means of bribery~~ tax offences, computer crimes, insider trading, illegal stock manipulation, ~~tax offences and computer crimes~~ breach of trust by means of bribery.

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Note 1: the final sentence contains certain ambiguities that cannot be satisfactorily resolved without obtaining additional information and amplification from the author. It is unclear whether *breach of trust by means of* pertains to every single item that follows (ranging all the way from *bribery* to *computer crimes*), to *bribery* alone, or to something in between, e.g., to *bribery*, *insider training*, and *illegal stock manipulation*, but nothing further. I have opted for the arrangement that I believe to be the clearest and most logical.

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II.

~~The~~ Over the last few decades, Christian-Jewish dialogue has been thriving ~~in the last few decades,~~ and gaining attention from both scholars and the public ~~and scholarly attention.~~ ~~In.~~ For the most cases part, this dialogue has ~~taken place~~ been held between representatives of the more receptive, open flank wings of both Christianity and Judaism, ~~and.~~ As a result it has involved participants ~~who have~~ whose religious ~~attitude~~ attitudes are typically termed “liberal²²,” in ~~a sense~~ that both parties are united by a similar political and cultural vision that transcends ~~the~~ their differences ~~between them.~~ Dialogue seems to be. It appears that dialogue is an outcome of the weakening of radical voices, ~~who~~ which are allegedly regard hostile to relations with ~~another religion with hostility~~ other faiths, and to the growth of moderate religious approaches, ~~which enables that facilitate~~ rational and pragmatic inter-faith interfaith discussions. ~~Jewish-Christian dialogue, in~~ In other words, Christian-Jewish dialogue is judged deemed to be a phenomenon pertaining to arising from the secular²³ liberal setting of the postwar post-World War II Western world, and is to be carried ~~out through the by~~ means of a modernized ~~and,~~ moderated, and universal religious language.

~~However,~~ Yet this common understanding of the nature and scope of ~~Jewish-Christian~~ Jewish dialogue is limited in two respects. ~~First~~ Firstly, it ~~does not~~ fails to cover the entire range of dialogical phenomena. As suggested by the studies discussed at in the workshop ~~suggest~~, several dialogical initiatives do not adhere to liberal criteria, ~~which that~~ assume a rational agreement about the place role of religious commitment and its contribution to a diverse society. ~~In fact,~~ Quite the contrary: one can find readily discern dialogical inclinations in surprisingly illiberal settings. ~~Second~~ Secondly, the liberal narrative of the ~~Jewish-Christian~~ Jewish dialogue focuses mainly ~~on~~ primarily upon the geographical and political settings of Europe and North America; ~~it omits,~~ omitting other types of dialogue that stem stemming from other landscapes and as well as their ~~unique~~ concerns. These non-~~western~~ Western initiatives are grounded ~~on~~ in alternative religious grammars ~~and;~~ moreover, such initiatives are oriented towards other sets of political agendas, ~~which that~~ often explicitly ~~rejects~~ reject the liberal program.

In order to overcome a narrow, parochial approach to religious dialogue, our workshop shall focus on two topics. ~~First:~~ first, an empirical examination of a variety of projects that have been performed in contexts ~~that are not~~ normally ~~not~~ deemed amenable to the dialogical logic (narrowly understood). Shedding light on such initiatives, ~~the process of which is~~ often neglected by the liberal framework of dialogue, ~~contributes in and of itself to~~ the understanding ~~of the~~ Christian-Jewish dialogue in all its variety. ~~Second,~~ The second topic will be a critical inquiry ~~of~~ into the variety of dialogical initiatives enables, enabling us to interrogate probe more deeply into the logic behind the very concept of dialogue itself. The workshop attempts will attempt to formulate a grammar suitable ~~for~~ to the dialogical variety, ~~and~~ to think anew, with using a theoretical language befitting ~~of~~ this multiplicity, including even phenomena ~~that up~~ which, until now, have been narrowly understood through the liberal grammar of dialogue.