

HISTORY OF EUROPEAN ANTISEMITISM: THE LONGEST HATRED

In this lesson, students will trace the evolution of antisemitism from pre-Christian through modern times and identify four interacting forms of antisemitism in the context of European history.

A recent report by the United Nations stated: “Aptly coined, ‘the oldest hatred’, prejudice against or hatred of Jews, known as antisemitism, draws on various theories and conspiracies, articulated through myriad tropes and stereotypes, and manifested in manifold ways; even in places where few or no Jewish persons live. This includes ancient narratives promoted by religious doctrine and pseudoscientific theories offered in the latter half of the second millennium to legitimize bigotry, discrimination and genocide of Jews....”

Essential Questions

- What is antisemitism? Why is it sometimes referred to as the “longest hatred?”
- How has antisemitism changed throughout history?

Learning Outcomes

Students will be able to:

- Identify four forms (religious, economic, socio-political, and racial) which interconnect in the development of antisemitism
- Trace the evolution of antisemitism from pre-Christian to modern times
- Recognize that Nazi antisemitism, which resulted in the Holocaust, developed from older forms of anti-Jewish prejudice

Materials Needed

MULTIMEDIA RESOURCES

- Google Slide Deck for Classroom Presentation: The History of European Antisemitism

SOURCES FOR TEACHERS

- Gallery Walk: Overview (below) and Activity (PDF online)
- Medieval Antisemitism: Overview (below) and Activity (PDF online)
- Antisemitism Glossary (PDF online)

HANDOUTS

- Prior Knowledge Handout
- Exit Slip

Lesson Plan

1. INTRODUCTION:

In the past five years, the following incidents provide a snapshot of the continued reality of antisemitism around the world: violent attacks at a kosher supermarket in Paris and a Jewish day school in Toulouse (France), vandalism and desecration of a synagogue in Gothenberg (Sweden) and a cemetery in Strasbourg (France), deadly shootings at the Tree of Life Synagogue in Pittsburgh and a synagogue in Poway, California, an assault on a synagogue on Yom Kippur in Halle (Germany), yellow stars of David (reminiscent of the Nazi period) placed at Jewish sites in Denmark and Sweden on the anniversary of *Kristallnacht*, a firebomb thrown into a synagogue in Iznir (Turkey), and more. The frequency of antisemitic incidents appears to be increasing in magnitude across Europe and the United States. The recent report of the United Nations (September 23, 2019) “Elimination of all Forms of Religious Intolerance” states:

“Antisemitism, expressed through acts of discrimination, intolerance or violence towards Jews violates a number of human rights including the right to freedom of religion or belief. Attacks on synagogues, schools, and the desecration of Jewish cemeteries, for example, are explicit infringements that interfere with the concrete realities and practices of an individual’s religious life. Likewise, acts engendered by antisemitism which result in social exclusion and harassment of Jews can violate the right to freedom of religion or belief, in particular the right to be free from discrimination and intolerance on the basis of one’s religion (or perceived religion).” p. 2

Source: https://www.ohchr.org/Documents/Issues/Religion/A_74_47921ADV.pdf

Introduce the topic and emphasize that it is important to learn about the wider context – the history – that has influenced the evolution of antisemitism from its religious basis in the ancient world to diverse manifestations today.

The following points may be helpful as you introduce the topic:

- Today we will be learning about the history of antisemitism, sometimes referred to as “the longest hatred.”
- Because of the uptick in antisemitic incidents in Europe and the United States in the past five years, it has been the focus of worldwide media and international attention.
- Although antisemitism is found around the world, including countries with no or few Jews, this lesson focuses on the development of antisemitism in Europe.
- Antisemitism is extremely complex and cannot be properly understood without understanding its religious origins and intertwining economic, socio-political, and racial forms.

2. ASSESS PRIOR KNOWLEDGE

- Option 1: Using the Prior Knowledge Handout, assess prior knowledge, misconceptions, and particular areas of interest among students.
- Option 2: More informally, have a brief class discussion around the questions: What do you know about antisemitism? How is antisemitism different from and similar to other forms of hatred or prejudice?

3. SETTING THE STAGE

Students should watch the slide deck *History of European Antisemitism: The Longest Hatred* which provides the necessary historical context for understanding the evolution of the hatred of Jews as a religious or ethnic group and the accompanying economic, socio-political, and racial discrimination. This lesson is designed to be used in its entirety or in segments, depending the course you teach, the focus of the overall topic, or the time frame (one or more class periods). For example, in a course on Ancient and Medieval History, you may wish to select those slides in the slide deck that match your curriculum. You may then decide to use the Medieval Antisemitism Student Activity.

In the design of your specific lesson, you may wish to select from the following talking points:

- This term *antisemitism* was coined by Wilhelm Marr in Germany in 1879. In contrast to previous centuries, when hatred of or prejudice against Jews was anchored in anti-religious conviction or anti-Judaism, Marr used the term *antisemitism* to emphasize the perceived racial inferiority of the Jews. This occurred during a time when ideas about the biology of race were developing and being used to justify control over minority populations in Europe and in the United States.

To hyphenate antisemitism or not...In the mid-19th century, the derived word ‘Semite’ became a category to classify humans based on racist pseudo-science. There are Semitic languages (e.g. Hebrew, Arabic, Amharic, Aramaic, etc.), but not Semites. As noted earlier, the new term, ‘antisemitism’ was used exclusively to describe *anti-Jewish* campaigns at this time. The modern term gained popularity in Germany and elsewhere in Europe after the Enlightenment, incorporating traditional Christian anti-Judaism, socio-political, economic, and pseudo-scientific racial theory. Although it only came into common usage in the 19th century, the term *antisemitism* is today used to describe and analyze both past and present forms of opposition to or hatred of Jews. Interestingly, the term was never hyphenated in languages such as German (*Antisemitismus*)*, French (*antisémitisme*), and Spanish (*antisemitismo*). *All nouns are capitalized in German.

- Scholar William Brustein suggests that there is a level of complexity and persistence involved in antisemitism that isn’t present in most other types of hatred or prejudice. Antisemitism or anti-Judaism has been around for over 2,000 years which is why it’s sometimes called “the longest hatred.” Judaism is identified as both a religion and an ethnicity.
- Brustein identifies four historical roots or forms of antisemitism: religious, economic, socio-political, and racial, which have intertwined throughout history.
- Judaism was a monotheistic religion in the polytheistic ancient world. Jews did not worship Roman gods and kept their cultural identity as outsiders who resisted total Roman rule.
- The man Christians refer to as Jesus Christ was born and died as an observant Jew. Jesus taught a message of love and how to lead a good life in the tradition of other Jewish teachers. To our knowledge, neither Jesus nor any of his followers left any written records. What we do have is the set of documents that were written and then collected in the generations after Jesus’ death (circa 30 CE). Christianity, as a distinct religion, evolved in the decades and centuries following the death of Jesus. Scholar Brustein points out that Jews and Christians have had a very unique relationship, one that is quite different than say the relationship between Christianity and Hinduism or Islam and Buddhism. Judaism may be seen as the parent who gave birth to Christianity in Judea, a remote province in the Roman Empire.

- When the Romans destroyed the Jewish Temple in Jerusalem in 70 CE, many Jews were killed or forced to leave the city of Jerusalem and the land of Judea. By the 11th century, small Jewish communities existed in Europe, the Middle East, and North Africa.
- In the second part of the Christian Bible (what Christians refer to as the New Testament), the seeds of what become the foundational conflicts between Judaism and Christianity first appear. Historical context is critical to understanding what is going on. The negative depiction of Jews in the Gospels often reflects an internal debate between Jews who believe Jesus was the Messiah and Jews who did not (the majority). In time, as more Gentiles (non-Jews) came to believe that Jesus was the Messiah, much harder lines were drawn between the two groups. The Gospel texts--Matthew, Mark, Luke and John--were not written by people who knew Jesus directly. They were written in the 40-70 years after Jesus' death, and the books were assigned those names much later than that.
- Jesus was killed by the Romans as were countless others who were seen as threats to Roman rule. However, early Christians who were angry that Jews did not believe Jesus was the son of God or the Messiah and who wanted Roman citizens to follow their new Christian religion taught that the Jews, not the Romans, were to blame for the crucifixion. This false charge, known as *deicide*, led to hundreds of years of persecution and was the basis of Christian religious antisemitism. It may be fair to say that no other charge in history has resulted in so much persecution and death. Since World War II, various Christian denominations have taken steps to disavow the charge of deicide and blaming Jews. For example, starting in the Catholic Church with Vatican II's *Nostra Aetate* in 1965 and continuing with more recent strong statements including in his book on Jesus in 2013, Pope Benedict explicitly exonerates Jews from all blame for the crucifixion and death of Jesus. Many Protestant churches have also repudiated the deicide charge.
- In 313 CE, in the Edict of Milan, Emperor Constantine legalized Christianity and allowed for freedom of worship throughout the empire. But he initiated an increasingly hostile policy toward the Jews, restricting many of their activities. Subsequent emperors fully embraced Christianity. Emperor Theodosius (ruled 379-395 CE) issued decrees that effectively made Christianity the official state church of the Roman Empire.
- After the collapse of the Western Roman Empire in 476 CE, with the growth of decentralized feudalism, political power in the Middle Ages was linked to the Church. The Church controlled all aspects of life (economy, education, social organization, etc.) which was seen only as preparation for a life after death. Anyone who was not a Christian was regarded as the enemy.
- An example of the widespread authority of the Church and the religious fervor of the Middle Ages are a series of nine religious wars known as the Crusades. In 1096, Pope Urban II called for the liberation of Jerusalem from what he called "the infidel" or non-believing Muslims. Zealous Christian Crusaders, setting off to free the Holy Land, massacred Jews who lived in the communities, especially in the Rhineland, enroute to the Middle East.
- In addition to continuing the restrictions on Jewish life and religious practice set out by the Romans in their legal codes, Christians added laws in the medieval period that further prohibited fraternization between Jews and Christians. The 1215 Lateran Accords, for example, required Jews to wear something distinctive, such as a hat or a yellow badge on their clothing.

- Jews were marginalized, forced to live in separate streets or areas of towns, and excluded from all activities in mainstream society. These areas were often gated and locked at night. The first “ghetto” was in Venice.
- In the Middle Ages, Jews had few career options. Under the manorial system, they could not own land (and farm). They were not allowed to join the craft guilds. Working as traveling merchants or peddlers, as jewelers, or in the glassblowing arena were among their limited options. Moneylending was another of the few professions permitted to Jews. They were often employed by feudal lords or later by medieval monarchs, as tax or rent collectors. People disliked paying taxes or owing money which led them to resent Jews more. Violence against Jews increased. Jewish stereotypes related to money grew out of these medieval experiences.
- The Middle Ages led to an increase in false accusations against Jews rooted in religious prejudice. Since most of the peasants could not read, their beliefs and prejudices were informed by sermons by the clergy or visual images in stained glass windows or church statuary. Jews were accused or blamed for having killed Jesus, spreading the plague, ritual murders, desecrating the Host, being sorcerers and vampires, or being agents of the devil.
- Anti-Jewish prejudices resulted in Jews being expelled from most areas in Western and Central Europe beginning in the 12th century. Jews were driven from their homes and fled eastward, especially to the more tolerant kingdom of Poland-Lithuania, whose rulers promised Jews safety, allowed them to trade and travel freely, and to practice their religion. Many of the Spanish Jews, or Sephardim, migrated throughout the Mediterranean Sea areas – North Africa, Italy, and the Ottoman Empire – after their expulsion by Christian monarchs Ferdinand and Isabel in 1492.
- In 1517, Martin Luther, a Roman Catholic monk in Germany, attacked the Pope and the corruption within the Church, beginning the Protestant Reformation. Luther disputed Church policy with respect to the sale of indulgences (a partial remission of the punishment for sins) and its deviation from the original teachings of the early Church fathers. The young Luther hoped that tolerance would persuade the Jews to convert, but when they did not embrace his reformation form of Christianity, Luther lashed out in his 1543 vitriolic treatise, *Concerning the Jews and Their Lies*. His views are not original and represent much of Christian thought at this point in time. Recent historical studies have focused on Luther’s influence on modern antisemitism with a particular focus on Adolf Hitler and the Nazis.
- For centuries, these anti-Jewish laws remained in force, but over time the ignorance and superstitions (based upon religious teachings) that demonized Jews began to slowly fade away. Beginning in the late 17th century a group of people searched for scientific explanations to understand how the world and universe worked. In the Enlightenment, or Age of Reason, Church teachings that God decided people’s place in society were challenged, as new ideas about freedom and equality took hold in the upheavals that ensued. As a result of the French Revolution and Napoleonic Wars, the religious-based ideas, which had influenced the laws that had discriminated against Jews, were gradually abolished.
- France was the first European country to emancipate Jews in 1791, guaranteeing equality to all citizens, regardless of their religion. To the Jews this meant, full citizenship without any conditions. By the 1800s, Jews in most Western and Central European countries had also been emancipated. Many Christians expected that Jews would give up their religion and adopt the lifestyle of the majority of the population, namely they expected Jews to assimilate and stop being Jewish. But, many Jews did not give up their

beliefs and traditional ways of life, and some non-Jews resented this. Jews were now free to leave the ghettos and live and work alongside their non-Jewish neighbors. Some Jews became central to the intellectual, financial, and industrial pursuits in Europe. The fact there were a number of very wealthy Jewish families, such as the Rothschilds, troubled many non-Jews who increasingly expressed anti-Jewish sentiments in economic terms.

- In the 19th century, with the rise of nationalism, antisemitism shifted from being rooted in religious terms to being framed in more secular terms. New nationalist ideologies further led to the rejection of Jews as unwanted foreigners, not citizens. These attitudes were reinforced by the migration of Jews from rural areas of former Poland (now part of the Russian Empire) to the west to seek greater economic and educational opportunities. Unlike the Jews of Western and Central Europe, many Jews living under tsarist rule were still marginalized, ill-treated, and oppressed.
- In a period of intense nationalism, in 1894, Captain Alfred Dreyfus, a Jewish officer in the French army, was falsely accused and convicted of treason for allegedly passing military secrets to Germany. Although Dreyfus was later exonerated (1906), the fact that he was convicted revealed the reality that a significant sector of the French population was predisposed to believe the worst about even a highly assimilated Jew. Despite being the most democratic country in Europe, deep-rooted antisemitism prevailed. The trials deeply divided France (and Europe). Theodor Herzl, a Jewish journalist from Vienna and founder of political Zionism, reporting on the trial of Dreyfus, witnessed French mobs shouting “Death to the Jews!”
- While Jews in the Western and Central European states finally became emancipated step by step during the 19th century, this did not happen in Imperial Russia where most of the European Jewish population lived. The tsarist government required Jews to settle only in a certain area of Russia, the so called “Pale” of Settlement. Here and in the areas Russia had taken over after the partition of Poland in the late 18th century, most Jews lived in great poverty, crammed into towns often making up the majority of the inhabitants. Only some members of the small Jewish upper class were permitted to live in Moscow or St. Petersburg. The legal discrimination against the Jews increased during the late 19th century because the tsarist government regarded the Jews as a potential revolutionary element. In 1881, Jews were blamed for the assassination of Tsar Alexander II. By 1887, a quota system for Jewish students was introduced in secondary schools and higher institutions. This greatly limited the number of Jews who could , and many schools were closed to Jews altogether. During the reigns of Alexander III and Nicholas II, to divert popular discontent at the appalling living conditions and autocratic control, Russian authorities encouraged antisemitic violence. Many anti-Jewish riots or pogroms took place during the next three decades. About two million Jews left Russia between 1881 and 1914, mostly immigrating to the U.S. It was only when the Russian Revolution ended tsarist rule (1917) that the Russian Jews were finally emancipated.
- Tsar Nicholas II's power over his Empire was fading as revolutionary groups – socialists, anarchists, nihilists, populists -- plotted to overthrow him. In 1905, *The Protocols of the Elders of Zion* claimed to be a secret plan of a group of powerful Jews who were plotting the collapse of all Christian countries to bring about Jewish world domination. In reality, the book was a clever fabrication by the Russian secret police intended to make it look as if revolutionaries who wanted to overthrow the tsar were controlled by Jews. Despite being a complete hoax, the *Protocols* promoted the conspiracy theory of Jewish world economic domination, and was published in many languages. In the United States, the pamphlet was published by industrialist Henry Ford, an avowed antisemite. Long repudiated as an absurd and hateful lie, the book currently has been reprinted and is widely distributed by Neo-Nazis. *Protocols* is entirely fictitious, intentionally written to blame Jews for a variety of society's ills. It is found today in many bookstores in the Middle East.

- In 1859, the British scientist Charles Darwin published a book called *The Origin of the Species* in which he said that all life on earth had evolved over millions of years. Some people (Social Darwinists) misused Darwin's idea to claim that humans had evolved into distinct groups or races. They thought that white Europeans or the so-called Aryan race were superior to all other groups, and that Jews were a separate inferior Semitic race. For those obsessed with Jews, the idea of a Semitic race meant that Jews were born different from other people and so could never become part of mainstream society. Today we know these ideas are untrue. Modern science shows that there's only one human race.
- In the 1870s in Germany, Wilhelm Marr and his fellow antisemites did not believe that people stopped being Jewish if they converted to Christianity. For them, Jews were members of the so-called Semitic race whatever their religion, so hatred of Jews for religious or societal reasons was now joined by a new idea that Jews were an inferior race. This belief led antisemites to support the notion that Jews should leave Europe. Antisemitic political parties surfaced in several European countries, such as Germany and Austria-Hungary.
- Just as in the Middle Ages, Jews were wrongly blamed for the Black Death, in the 20th century Jews were blamed for something new sweeping Europe — Communism. *The Protocols of the Elders of Zion* make it look as if revolutionaries who wanted to overthrow the tsar were controlled by Jews. Some Jews, as well as many non-Jews, were socialists who wanted a better and supported the Revolution in 1917; some were even members of the more radical group, the Bolsheviks who took control of Russia under the leadership of Lenin in October 1917. Antisemites, especially in Germany, made a great deal of the fact that Lenin's second in command was Leon Trotsky, a Jew. After the Communists took power in Russia, the *Protocols* was reprinted throughout Europe and the United States. The book was especially popular in Germany, still reeling from defeat in World War I. Its readership included an Austrian army captain named Adolf Hitler.
- Germany's defeat in World War I, the demeaning peace Treaty of Versailles, the hyperinflation of the 1920s, the Depression of 1929, and the fear of a communist revolution (à la Russia) fueled mass discontent with the Weimar Republic and its complex multiparty system. This radicalized the pre-existing rightwing antisemitic political parties and gave rise to the National Socialist Democratic (Nazi) Party. Jews in German society were scapegoats for all of Germany's problems by writers and political agitators.
- Hitler believed all of the lies that had ever been made about Jews since the early days of Christianity. He believed that Jews were the greatest threat to the so-called Aryan race, and that either the German people would defeat the Jews or be destroyed by what he saw as a Jewish Communist menace. In *Mein Kampf* (1925), he accused the Jews of conducting an international conspiracy to control world finances, controlling the press, inventing liberal democracy, as well as spreading Marxist socialism, promoting prostitution and vice, and using culture to spread disharmony. Hitler demonized Jews by referring to them as parasites, maggots, eternal blood suckers, and the destroyers of Aryan humanity.
- The Nazi Party gained political strength throughout the late 1920s into the 1930s, taking advantage of Germany's weak economic situation and lack of experience with parliamentary democracy. Adolf Hitler was legally appointed Chancellor of Germany in January 1933. Even though Hitler did not assume the presidency until Hindenburg's death in August 1934, under the Enabling Act, he began to dismantle the Weimar Republic and to implement an antisemitic program.
- Less than three months after assuming power in Germany, the Nazi leadership staged an economic boycott targeting Jewish-owned businesses and Jewish professionals. The

boycott was presented to the German people as an act of revenge for the bad international press against Germany since the appointment of Hitler's government in January 1933, which the Nazis blamed on the Jews. They claimed that German and foreign-born Jews were spreading "atrocious stories" to damage Germany's reputation. Nazi Storm Troopers stood menacingly in front of Jewish-owned department stores and retail establishments, and outside the offices of Jewish professionals, holding signs and shouting slogans such as "Don't Buy from Jews" and "The Jews Are Our Misfortune." Although the national boycott campaign lasted only one day and was ignored by many individual Germans who continued to shop in Jewish-owned stores and seek the services of Jewish professionals, the boycott marked the beginning of a nationwide campaign by the Nazi Party against Jews in Germany that would culminate in Kristallnacht on November 9, 1938, often regarded as the beginning of the Holocaust.

- The Nuremberg Laws of 1935 excluded German Jews from Reich citizenship and prohibited them from marrying or having sexual relations with persons of "German or related blood." The Laws did not define a Jew as someone with particular religious beliefs. Instead, they defined as a Jew anyone who had three or four Jewish grandparents, regardless of whether that individual identified as a Jew or belonged to the Jewish religious community. Many Germans who had assimilated or converted found themselves caught in the grip of Nazi terror.
- Through the 1930s, additional laws were announced that disenfranchised Jews and curtailed the civil rights and daily behavior of all Jews in Germany. Many of these were reminiscent of antisemitic policies and actions of previous centuries.
- Modern antisemitism can be traced chronologically over the centuries, from the Roman Empire through the Nazi period. It can manifest as a blend of one or more of its four historical forms: religious, economic, socio-political, and/or racial.

4. GALLERY WALK OVERVIEW

The culminating activity for this lesson is a Gallery Walk. During a Gallery Walk, students explore multiple texts or images that are placed around the room. This activity allows students to examine multiple historical documents (primary and secondary sources, text and visual), to respond to a series of questions and to share their work with peers. **See PDF online for activity.**

Procedure:

Display the documents around the classroom. These documents should be displayed “gallery style,” at different stations in a way that allows students to disperse themselves around the room. The documents should be arranged in chronological order (see accompanying list). They can be hung on walls or placed on tables. The most important factor is that the stations are spread far enough apart to reduce significant crowding.

Since there are fifteen stations for this activity, you may divide the class into groups of two or three and assign each group two or three stations depending on the number of students in the class. Of course, you may decide to use fewer documents, depending upon the amount of time you have to spend on this lesson or what content you want to emphasize.

Instructions for visiting each station. At each station there are both a specific set of questions for the students to complete and two generic questions:

1. What is your reaction to the text and images?
2. Which historical root(s) of antisemitism are revealed in this documents?

Students should write their responses in the space provided on the question sheet.

Report out. After the students have had a chance to visit their stations, they should share their responses with the rest of the class. These should be in the order of the stations, since they are in chronological order which will allow the students to discover the evolution of antisemitism over the centuries in Europe and the intersection of four forms: *religious, economic, socio-political, and racial.*

This is a culminating activity which draws upon the PowerPoint presentation, class discussion, and the primary and secondary sources, text and visual which comprise the fifteen stations.

List of Documents

- | | |
|---|--|
| 1. Crusades | 8. “Metamorphosis” Cartoon |
| 2. Lateran Council and Images | 9. The Dreyfus Affair |
| 3. Medieval Stereotypical Images | 10. Pogroms in Russia |
| 4. Expulsions | 11. Map of Antisemitic Actions |
| 5. <i>The Merchant of Venice</i> | 12. <i>The Protocols of the Elders of Zion</i> |
| 6. Martin Luther | 13. Adolf Hitler’s Letter |
| 7. Wilhelm Marr and Houston Stewart Chamberlain | 14. Julius Streicher’s Memo |
| | 15. The Nuremberg Laws |

Alternative activity:

You may decide to have students only examine non-text documents by only using those stations and rather than use the specific questions provided for each station, you may use the following generic questions:

1. What message does this image send?
2. Who do you think the intended audience was?
3. What do you think its purpose was?
4. What stereotype or antisemitic messages do you identify in this image?
5. What might we learn about society at that time based on this image?

5. MEDIEVAL ANTISEMITISM OVERVIEW

This activity is designed to help students to examine multiple historical documents related to the discrimination and persecution of Jews during the Middle Ages (primary and secondary sources, text and non-text), to respond to a series of questions, and to share their work with their peers. **See PDF online for activity.**

Procedure:

This activity can be conducted as either an individual, paired or group exercise.

After the students have been assigned their topic(s) and given their documents, they should complete the exercise

Each of the nine documents includes both text and visual sources as well as a series of specific questions for the document. In addition there are two generic questions:

1. What is your reaction to the text and images?
2. Which form(s) of antisemitism are revealed in this documents?

Students should write their responses in the space provided on the question sheet.

Report out. After the students have had a chance to complete their specific task, they should share their responses with the rest of the class. Depending upon the number of students assigned to each topic and the time allotted for this activity, it could be a Think-Pair-Share strategy, or a modified Jigsaw Cooperative Learning strategy.

After all have shared their responses, you should ask the students to identify the historical forms that intertwine to characterize antisemitism in the Middle Ages.

List of Documents

- | | |
|---|-----------------------------|
| 1. <i>Ecclesia and Synagoga</i> | 5. <i>Judensau</i> |
| 2. Crusades | 6. Blood Libel |
| 3. Lateran Council of 1215 | 7. Jewish Quarter or Ghetto |
| 4. Expulsions from Western and Central Europe | 8. Moneylenders and Usurers |
| | 9. <i>The Black Death</i> |

6. CONCLUSION

Have students fill out the exit slip or use the questions to hold a class discussion.

7. QUESTIONS FOR DISCUSSION

1. What are the religious foundations of antisemitism?
2. Why did the Christian Church discriminate against Jews in the Middle Ages? What forms did this take?
3. What economic activities were denied Jews during the Middle Ages? As a result, what areas of livelihood did Jews pursue? How did this contribute to economic antisemitism in later centuries?
4. What were the Crusades, and what were their purpose? How did they impact Jews?
5. Why were Jews expelled from Western European countries, and where did they settle?
6. Why did the treatment of Jews worsen after the Protestant Reformation?
7. How did the Enlightenment and French Revolution contribute to Jewish emancipation? What practical changes did emancipation bring to Jews?
8. How did the evolution of nationalism contribute to the development of modern secular or political antisemitism?
9. What were the beliefs of racial theorists, such as Wilhelm Marr and Houston Stewart Chamberlain?
10. What were pogroms? Why did they become widespread in the late 19th century?
11. What were *The Protocols of the Elders of Zion*, and for what purpose were they written?
12. Who was Captain Alfred Dreyfus? Why was his case in 19th century France significant?
13. How were Jews connected to the Russian Revolution of 1917?
14. How did the Treaty of Versailles affect Germany's Jews? What were the social and economic conditions in Post-World War I which fostered antisemitism?
15. How did Adolf Hitler connect the four forms of antisemitism (religious, economic, socio-political, and racial) in his writings?
16. What were the Nuremberg Laws of 1935? How were these connected to the writing of Wilhelm Marr (1870s) and the racial theories of Social Darwinism?
17. How were the restrictive, anti-Jewish laws of the 1930s under Nazism a reworking of historic antisemitic actions?

Prior Knowledge Assessment

<p>WHAT DO I KNOW?</p> <p>What is antisemitism?</p> <p>What are examples of antisemitic actions?</p> <p>How long has it been going on?</p>	<p>HOW DO I KNOW?</p> <p>What are the sources of your knowledge? Social media, TV news, books, family, friends, etc.</p> <p>How reliable do you think that your sources are?</p>	<p>WHAT DO I WANT TO LEARN?</p> <p>What about the history of antisemitism would you like to know more about?</p>

Exit Slip

1. What is antisemitism?
2. What is an example of religious antisemitism or anti-Judaism?
3. What is a stereotype? What is an example of a Jewish stereotype? What is the origin of this?
4. What are specific examples of medieval discrimination against Jews?
5. How was Darwin's theory of evolution in the 19th century used to advance antisemitic ideas?
6. How did conditions for Jews in Western and Eastern Europe differ in the late 19th and early 20th centuries? How was this difference reflected in antisemitic actions?
7. How were Nazi policies of the 1930s a culmination of the history of European antisemitism?