

THE 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 the four interacting factors 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....” (p. 4 https://www.ohchr.org/Documents/Issues/Religion/A_74_47921ADV.pdf)

Essential Questions

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

Learning Outcomes

Students will be able to:

- Identify four factors (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: instructions, materials, questions (below)
- Medieval Antisemitism Activity: instructions, materials, questions (below)
- Antisemitism Glossary (PDF online)

HANDOUTS

- Prior Knowledge Handout
- Exit Slip

Lesson Plan

1. INTRODUCTION:

In the past five years, the following incidents have highlighted 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 Izmir (Turkey) ... 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

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

Introduce the topic and emphasize that it's 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 what has been 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 roots and intertwining of economic, social-political and racial factors.

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 other forms of hatred or prejudice?

3. SETTING THE STAGE

Students should watch the slide deck *The 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 social, economic and/or political 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, a course in a course on Ancient and Medieval History, you may wish to select those slides in the Power Point 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, both in Europe and 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 we noted earlier, the new term, 'antisemitism' was used to describe *anti-Jewish* campaigns at this time. The modern term gained popularity in Germany and Europe, incorporating traditional Christian anti-Judaism, political, social and economic anti-Jewish manifestations, that arose after the Enlightenment in Europe, as well as a pseudo-scientific racial theory that culminated in Nazi ideology in the 20th century. 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 or hatred towards Jews. Interestingly, the term was never hyphenated in languages such as German (*Antisemitismus*)*, French (*antisémitisme*), and Spanish (*antisemitismo*). *All nouns are capitalized in the German language.

- 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 often regarded as both a religion and an ethnicity.
- Brustein identifies four historical roots of antisemitism: religious, economic, social/political, and racial which were intertwined throughout history.
- Judaism was a monotheistic religion in the polytheistic ancient world. Jews refused to 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 throughout the diaspora 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. It's important to note that the New Testament's context is critical to understanding what is going on. The negative depiction of Jews in these texts 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 in Jesus as the Messiah much harder lines were drawn, it should be pointed out that 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 by Jewish followers of Jesus, 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 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.
- Emperor Constantine in 313 CE, in the Edict of Milan, legalized Christianity and allowed for freedom of worship throughout the empire. But he initiated a more and more 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, en route 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 weren’t allowed to join the craft guilds. Working as traveling merchants or peddlers, as jewelers, or in the glassblowing arena were among the limited professions available to them. Moneylending was one 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 a sin) 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 as he had hoped, Luther lashed out at the Jews 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 them equality of all of its 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; in other words, they would 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. This became a troubling issue for many non-Jews. The fact there were a number of very wealthy Jewish families such as the Rothschilds, fueled economic anti-Jewish sentiment.

- 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 by 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 much 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 in the Western and Central European states, Jews 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, which allowed Russian Jews to study abroad in Germany, Austria or Switzerland. 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 US. 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 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 and a number of Arab countries. *Protocols* is entirely a work of fiction, intentionally written to blame Jews for a variety of society's ills. It can still be 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 the 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 had 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 now 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* were reprinted throughout Europe and the United States. The book was especially popular in Germany, still reeling from defeat in World War I in 1918. Its readership included an Austrian army captain named Adolf Hitler.
- Germany's defeat in World War I in 1918, the demeaning peace Treaty of Versailles, the hyperinflation of the 1920's, the Depression of 1929, and the fear of a communist revolution (a 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. The presence of the assimilated Jews in German society made them convenient scapegoats with writers and political agitators who found the Jews convenient scapegoats for all of German's problems.
- Hitler believed all of the lies that had ever been made about Jews since the early days of Christianity. He believed that the Jews were the greatest threat to the so-called Aryan race and that either the German people would defeat the Jewish race 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 in 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 the offices of 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 "atrocities 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, anyone who had three or four Jewish grandparents was defined as a Jew, regardless of whether that individual identified as a Jew or belonged to the Jewish religious community. Many Germans who had not practiced Judaism for years 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. They result from a blending of four historical roots: religious, economic, social/political, and racial.

4. GALLERY WALK ACTIVITY

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.

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 the four contributing factors: *religious, economic, social/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 | 9. The Dreyfus Affair |
| 2. Lateran Council and Images | 10. Pogroms in Russia |
| 3. Medieval Stereotypical Images | 11. Map of Antisemitic Actions |
| 4. Expulsions | 12. <i>The Protocols of the Elders of Zion</i> |
| 5. <i>The Merchant of Venice</i> | 13. Adolf Hitler's Letter |
| 6. Martin Luther | 14. Julius Streicher's Memo |
| 7. Wilhelm Marr and Houston Stewart Chamberlain | 15. The Nuremberg Laws |
| 8. "Metamorphosis" Cartoon | |

The Crusades

What is your reaction to the text and images? What was the purpose of the Crusades? Why did these attacks occur in Europe? Which historical root(s) of antisemitism are revealed in this documents?

Lateran Council and Images

What is your reaction to the text and images? Why did the Church establish these decrees? What effect do you think they had on society? Which historical root(s) of antisemitism are revealed in this documents?

Medieval Stereotypical Images

What is your reaction to the text and images? How do these images reflect medieval attitudes and beliefs? What were the consequences for many Jewish communities? Which historical root(s) of antisemitism are revealed in this documents?

Expulsions

What is your reaction to the text and images? What contributed to the expulsion of the Jews from Western Europe? Where did they eventually settle? Which historical root(s) of antisemitism are revealed in this documents?

The Merchant of Venice

What is your reaction to the text and images? Although Jews had been expelled from England in 1290, how did Shakespeare, writing in 1600, depict Shylock? What might have been his source of information about Jews? Which historical root(s) of antisemitism are revealed in this documents?

Martin Luther

What is your reaction to the text and images? Why did Luther write this pamphlet? Why did treatment of Jews worsen after the Protestant Reformation? Which historical root(s) of antisemitism are revealed in this documents?

Wilhelm Marr and Houston Stewart Chamberlain

What is your reaction to the text and images? How were Marr and Chamberlain's ideas based on a misinterpretation of Charles Darwin? How do their ideas contribute to Nazi ideology in the 20th century? Which historical root(s) of antisemitism are revealed in this documents?

Metamorphosis Cartoon

What is your reaction to the text and images? In what ways does the cartoonist Thomas Theodore Heine depict the changes from the Eastern European Jewish immigrant ragman to the lower middle class clothes merchant to the bourgeois art dealer? What is the message of the cartoon? Which historical root(s) of anti-semitism are revealed in this documents?

The Dreyfus Affair

What is your reaction to the text and images? Summarize the Dreyfus Affair. In what ways was the Dreyfus Affair a setback for Jews? How did the case affect Theodor Herzl? Which historical root(s) of antisemitism are revealed in this documents?

Pogroms in Russia

What is your reaction to the text and images? How were the pogroms a way for the czar to divert popular discontent about appalling conditions and autocratic rule in Russia? Which historical root(s) of antisemitism are revealed in this documents?

Map of Antisemitic Actions

What is your reaction to the text and images? Use data from the map to identify the impact of antisemitic attitudes and actions on Jewish people and communities. Based on the maps, in what different way was antisemitism expressed? Which historical root(s) of antisemitism are revealed in this documents?

The Protocols of the Elders of Zion

What is your reaction to the text and images? What were the *Protocols*? Were they real? How did the *Protocols* reflect a reaction to the increased assimilation of Jews into European society by the end of the 19th and beginning of the 20th centuries? Which historical root(s) of antisemitism are revealed in this documents?

Adolf Hitler's Letter

What is your reaction to the text and images? How does Hitler's letter, written right after the end of World War I, pull together many historic myths and prejudices about Jews and provide a basis for future Nazi anti-semitism and program of genocide?

Julius Streicher's Memo

What is your reaction to the text and images? What is the purpose of Streicher's memo? How does his directive to Nazi party leaders pull together many historic myths and prejudices about Jews and provide a basis for future Nazi antisemitism and program of genocide?

Nuremberg Laws

What is your reaction to the text and images? How were the lives of Jews restricted by these laws? How did they bring together many aspects of anti-Judaism and antisemitism?

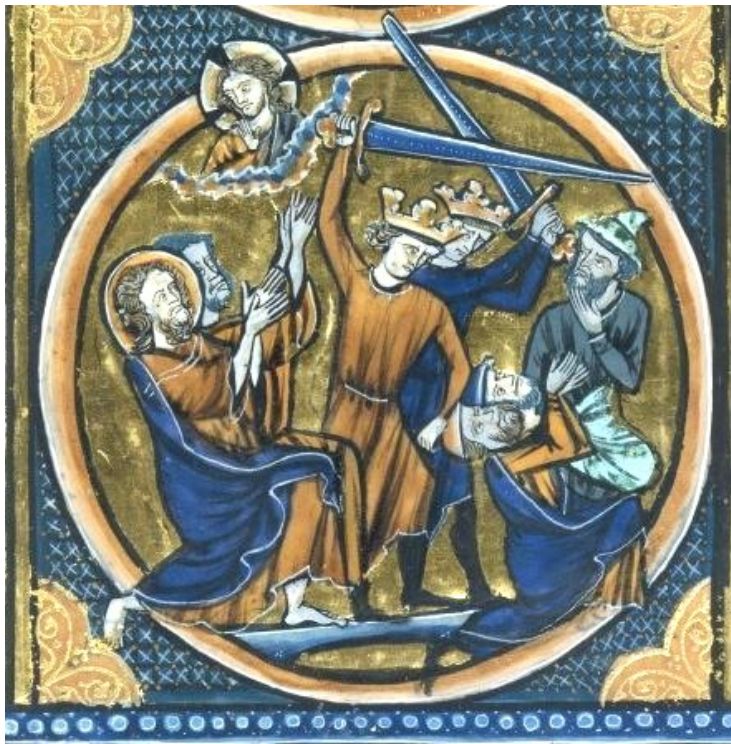
THE CRUSADES

"... they rose in a spirit of cruelty against the Jewish people scattered throughout these cities and slaughtered them without mercy, especially in the Kingdom of Lorraine, asserting it to be the beginning of their expedition and their duty against the enemies of the Christian faith. This slaughter of Jews was done first by citizens of Cologne. These suddenly fell upon a small band of Jews and severely wounded and killed many; they destroyed the houses and synagogues of the Jews and divided among themselves a very large amount of money. When the Jews saw this cruelty, about two hundred in the silence of the night began flight by boat to Neuss. The pilgrims and crusaders discovered them, and after taking away all their possessions, inflicted on them similar slaughter, leaving not even one alive."

Albert of Aix

Source: August. C. Krey, *The First Crusade: The Accounts of Eyewitnesses and Participants*, (Princeton: 1921), 54-56 as quoted in <https://sourcebooks.fordham.edu/source/1096jews.asp>

Albert of Aix (Aachen), canon of the church of Aachen and historian of the First Crusade. He gathered oral and written testaments of participants in the Crusade and provided a chronicle on the subject, the *Historia expeditionis Hierosolymitanae* ("History of the Expedition to Jerusalem"). His work remains an important source on the First Crusade and the history of the kingdom of Jerusalem until 1120. Albert's history is a compilation of legends and eyewitness reports. Little is known about his life. He himself never visited the Holy Land.



During the Middle Ages, the Catholic Church made use of pictures as a means of instruction, to supplement the knowledge acquired by oral teaching. This is a detail from *Execution of the Faithful*, an illustration in "Bible Moralisée", 1250

Source: Gallica, la Bibliothèque numérique de la BnF

FOURTH LATERAN COUNCIL (November 11, 1215)

Canon 68. Jews appearing in public

... we decree that such Jews and Saracens [Muslims] of both sexes in every Christian province and at all times shall be marked off in the eyes of the public from other peoples through the character of their dress. ... Moreover, during the last three days before Easter and especially on Good Friday, they shall not go forth in public at all, for the reason that some of them on these very days, as we hear, do not blush to go forth better dressed and are not afraid to mock the Christians who maintain the memory of the most holy Passion by wearing signs of mourning.

Source: H. J. Schroeder, *Disciplinary Decrees of the General Councils: Text, Translation and Commentary*, (St. Louis: B. Herder, 1937). pp. 236-296.



Men in medieval Germany wearing the distinctive hats that Jews were forced to wear to distinguish them from Christians.

<http://folksread.com/judaism-the-middle-ages/>



Source: Herrad von Landsperg, *Hortus deliciarum* in Wikipedia



Jews from Worms (Germany) wear the mandatory yellow badge.

Source: Wikipedia

MEDIEVAL STEREOTYPICAL IMAGES



Blood Libel



"Jew Street"



Venice Ghetto

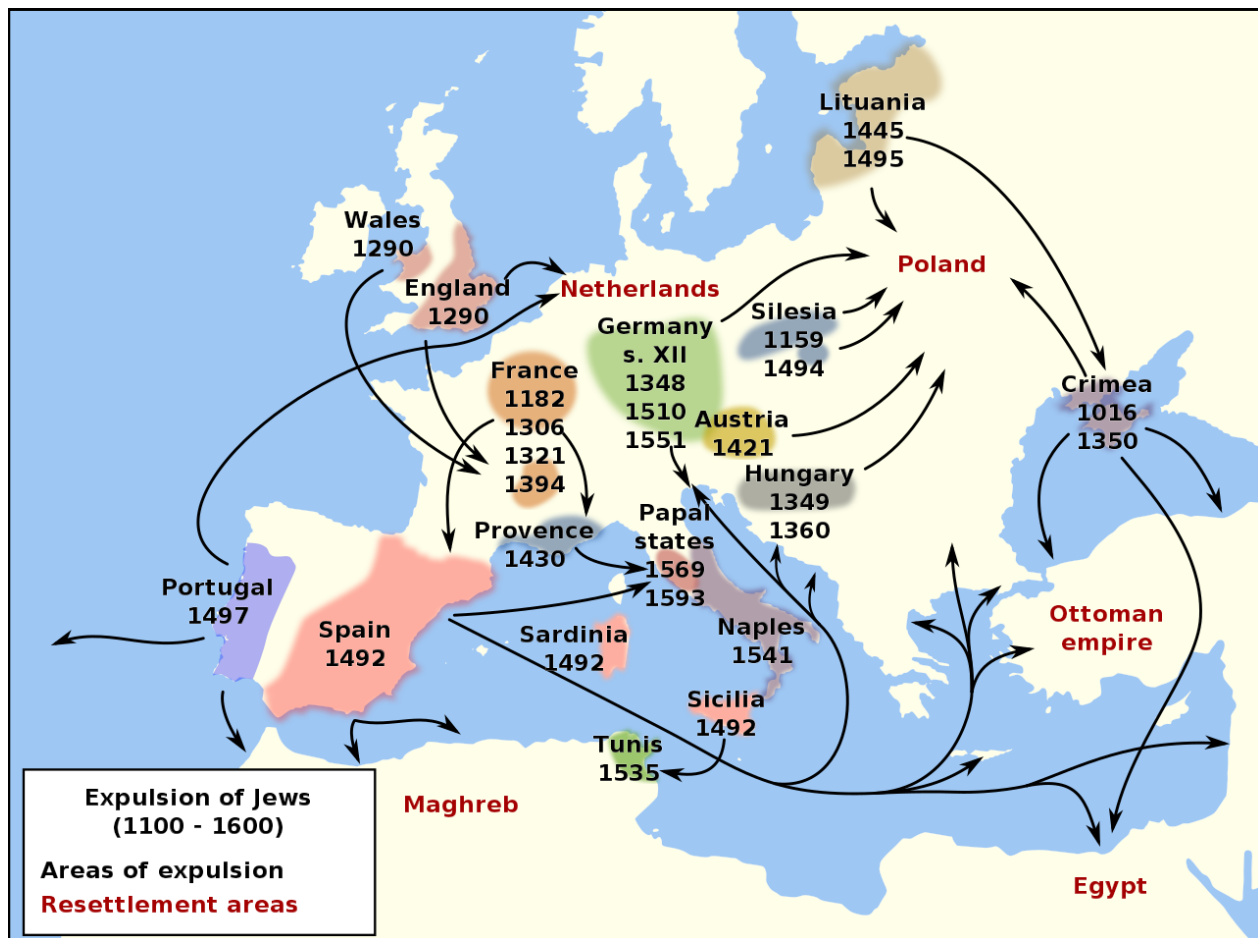


The Black Death



Moneylender

EXPULSIONS



Map source: https://en.wikipedia.org/wiki/Edict_of_Expulsion

Expulsion of the Spanish Jews in 1492: The following account gives a detailed and accurate picture of the expulsion and its immediate consequences for Spanish Jewry. It was written in Hebrew by an Italian Jew in April or May 1495:

After the King [Ferdinand] had captured the city of Granada from the Moors, and it had surrendered to him on the 7th [of January [1492]] ... he ordered the expulsion of all the Jews in all parts of his kingdom-in the kingdoms of Castile, Catalonia, Aragon, Galicia, Majorca, Minorca, the Basque provinces, the islands of Sardinia and Sicily, and the kingdom of Valencia. Even before that the Queen had expelled them from the kingdom of Andalusia.

Source: Marcus, Jacob. *The Jew in the Medieval World: A Sourcebook, 315-1791*, (New York: JPS, 1938), 51-55 as quoted in the Fordham Jewish History Sourcebook: The Expulsion from Spain, 1492 CE
<https://sourcebooks.fordham.edu/jewish/1492-jews-spain1.asp>

THE MERCHANT OF VENICE



Chandros portrait of William Shakespeare, c. 1600s

Source: Wikipedia



Shylock and his daughter Portia by James D. Linton, c. 1910.

Source: www.wikigallery.org

In Shakespeare's *The Merchant of Venice*, Shylock is a Jewish moneylender who demands that his contract for a pound of flesh, which is owed to him by a youth who failed to repay a loan, be paid in full. First published in 1600 in England, Shylock's characteristics are based upon long standing stereotypes, which were still popular in a country where Jews had been expelled in 1290. Although some scenes make Shylock sympathetic and show how society and his Christian enemies cruelly mistreat him, in the end, he is punished and forced to convert.

*He hath disgraced me, and
hindered me half a million, laughed at my losses,
mocked at my gains, scorned my nation, thwarted
my bargains, cooled my friends, heated mine enemies—
and what's his reason? I am a Jew. Hath not
a Jew eyes? hath not a Jew hands, organs, dimensions,
senses, affections, passions? Fed with the
same food, hurt with the same weapons, subject to
the same diseases, healed by the same means,
warmed and cooled by the same winter and summer
as a Christian is? If you prick us, do we not
bleed? If you tickle us, do we not laugh? If you
poison us, do we not die? And if you wrong us, shall
we not revenge? If we are like you in the rest, we will
resemble you in that. If a Jew wrong a Christian,
what is his humility? Revenge. If a Christian wrong
a Jew, what should his sufferance be by Christian
example? Why, revenge! The villainy you teach me I
will execute, and it shall go hard but I will better the
instruction.*

Shylock, Act III, scene I

MARTIN LUTHER



Martin Luther (1483–1546) was a German professor of theology, priest and religious reformer whose words and actions set in motion the Protestant Reformation which resulted in the division of Western Christendom between Roman Catholicism and the new Protestant traditions.

At the beginning of his career, Luther was somewhat sympathetic to Jewish resistance to the Catholic Church. However, he expected the Jews to convert to his purified Christianity; when they did not, he turned violently against them. In his writings.

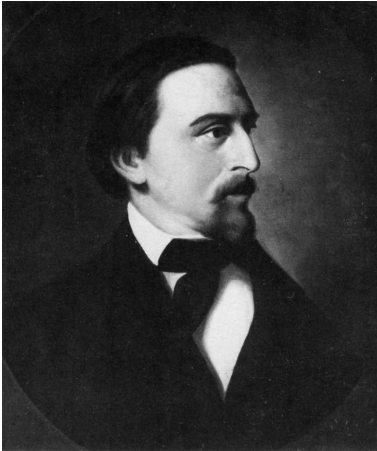
Concerning the Jews and Their Lies, 1543

What shall we Christians do with this rejected and condemned people, the Jews? Since they live among us, we dare not tolerate their conduct, now that we are aware of their lying and reviling and blaspheming. If we do, we become sharers in their lies, cursing and blasphemy. Thus we cannot extinguish the unquenchable fire of divine wrath, of which the prophets speak, nor can we convert the Jews .. I shall give you my sincere advice:

First to set fire to their synagogues or schools and to bury and cover with dirt whatever will not burn, so that no man will ever again see a stone or cinder of them... ..Secondly, their homes should likewise be broken down and destroyed. ...Thirdly, they should be deprived of their prayer-books. ...Fourthly, their rabbis must be forbidden under threat of death to teach any more. ...Fifthly, passport and traveling privileges should be absolutely forbidden. ...Sixthly, they ought to be stopped from usury. ...Seventhly, let the young and strong Jews and Jewesses be given the flail, the ax, the hoe, the spade, the distaff, and spindle, and let them earn their bread by the sweat of their noses. [If there is any danger of Jews doing harm to their gentile overlords] ...let us drive them out of the country for all time ...away with them.

Source: Fordham Medieval Sourcebook: Martin Luther (1483-1546) excerpts from *Concerning The Jews and Their Lies* (1543) https://sourcebooks.fordham.edu/source/_luther-jews.asp

WILHELM MARR & HOUSTON STEWART CHAMBERLAIN



Wilhelm Marr (1819 – 1904) was a German agitator and publicist, who popularized the term "antisemitism"

Marr coined the term *antisemitism* to describe his racial opposition to Jews and founded the League of Antisemites in Berlin in 1879 to combat the threat he imagined they posed. The group tried to turn antisemitism into a popular political movement.

Victory of Judaism over Germandom, (1879)

There is no stopping them. . . .

There will be absolutely no public office, even the highest one, which the Jews will not have usurped ... German culture has proved itself ineffective and powerless against this foreign power. This is a fact; a brutal [inescapable] fact. State, Church, Catholicism, Protestantism, Creed and Dogma, all are brought low before the Jewish tribunal, that is, the irreverent daily press [which the Jews control].

Source: *The Victory of Judaism over Germandom*, as excerpted in Mendes-Flohr, Paul and Jehuda Reinharz, *The Jew in the Modern World*. NY: Oxford University Press, 1995. pp. 331-332

Foundations of the Nineteenth Century (1900)

Certain anthropologists would fain teach us that all races are equally gifted; we point to history and answer: that is a lie! The races of mankind are markedly different in the nature and also in the extent of their gift, and the Germanic races belong to the most highly gifted group, the group usually termed Aryan. Is this human family united and uniform by bonds of blood? I do not know and I do not much care; no affinity binds more closely than elective affinity, and in this sense the Indo-European Aryans certainly form a family.... Physically and mentally the Aryans are pre-eminent among all people; for that reason they are by right... the lords of the world

Source: Chamberlain, Houston Stewart. *Foundations of the Nineteenth Century*, Vol I. NY: John Lane Company, 1912. p. 542.



Houston Stewart Chamberlain (1855 – 1927) was a British-born German philosopher who wrote works about political philosophy and natural science. His racialism ideas influenced Hitler's National Socialist movement

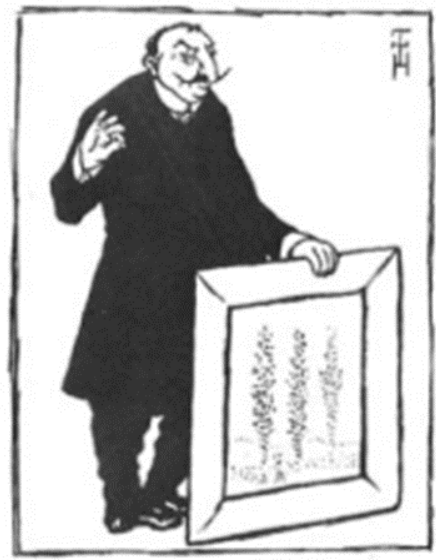
METAMORPHOSIS CARTOON



Moische Pisch



Moritz Wasserstahl



Maurice Lafontaine

This 1903 cartoon *Metamorphosis* by cartoonist Thomas Theodore Heine, from a German weekly satirical magazine, *Simplicissmus*, shows a Russian Jewish immigrant transforming himself from a poor ragman into a member of polite society. Antisemites saw the energy with which Jews made the most of opportunities offered by European society as a threat to their “traditional values.” They believed that an upstart Jew cannot change his true identity as easily as he changes his clothes and his name. To them, neither the Enlightenment nor Emancipation would confer respectability nor hide his Jewish nose.

THE DREYFUS AFFAIR (1894-1906)

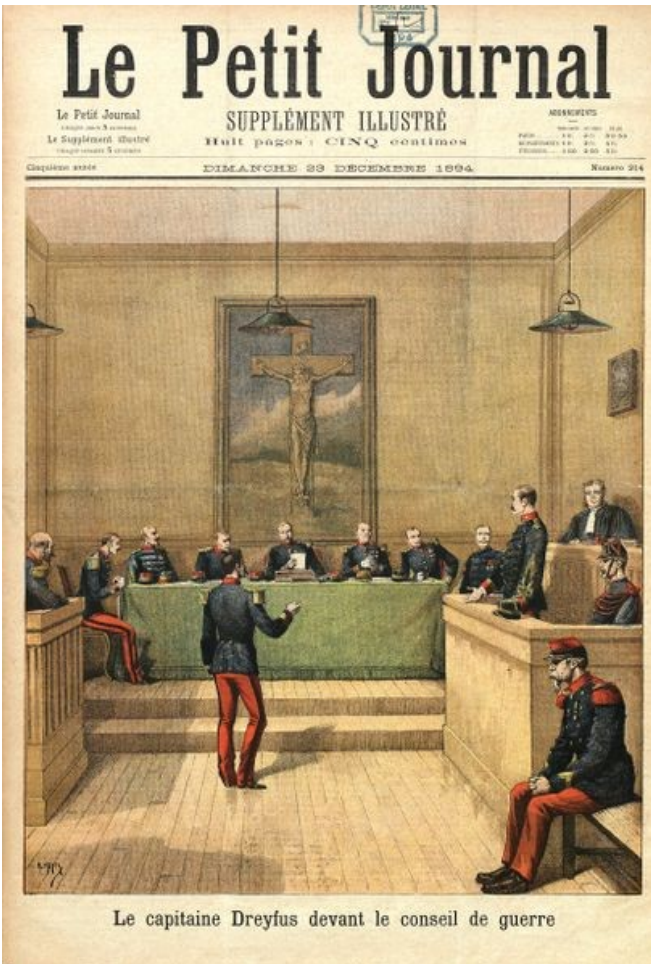
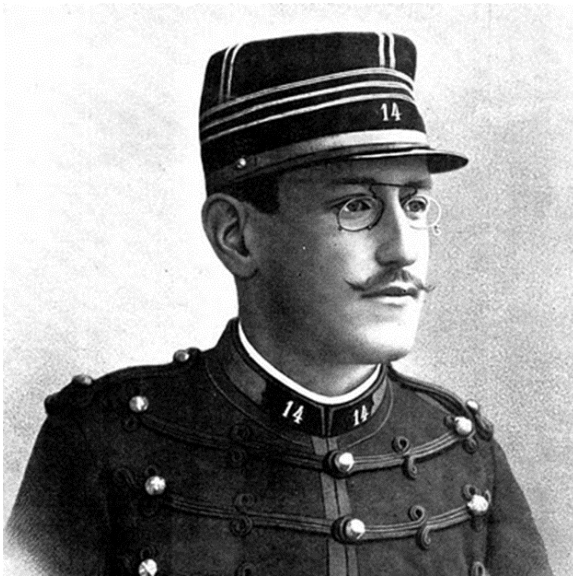
The Dreyfus affair was a watershed event in the history of European antisemitism.

France was the first European country to emancipate Jews (1791), guaranteeing them equality of all of its citizens, regardless of their religion. Yet, in 1894, Captain Alfred Dreyfus, a Jewish officer in the French army, was convicted of treason, allegedly selling French military secrets to the Germans. Dreyfus was from Alsace, a border area that France had ceded to Germany as a result of the France's humiliating defeat in Franco-Prussian war in 1870-71. In the charged political environment of strong nationalistic sentiments, the French military sought a scapegoat to explain the espionage. A wealthy, assimilated Jew seemed perfect. Much of the early publicity surrounding the case came from anti-Semitic groups (especially the newspaper *La Libre Parole*, edited by Édouard Drumont), to whom Dreyfus symbolized the supposed disloyalty of French Jews. Was Dreyfus really French? Or, perhaps, German? Or, maybe part of an "international Jewish conspiracy"?

The antisemitism that characterized the arrest, trial, and retrial of Captain Alfred Dreyfus shocked the assimilated Jews of Western Europe. The fact that the public, including member of the aristocracy and clergy, saw Dreyfus as an outsider seemed to suggest that assimilation was no longer a defense against antisemitism. Even after the real spy was discovered, the Dreyfus Affair continued for several years. The French populace was divided; the future of the Third Republic was threatened. One newspaper published an open letter titled "J'Accuse..." by well-known author Emile Zola in which he defended Dreyfus and accused the military of a major cover-up in the case. Zola was found guilty of libel and fled to Great Britain. In the end, Dreyfus was exonerated, but the impact of the Affair on the lives of European Jews was significant.

The Dreyfus affair also personally impacted a significant figure in Jewish history. Theodor Herzl, a Jewish journalist reporting on the trial of Dreyfus for a Viennese newspaper, observed French mobs shouting "Death to the Jews!" Herzl, who was not a religious Jew, concluded that the only solution to the prevailing antisemitism was to establish a Jewish state. He detailed his vision in his book, *Der Judenstaat* (The Jewish State) in 1896. Herzl is regarded as the father of modern Zionism.

THE DREYFUS AFFAIR (1894-1906)



Dreyfus Petit Journal 1894 **Credit:** Bibliothèque nationale de France

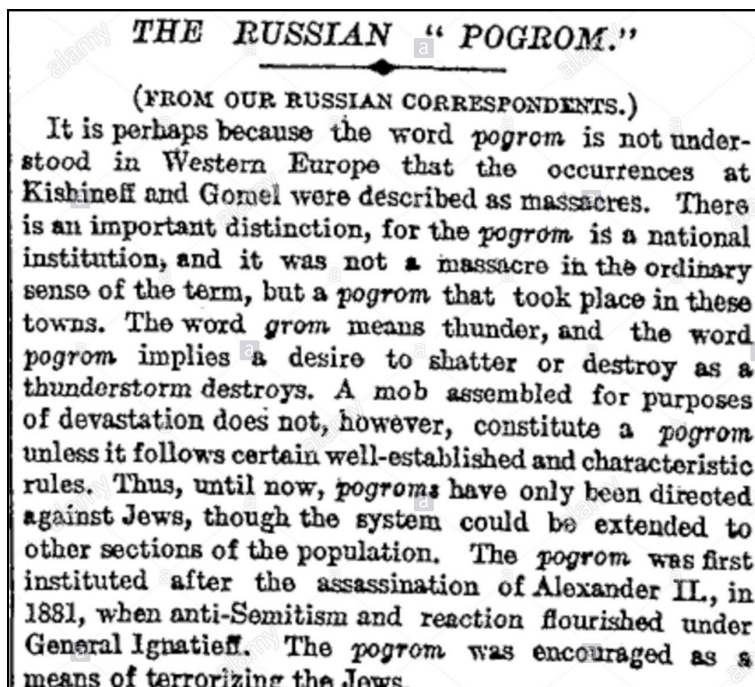
POGROMS IN EASTERN EUROPE



Source: <http://www.berdichev.org/mappaleofsettlement.htm>

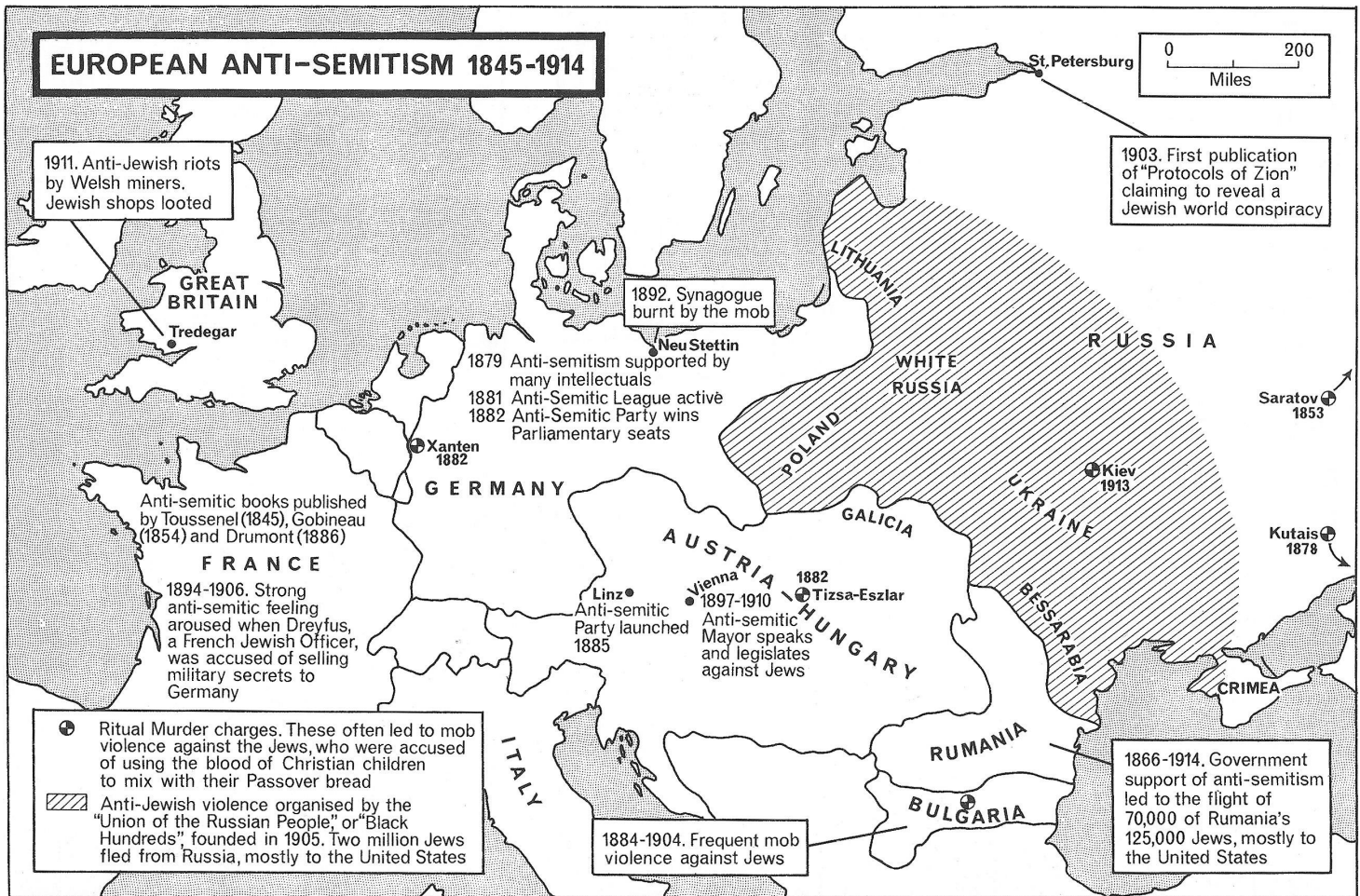


Source: <http://www.encyclopediaofukraine.com/display.asp?linkpath=pages%5CP%5CO%5CPogrom.htm>



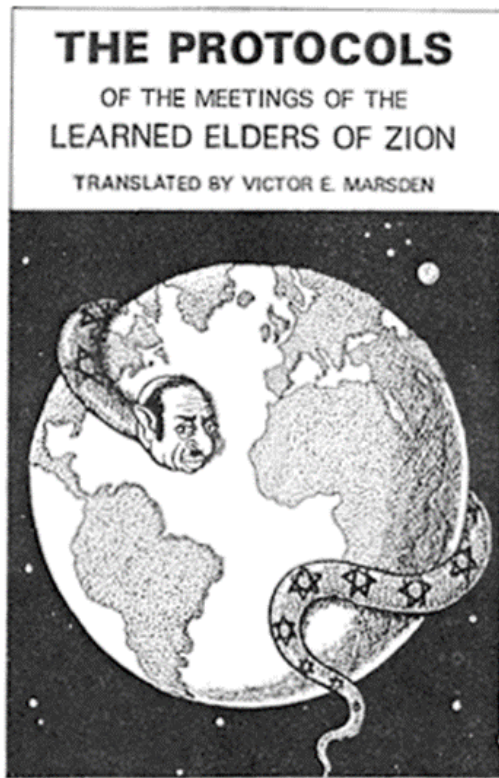
The New York Times December 1903, reproduced in Wikipedia.

EUROPEAN ANTISEMITISM 1845-1914



Source: Gilbert, Martin. *The Routledge Atlas of Jewish History*. 8th ed. London: Routledge, 2010. p. 44.

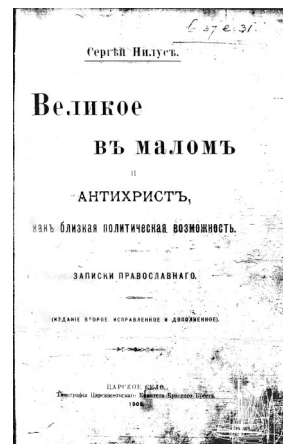
THE PROTOCOLS OF THE ELDERS OF ZION



Originally published in Russia in 1905, this **work of fiction** consists of 24 chapters—"protocols"—that supposedly are minutes from secret meetings of Jewish leaders the so-called Elders of Zion planning world conquest by manipulating the economy, controlling the media, and fostering religious conflict. **The conspiracy and its leaders never existed.** Czarist Russian secret police used this document to try to focus the anger and hostility of Russians who were suffering under poverty, illiteracy, censorship, and lack of civil rights on the Jews

Despite countless exposures of the *Protocols* as a fraud, the myth of a Jewish world conspiracy retained incredible power for Nazis and others who seek to spread hatred of Jews. For example, Henry Ford of the Ford Motor Company brought the *Protocols* to the United States. Between 1920 and 1927, his anti-Semitic newspaper, the *Dearborn Independent*, translated the document into English and printed it along with a series of articles accusing the Jews of using communism, banking, unions, gambling, even jazz music to weaken the American people and their culture.

Today, technology has made the *Protocols* available to anyone with Internet access, and it continues to be circulated in many languages by those who promote hatred, violence, and even genocide.



Source of book covers: <https://www.jewishvoiceforlabour.org.uk/article/warrant-for-genocide-the-protocols-of-the-elders-of-zion/>

HITLER'S LETTER TO ADOLF GEMLICH 1919

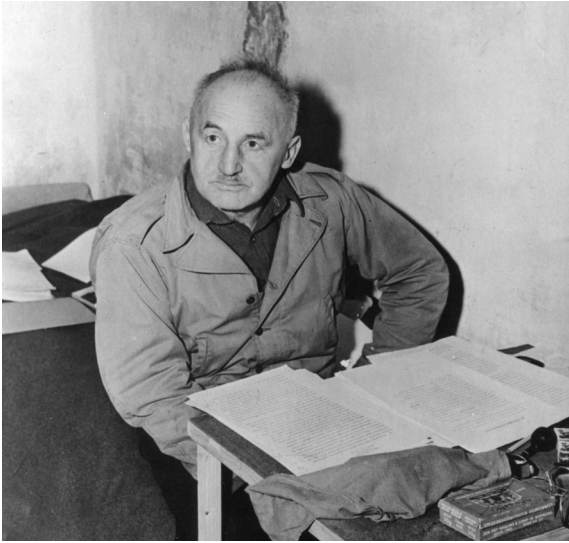
In the politically unsettling period after World War I, the Bavarian state government established a group in May 11, 1919 to keep an eye on political groups and to carry out "educational work in order to combat revolutionary activities among disgruntled army veterans. Adolf Hitler joined the "Information Department" as a propaganda writer and informant and participated in education courses organized by the department. Because of his noted rhetorical gifts, Hitler was appointed as a lecturer. He was asked to respond to Adolf Gemlich, a course participant, in September 16, 1919 on the government's position on the so-called "Jewish Question." The letter is an early example of Hitler's views on Jews before he became the leader of the National Socialist Democratic or Nazi Party in 1921.

If the danger represented by the Jews today finds expression in the undeniable dislike of them felt by a large section of our people, the cause of this dislike is on the whole not to be found in the clear recognition of the corrupting activity of the Jews generally among our people, whether conscious or unconscious; it originates mainly through personal relationship, and from the impression left behind him by the individual Jew which is almost invariably unfavorable. Antisemitism thereby acquires only too easily the character of being a manifestation of emotion. But this is wrong. Antisemitism as a political movement must not be, cannot be, determined by emotional criteria, but only through the recognition of facts. ... Even the Mosaic faith [Judaism], however important for the maintenance of this race, cannot be considered as absolutely decisive in the question of whether or not someone is a Jew. There is hardly a single race whose members belong exclusively to one particular religion.

Through a thousand years of inbreeding, often practiced within a very narrow circle, the Jew has in general preserved his race and character much more rigorously than many of the peoples among whom he lives. And as a result, there is living amongst us a non-German, foreign race, unwilling and unable to sacrifice its racial characteristics, to deny its own feeling, thinking and striving, and which none the less possesses all the political rights that we ourselves have. The feelings of the Jew are concerned with purely material things; his thoughts and desires even more so. ...

The value of the nation is no longer to be measured in terms of the sum of its moral and spiritual forces, but solely on the basis of the wealth of its material goods. From this feeling emerges that concern and striving for money and for the power which can protect it which makes the Jew unscrupulous in his choice of means, ruthless in his use of them to achieve this aim.... Everything which makes men strive for higher things, whether religion, socialism or democracy, is for him only a means to an end, to the satisfaction of a lust for money and domination. His activities produce a racial tuberculosis among nations. ...

JULIUS STREICHER'S MEMO

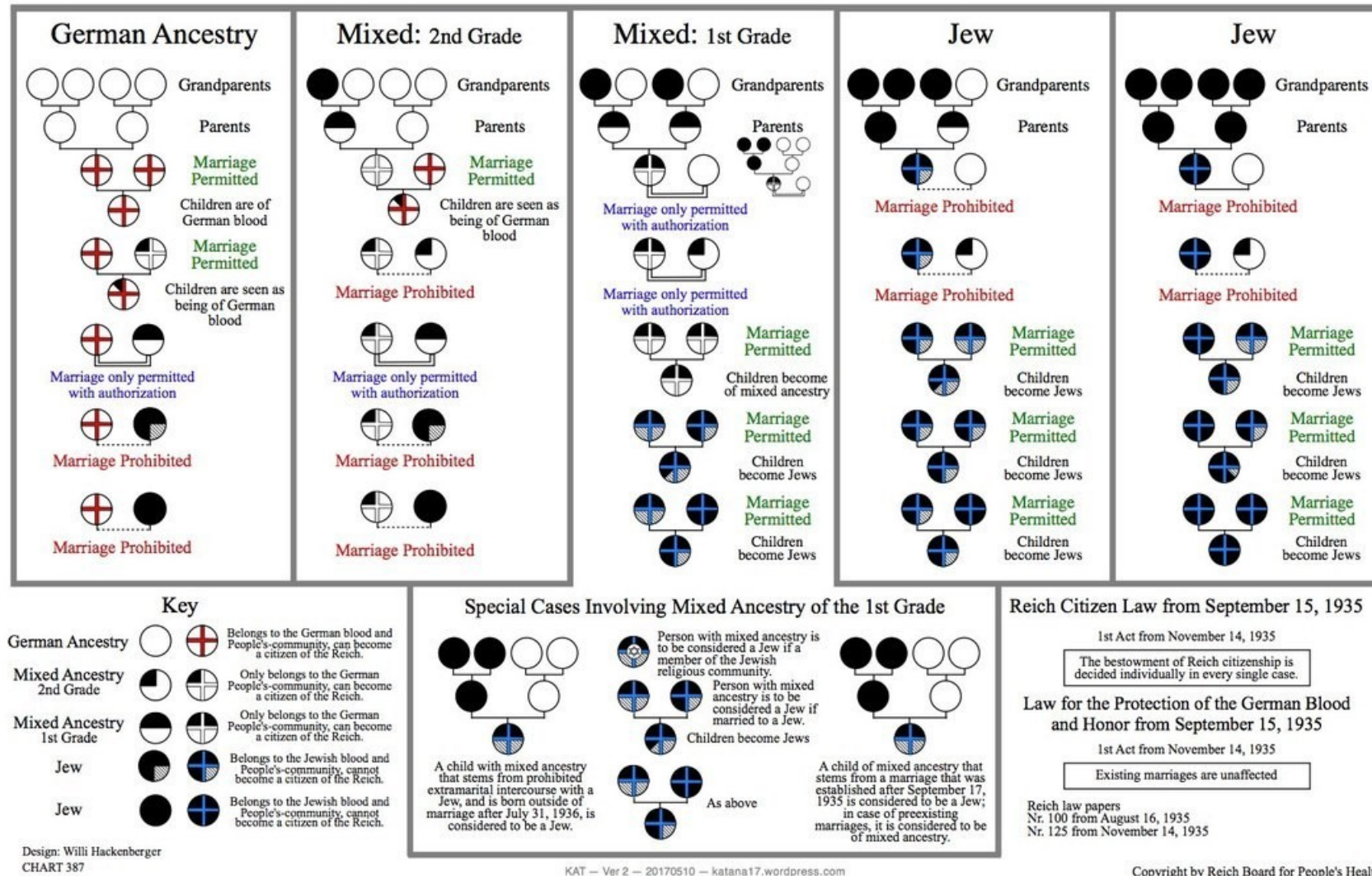


Julius Streicher (1885–1946) was a prominent leader of the Nazi party and publisher of the antisemitic newspaper *Der Stürmer*. In the first months of the National Socialist regime, Streicher chaired the Central Committee to Repulse Jewish Atrocity and Boycott Agitation. In this capacity, he helped to organize the famous one-day boycott of Jewish businesses on April 1, 1933. At the end of the war, Streicher was convicted of crimes against humanity in the Nuremberg trials and was hanged. The following is an excerpt from a memo Streicher sent to local Nazi party leaders on March 31, 1933 with instructions on how to organize the boycott the next day.

German national comrades! The ones who are guilty of this insane crime, this malicious atrocity propaganda and incitement to boycott, are the Jews in Germany. They have called on their racial comrades abroad to fight against the German people. They have transmitted the lies and calumnies (misrepresentations) abroad. Therefore, the Reich leadership of the German movement for freedom have decided, in defense against criminal incitement, to impose a boycott of all Jewish shops, department stores, offices, etc., beginning on Saturday, 1 April 1933, at 10 a.m. We are calling on you, German women and men, to comply with this boycott. Do not buy in Jewish shops and department stores, do not go to Jewish lawyers, avoid Jewish physicians. Show the Jews that they cannot besmirch Germany and disparage [belittle] its honor without punishment. Whoever acts against this appeal proves thereby that he stands on the side of Germany's enemies. Long live the honorable Field Marshal from the Great War, Reich President Paul v. Hindenburg! Long live the Führer and Reich Chancellor Adolf Hitler! Long live the German people and the holy German fatherland!

The Nuremberg Laws 1935/Supplemental Laws

THE NUREMBERG LAWS



The Nuremberg Laws 1935/Supplemental Laws

September 15, 1935

Thoroughly convinced by the knowledge that the purity of German blood is essential for the further existence of the German people and animated by the inflexible will to safe-guard the German nation for the entire future, the Reichstag has resolved upon the following law unanimously, which is promulgated herewith:

- Marriages between Jews and nationals of German or kindred blood are forbidden. Marriages concluded in defiance of this law are void, even if, for the purpose of evading this law, they are concluded abroad.
- Relation outside marriage between Jews and nationals of German or kindred blood are forbidden.
- Jews will not be permitted to employ female nationals of German or kindred blood in their households.

The Reich Citizenship Law of September 15, 1935

- A citizen of the Reich may be only one who is of German or kindred blood, and who, through his behavior, shows that he is both desirous and personally fit to serve loyally the German people and the Reich.
- Only the citizen of the Reich may enjoy full political rights in consonance with the provisions of the laws.

Supplemental Laws:

- Jews must carry ID cards and Jewish passports are marked with a "J"
- Jews may no longer own or bear arms
- Jews may no longer own businesses
- Jews may no longer attend plays, concerts, etc.
- All Jewish businesses are shut down
- Jews may no longer be in certain places at certain times
- Jews must hand over driver's licenses and car registrations
- Jews must sell their businesses and hand over securities and jewels
- Jews may no longer attend universities
- Jews are no longer allowed to work as artisans or skilled laborers (carpenters, tailors, etc.)
- Jewish actors and actresses are no longer allowed to perform.
- Jewish children are no longer allowed to go to public school
- Jewish musicians are no longer allowed to work
- Jewish youth groups are not permitted to hike in groups of more than 20 people
- Jewish doctors are no longer allowed to practice their profession
- All Jewish veterinarians have to close their practice
- Jews who convert to Christianity and are baptized are still Jewish by race
- Jews are no longer allowed to obtain a Ph.D
- Jews cannot be members of the German Red Cross
- Jews are not allowed to use any of the public pools
- All male Jews have to add "Israel" to their first name and all female Jews have to add "Sara"

Sources: Noakes, Jeremy, and Geoffrey Pridham. *Documents on Nazism 1919-1945*. NY: Viking Press, 1974, pp. 463-467, The Nizkor Project, <https://www.adl.org/sites/default/files/documents/assets/pdf/education-outreach/nazi-germany-and-anti-jewish-policy.pdf>, <https://www.bl.uk/learning/histcitizen/voices/info/decrees/decrees.html>

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 ACTIVITY

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.

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 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 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 roots 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.

Ecclesia and Synagoga



Ecclesia and Synagoga above the portico of the Cathedral of Notre Dame de Paris (c. 1240).

The statues, known as Ecclesia and Synagoga, respectively, and generally found in juxtaposition, are a common motif in medieval art and represent the Christian theological concept known as supercessionism, whereby the Church is triumphant and the Synagogue defeated. It describes the influential idea of the Middle Ages that Christians (the people of “the new covenant”) have replaced Jews (the people of “the old covenant”) as the people of God. Synagoga is depicted here with head bowed, broken staff, the tablets of the law slipping from her hand and a fallen crown at her feet. Ecclesia stands upright with crowned head and carries a chalice and a staff adorned with the cross.

Questions

- What is your reaction to the text and images?
- How was church art used to instruct Christians in the Middle Ages?
- How are Christianity and Judaism represented in the two figures? What is the message being conveyed to the churchgoers?
- Which historical root(s) of antisemitism are revealed in this document?

Judensau (Jewish sow)



Judensau at the minster in [Wimpfen](https://en.wikipedia.org/wiki/Wimpfen)

Source: <https://en.wikipedia.org/wiki/Judensau#/medi>



Judensau at the city church of St. Mary in Wittenberg/Germany

Source: <https://www.alamy.com/stock-image-medieval-judensau-jewish-pig-anti-semitic-mockery-of-the-jews-at-the-164757145.html>

Judensau (German for "Jews' sow" or "Jewish sow") is a derogatory and dehumanizing image of Jews in obscene contact with a large sow (female pig), which in Judaism is an unclean animal. The Jewish prohibition against eating pork comes from Torah, in the Book of Leviticus Chapter 11. The image appeared during the 13th century in Germany and some other European countries.

Questions

- What is your reaction to the text and images?
- Why do you think the image of a sow or pig was used?
- The image of the Judensau appeared in church architecture? What impact might this have on the average person?
- Which historical root(s) of antisemitism are revealed in this document?

Jewish Quarter or Ghetto



The “ghetto” refers to an enclosed place where European Jews were once relegated to live. The term, derived from the Italian *gettare*, which refers to the casting of metal, was first used in Venice in 1516, when authorities required Jews to move to the island of Carregio (the *Ghetto Nuovo*, new ghetto). Though the term “ghetto” was first used in Venice, this was not the first instance of Jews being forced into segregated quarters. Compulsory segregation of Jews was common in medieval Europe. Inside the confines of the Jewish Quarter or ghetto, Jews had the autonomy to govern themselves and to sustain their own social, religious and educational institutions. Often the area was enclosed by a wall and gates which were locked at night.

Questions

- What is your reaction to the text and images?
- Why were the Jews required to live in special sections or streets of a medieval town? What impact might this have on Jewish-Christians relations?
- Which historical root(s) of antisemitism are revealed in this document?

Blood Libel



In 1144. The dead body of a boy was found on Good Friday. The boy was later referred to as William of Norwich. The testimony of a monk was the only record of the event. No proof was ever found to substantiate the accusation. A myth began in England that the Jews needed the blood of a Christian, preferably a child, during Holy Week for the preparation of *matzoh* (the unleavened bread used for Passover.) The William murder was responsible for the crowd attacking a Jewish delegation coming to the coronation of Richard the Lionhearted in 1189. The following year, most of the Jews of Norwich were slaughtered in the village. More accusation of ritual murders and blood libels followed the first one throughout England. Jews were eventually expelled from England in 1290, and they were not allowed to return until 1655 under Oliver Cromwell.

Questions

- What is your reaction to the text and images?
- Why do you think this myth began during Holy Week? Why were the Jews implicated?
- Which historical root(s) of antisemitism are revealed in this document?

The Crusades



"I know not whether by a judgment of the Lord, or by some error of mind; they rose in a spirit of cruelty against the Jewish people scattered throughout these cities and slaughtered them without mercy, especially in the Kingdom of Lorraine, asserting it to be the beginning of their expedition and their duty against the enemies of the Christian faith. This slaughter of Jews was done first by citizens of Cologne. These suddenly fell upon a small band of Jews and severely wounded and killed many; they destroyed the houses and synagogues of the Jews and divided among themselves a very large, amount of money. When the Jews saw this cruelty, about two hundred in the silence of the night began flight by boat to Neuss. The pilgrims and crusaders discovered them, and after taking away all their possessions, inflicted on them similar slaughter, leaving not even one alive."

Albert of Aix, Eyewitness of the First Crusade, 1096

Questions

- What is your reaction to the text and images?
- What was the purpose of the Crusades?
- Why did these attacks occur in Europe?
- Which historical root(s) of antisemitism are revealed in this documents?

Lateran Council 1215 Decree and Images

“We decree that such Jews ... of both sexes in every Christian province and at all times shall be marked off in the eyes of the public from other peoples through the character of their dress... Moreover, during the last three days before Easter and especially on Good Friday, they shall not go forth in public at all, for the reason that some of them on these very days, as we hear, do not blush to go forth better dressed and are not afraid to mock the Christians who maintain the memory of the most holy Passion by wearing signs of mourning.



Questions

- What is your reaction to the text and images?
- Why did the Church establish these decrees?
- What effect do you think they had on society?
- Which factor(s) of antisemitism are revealed in this document?

Moneylenders and Usurers

Usury is the act of lending money at an interest rate that is considered unreasonably high or that is higher than the rate permitted by law. Judaism, Christianity, and Islam (the three Abrahamic faiths) take a very strong stance against usury. Several passages in the Old Testament condemn the practice of usury, especially when lending to less wealthy individuals. In the Jewish community, this created the rule of lending money at interest only to outsiders. The Old Testament's condemnation of usury also led to the Christian tradition against moneylending. In the Middle Ages, since Jews were prohibited from owning land or being part of a guild, out of necessity Jews became moneylenders or usurers, or tax and rent collectors.



Questions

- What is your reaction to the text and images?
- Why did the Jews tolerate being moneylenders or tax and rent collectors?
- What effect did being in these positions have on the Jews' status in medieval society?
- Which factor(s) of antisemitism are revealed in this document?

Expulsions from Western and Central Europe



A miniature from *Grandes Chroniques de France* depicting the expulsion of Jews from France in 1182 by King Philip Augustus.

Expulsion of the Spanish Jews in 1492: The following account gives a detailed and accurate picture of the expulsion and its immediate consequences for Spanish Jewry. It was written in Hebrew by an Italian Jew in April or May 1495:

After the King [Ferdinand] had captured the city of Granada from the Moors, and it had surrendered to him on the 7th [of January [1492]] ... he ordered the expulsion of all the Jews in all parts of his kingdom-in the kingdoms of Castile, Catalonia, Aragon, Galicia, Majorca, Minorca, the Basque provinces, the islands of Sardinia and Sicily, and the kingdom of Valencia. Even before that the Queen had expelled them from the kingdom of Andalusia.

Source: Marcus, Jacob. *The Jew in the Medieval World: A Sourcebook*, 315-1791, (New York: JPS, 1938), 51-55 as quoted in the Fordham Jewish History Sourcebook: The Expulsion from Spain, 1492 CE. <https://sourcebooks.fordham.edu/jewish/1492-jews-spain1.asp>



Map source: https://en.wikipedia.org/wiki/Edict_of_Expulsion

Questions

- What is your reaction to the text and images?
- What contributed to the expulsion of the Jews from Western Europe?
- Where did they eventually settle?
- Which historical root(s) of antisemitism are revealed in this document?

The Black Death



The Black Death, a pandemic of the bubonic plague, killed about a quarter of the population of Europe between 1347 and 1350. Not knowing the medical/scientific causes of the plague, many placed blame on the Jews, who lived in more isolated communities in Europe and Asia. Rumors spread that they caused the disease by deliberately poisoning wells. Hundreds of Jewish communities were destroyed by violence, in particular in the Iberian peninsula and in the Germanic Empire. Although the Pope Clement VI issued a papal bull in 1348 declaring that Jews were not responsible, many Jews were burned alive or hanged by enraged mobs. The large and significant Jewish communities in such cities as Nuremberg, Frankfurt, and Mainz were wiped out at this time.

Questions

- What is your reaction to the text and images?
- How did Jews become the scapegoat during the 14th century outbreak of the plague?
- From the medieval point of view, what was this a logical explanation?
- Which historical root(s) of antisemitism are revealed in this document?

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 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/ political antisemitism?
9. What were the beliefs of racial theorists, such as Wilhelm Marr and Houston Stewart Chamberlain?
10. What were pogroms? Why were they instituted beginning 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 historical roots – religious, economic, social/political, and religious – which contributed to antisemitism in his writings?
16. What were the Nuremberg Laws of 1935? How were these connected to the writing of Wilhelm Marr (1870's) and the racial theories of Social Darwinism?
17. How were the restrictive, anti-Jewish laws of the 1930's under Nazism a reworking of historical antisemitic actions?

Prior Knowledge Assessment

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

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 1930's a culmination of the history of European antisemitism?