

Course Outline

Class One: The History and Politics of Defining Antisemitism

Class Two: Israel and Antisemitism: Two definitions, two worldviews

Class Three: Definitions of Hate as Political Engagement: Antisemitism in the 21st Century

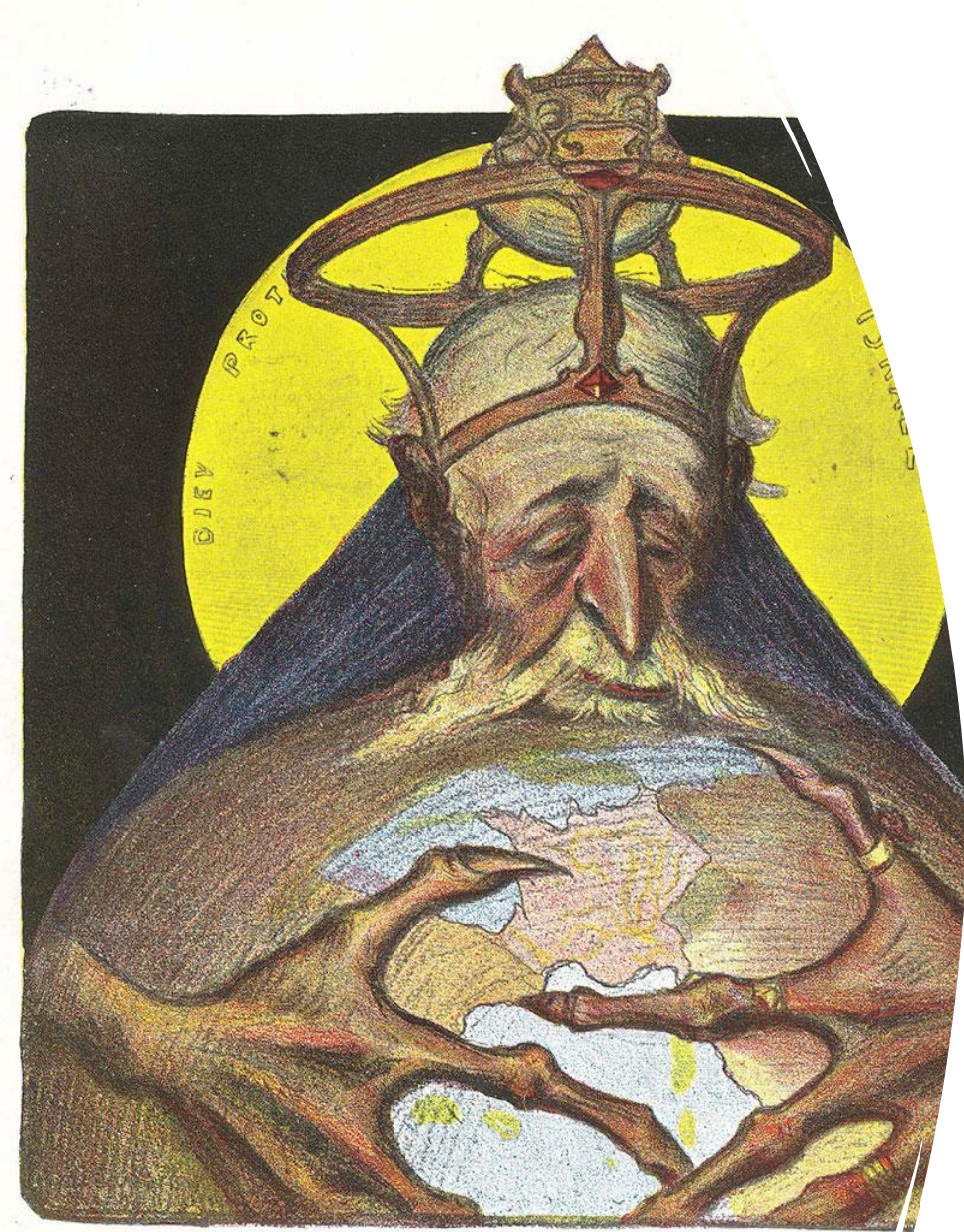


Course Goals

- To have a better understanding of history and politics of defining antisemitism.
- To consider the contemporary political situation informing efforts to define antisemitism.
- To encourage people to find ways to build interreligious coalitions to combat antisemitism (with & without a definition).

Rothschild

Französische Karikatur von C. Léandre. 1898



Agenda

- 7:00pm Introduction
- 7:10pm Origins (a): Antisemitism in a Time of Nationalism
- 7:20pm Origins (b): Wilhelm Marr
- 7:25pm Late 19th and early 20th Jewish Responses to Marr
- 7:35pm Breakout Rooms
- 7:45pm The Game Changer: The Protocols of the Elders of Zion
- 8:00pm Defining Antisemitism in the Wake of the Protocols
- 8:15pm Breakout Rooms
- 8:25pm Plenary and Parting Thoughts
- 8:30pm Adjourn



Anti-Judaism: Supersessionism and Christian Theologies

1. Christian accusation of *deicide* against Jewish people as a whole.
2. The Blood Libel (emerging in the 12th century)
3. The Alhambra Decree, 1492
4. Martin Luther's *On the Jews and Their Lies*, 1543

Georg Wilhelm Friedrich
Hegel (1770-1831)

“The state makes history, only collective groups with political sovereignty and territorial boundaries have the potential to act on the world scene as a collective group.”

*Lectures on the Philosophy of
History (1822)*





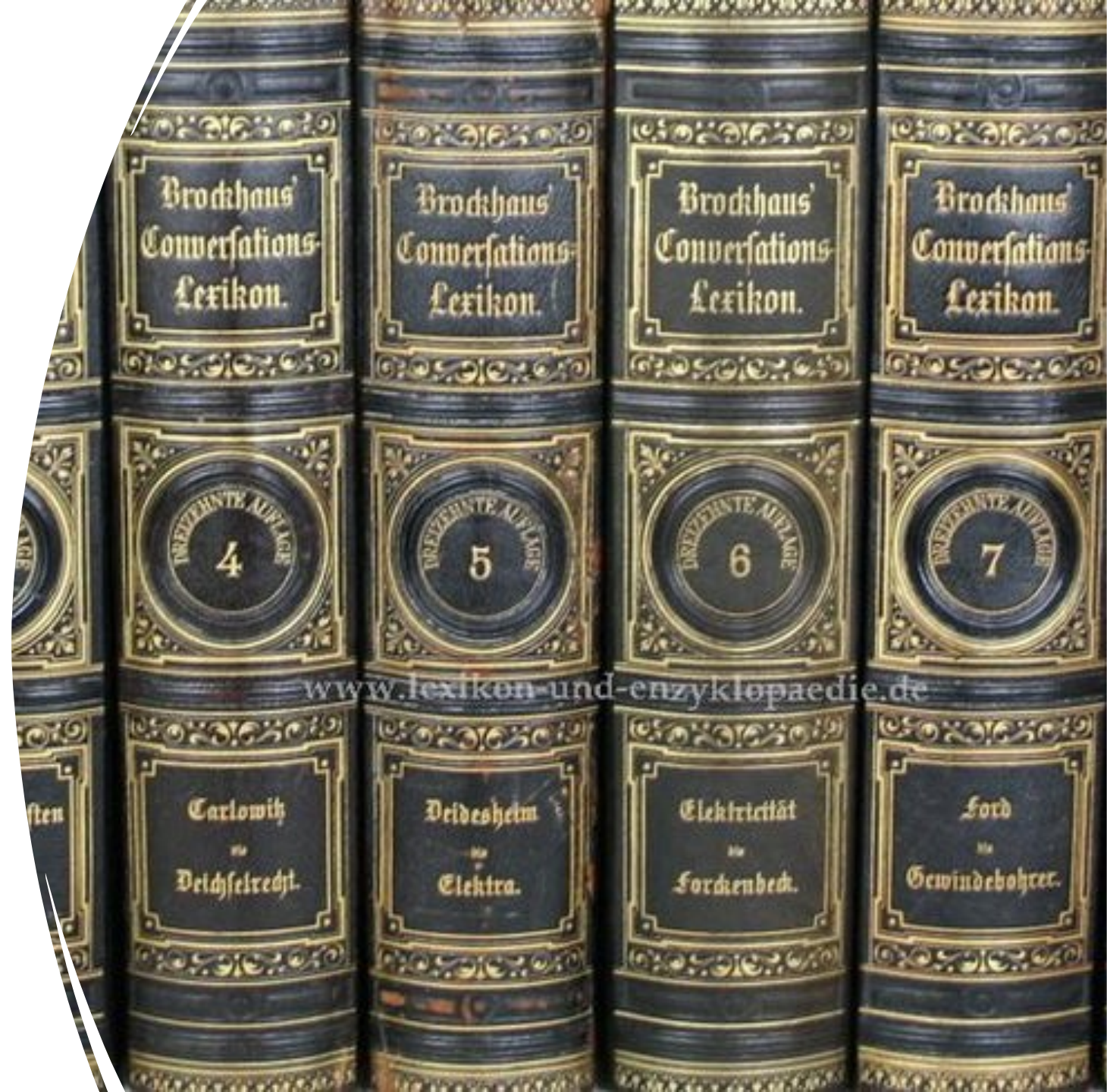
Wilhelm Marr (1819-1904)

1. In his 1879 pamphlet *The Victory of Judaism Over Germandom: Regarded from a Non-Confessional Point of View*, Marr coins the term “Antisemite.”
2. “Woe to the Conquered” is the pamphlet’s motto.
3. Accusation that German liberalism allowed Jews to take over Germany.



The 1882 edition of the *Brockhaus Enzyklopädie*

“Anyone who hates Jews
or opposes Judaism in
general and struggles
against the character
traits and intentions of
the Semites.”





Theodor Fritsch

1852-1933

In 1887, he wrote a treatise entitled *Antisemitic Catechism*, which provided a set of “commandments” for antisemitism.

His definition was clear: “anti—to oppose, Semitism—the essence of the Jewish race; antisemitism is therefore the struggle against Semitism.”



Theodor Herzl (1860-1904)

“We are one people—our enemies have made us one without our consent, as repeatedly happens in history. Distress binds us together, and, thus united, we suddenly discover our strength. Yes, we are strong enough to form a State, indeed a moral State.”

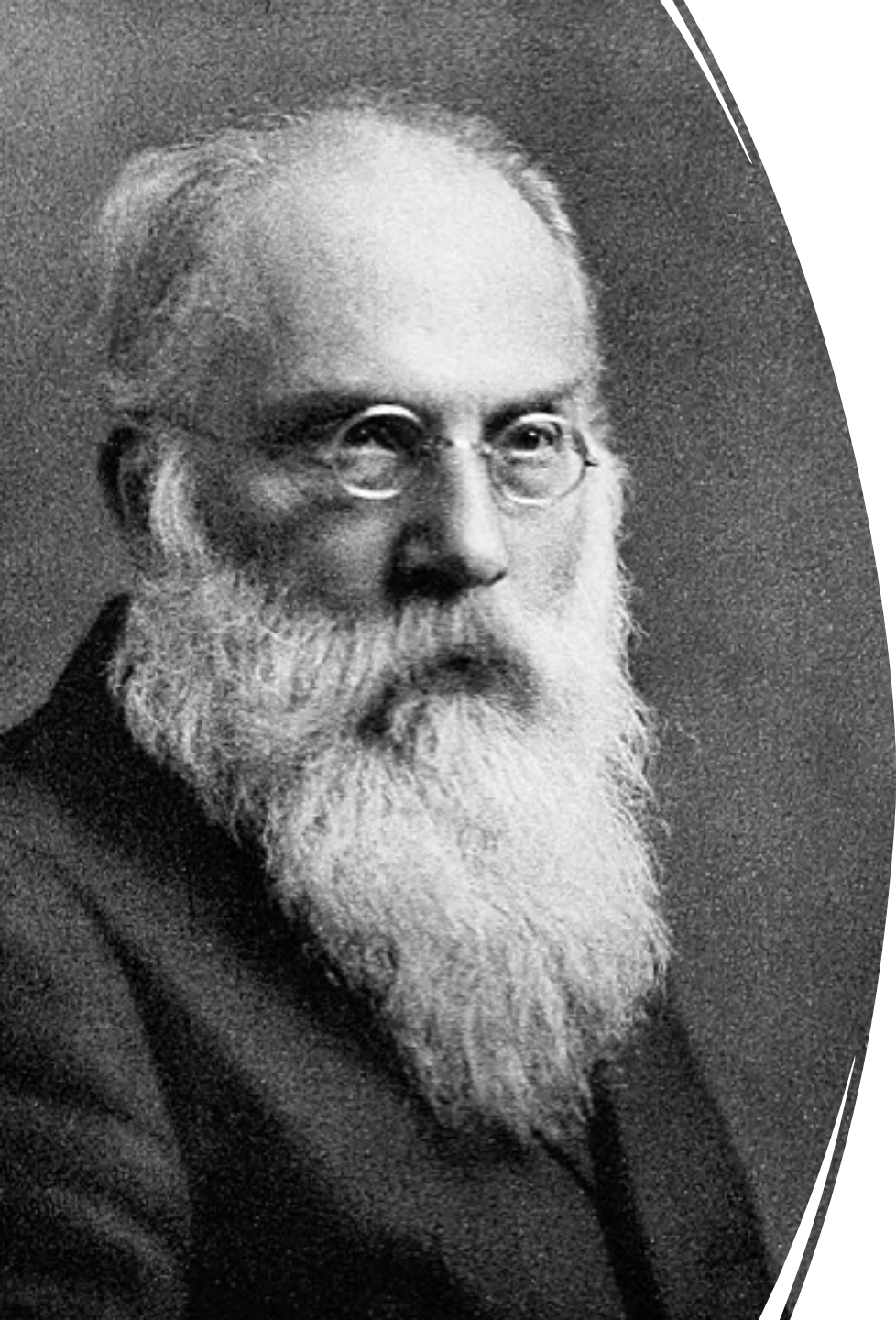
The Jewish State (1896)

THEODOR HERZL

Early Jewish Responses

1. In 1901, the first edition of the 12-volume Jewish Encyclopedia appeared in London and New York.
2. Compiled in the U.S., entries were written by more than 400 Jewish experts.
3. Emphasis was initially placed on the Christian theological origins of antisemitism, not on the secular-political ones.
4. The entry on antisemitism was different.





Rabbi Dr. Gotthard Deutsch 1859-1921

His definition emphasized its racist—rather than religious—origins and focused on the racist characterization of Jews, encompassing:

“greed, a special aptitude for money-making, aversion to hard work, clannishness and obtrusiveness, lack of social tact and especially of patriotism. Finally, the term is used to justify resentment for any crime or objectionable act committed by an individual Jew.”

Lucien Wolf

1857-1930

In 1911, in the 11th edition of the Jewish Encyclopedia, wrote:

“The Jews contend that Anti-Semitism is a mere atavistic revival of the Jew-hatred of the Middle Ages.”



Rosa Luxemburg

1871-1919

In a letter dated in 1917 to Mathilde Wurm, Luxemburg addressed a few issues related to a novel on Spinoza, then moved to Jewish suffering:

“what do you want with this theme of the ‘special suffering of the Jews?’ I am just as much concerned with the poor victims on the rubber plantations of Putumayo, the black people in Africa with whose corpses the Europeans play catch . . . I have no special place in my heart for the [Jewish] ghetto. I feel at home in the entire world wherever there are clouds and birds and human tears.”





Quick Summary

Definitions of antisemitism needed to consider:

- questions of national identity, loyalty, and nationalism;
- questions of cultural and biological belonging;
- questions of universal vs particular hatred;
- questions of colonialism and empire.

Identity was changing in the 19th and early 20th centuries, so bigotry changed too.

Breakout room

What elements of late 19th and early 20th century definitions of antisemitism are relevant today?





“The Protocols”
WITH
PREFACE AND EXPLANATORY NOTES

The possession of these documents
in Soviet Russia is punishable
by immediate death.
WHY?

EVERY PATRIOTIC AMERICAN
MUST READ THESE
PROTOCOLS

Issued by
THE PATRIOTIC PUBLISHING CO.
(NOT INCORPORATED)
P. O. Box 526 Chicago, Ill.

The Protocols of the Elders of Zion

1. *The Protocols of the Elders of Zion* is the most influential work of antisemitism ever written.
2. *The Protocols* were initially written to blame Jews and Freemasons for the 1905 Revolution in Russia.
3. The work is an illustration of confirmation bias: It didn't convince people to hate or distrust Jews, rather it allowed a document to confirm those biases.
4. International sales of the pamphlet were astronomical during the 1920s and 1930s, including in the U.S. During this period, it was the second most translated work in the world (the Bible was first).

THE PROTOCOLS

OF THE MEETINGS OF THE
LEARNED ELDERS OF Z
TRANSLATED BY VICTOR E. MARSDEN



- While the origins of the documents are still debated, it was first published in 1903 in the Russian newspaper Znamya (“the Banner”).
- Russian mystic Sergei Nilus includes *The Protocols* in his book *The Great in Small: The Coming of the Anti-Christ and the Rule of Satan on Earth*.
- In 1920, *The Protocols* are published in Poland, England, France, and the U.S.: they blame the Russian Revolution on Jewish conspirators.
- Hitler quotes it at length in *Mein Kampf*.
- Nazis publish 23 editions and teach it in schools.

PROTOCOLS OF THE LEARNED ELDERS OF ZION

Translated from the
Russian of NILUS
by
VICTOR E. MARSDEN

Late Russian Correspondent of
'THE MORNING POST'

1. Jews and Citizenship

Jews were perceived to be a
“State within a State.”

Propaganda poster, circa 1941. The Nazi exhibition "The Jew and France" was on display in Paris from September 1941 to January 1942.



2. Jews and Money

Jews were (are) perceived to have an uncanny attachment to money.

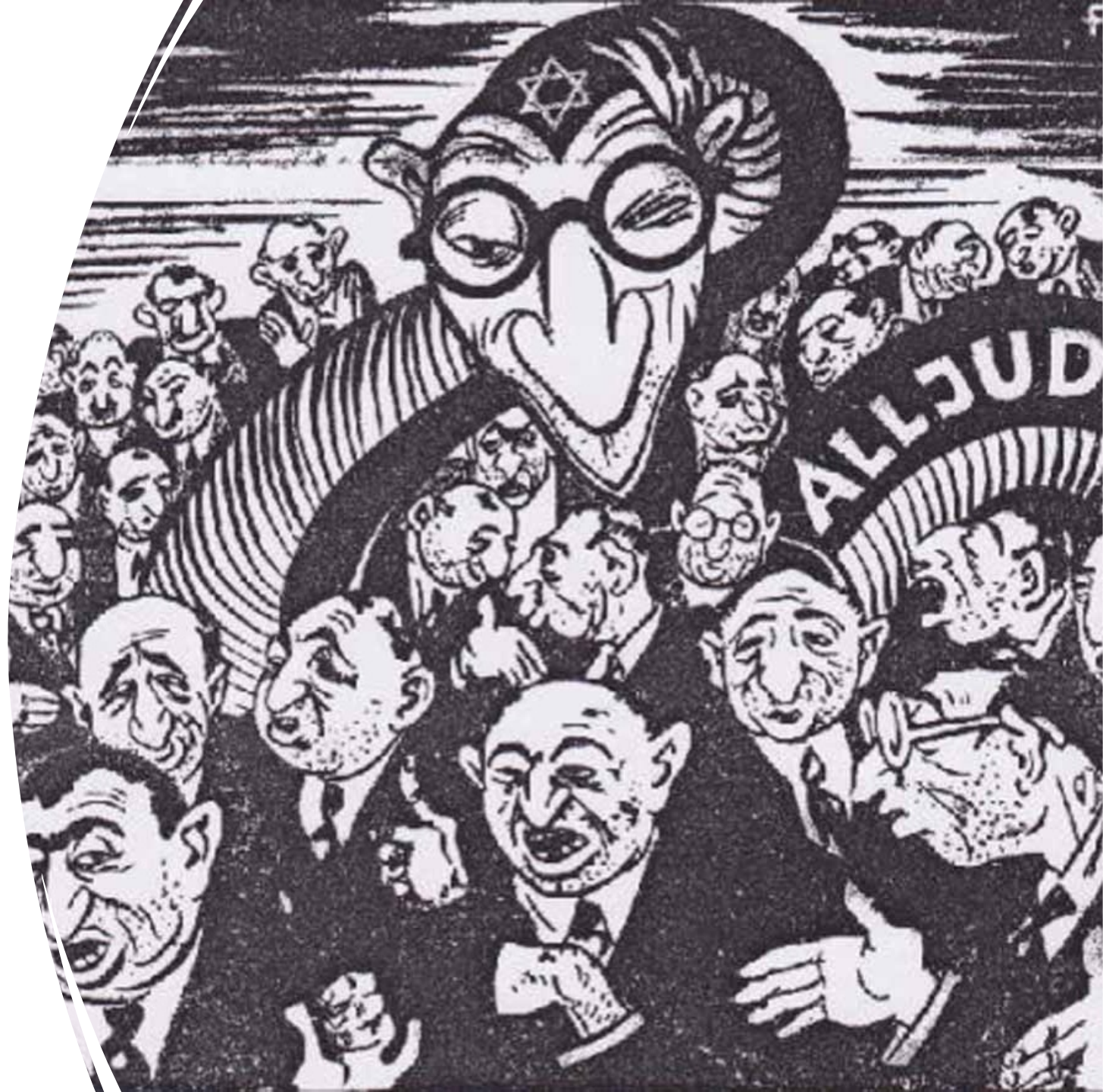
Image: "The Jew and the Peasant." The Jewish Moneylender Sitting on the Skulls of his Christian Victims (date unknown).



3. Excess of Jewish Influence in Public Life

Following (1) and (2), Jews have attained a disproportionate amount of influence in public life, ranging from media to financially supporting political movements that advance the interests of the “Jewish spirit” in overpowering the world.

Image: *Der Sturmer*, 1934



4. Modernity Works for Jewry

Jews are guilty of introducing unsavory views into the world.



THE PROTOCOL

OF THE MEETINGS OF THE
LEARNED ELDERS OF ZION

TRANSLATED BY VICTOR E. MARSDEN



5. The Jewish Conspiracy

Jews are conspiring against the world.



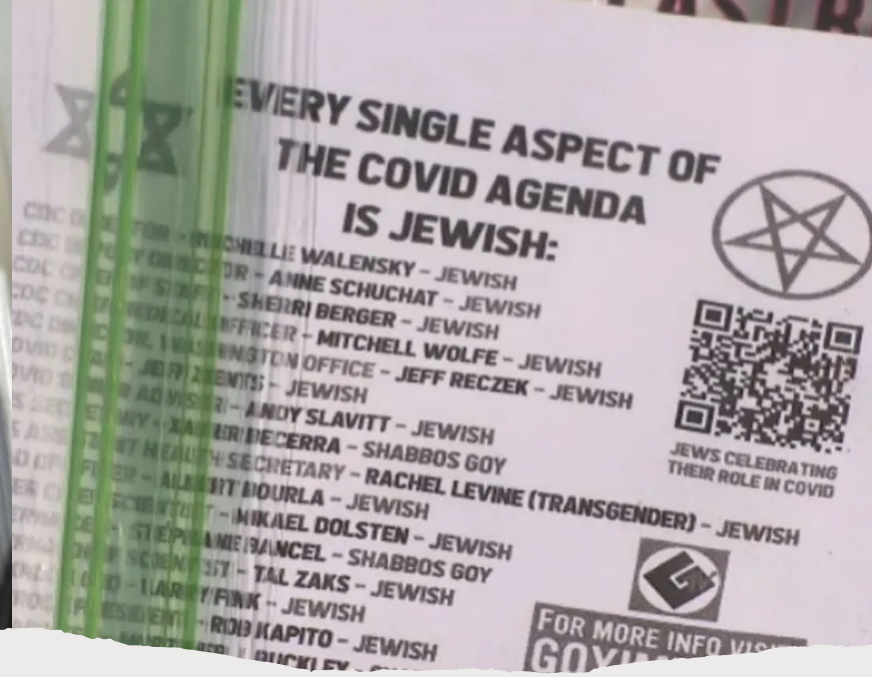
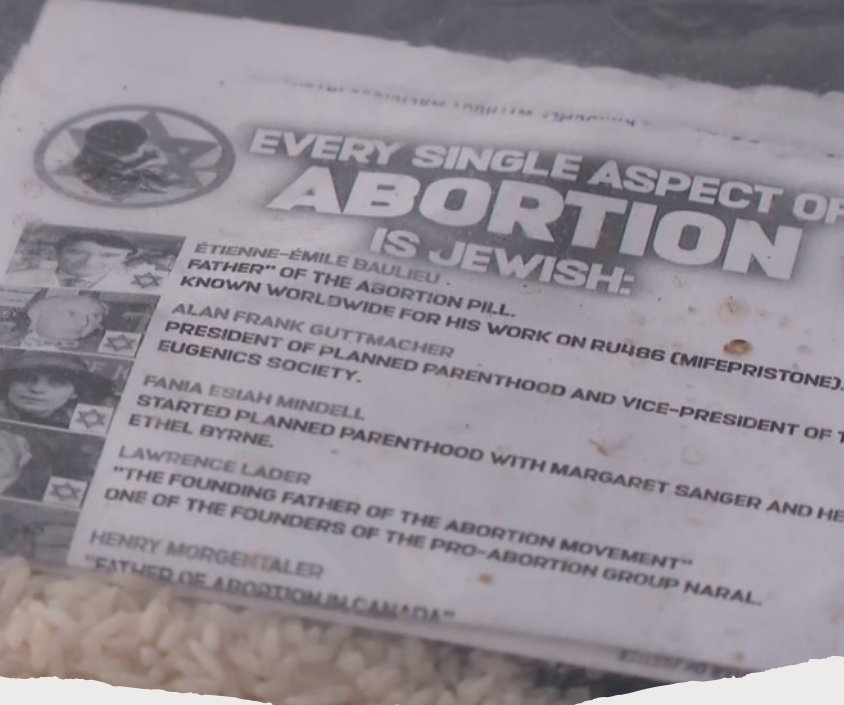
6. The Demonic Jew:

It is part of the theological and biological nature of Jews to be evil.

Breakout room

What are the challenges in defining antisemitism today?





Class One: The History and Politics of Defining Antisemitism

Goal One:

To have a better understanding of history and politics of defining antisemitism