

A History of Antisemitism

Fall 2018

Dr. Katherine Aron-Beller
School for Overseas Students, Tel Aviv University
Kathybeller8@gmail.com

An analysis of articulated hatred toward Jews as a historical force. After treating precursors in the pagan world of antiquity and in classical Christian doctrine, the course will focus on the modern phenomenon crystallizing in 19th-century Europe and reaching its lethal extreme in Nazi ideology, propaganda, and policy. Expressions in the U.S. and in the Arab world, as well as Jewish reactions to antisemitism, will also be studied.

Course Outline

1. **Monday October 15th: Antisemitism – the oldest hatred**

Gavin Langmuir, *Toward a Definition of Antisemitism*. (Berkeley: University of California Press, 1990)pp. 311-352.

Peter Schäfer, *Judaeophobia: Attitudes Toward the Jews in the Ancient World*. Cambridge, Harvard University Press, 1997, pp. 34-64, 197-211.

2. **Wednesday October 17th: Jews as Christ Killers – the deepest accusation**

New Testament (any translation): Matthew 23; 26:57-27:54; John 5:37-40, 8:37-47

John Chrysostom, *Discourses Against Judaizing Christians*, Homily 1 at:

www.fordham.edu/halsall/source/chrysostom-jews6.html

Marcel Simon, *Verus Israel*. Oxford: Littman Library, 1986, pp. 179-233.

3. **Monday October 22nd: The Crusades: The First Massacre of the Jews**

Soloman bar Samson: The Crusaders in Mainz, May 27, 1096 at:
www.fordham.edu/halsall/source/1096jews-mainz.html

Robert Chazan, “Anti-Jewish violence of 1096 – Perpetrators and dynamics” in Anna Sapir Abulafia *Religious Violence between Christians and Jews* (Palgrave, 2002)

Daniel Lasker, “The Impact of the Crusades on the Jewish-Christian debate” *Jewish History* 13, 2 (1999) 23-26

4. **Wednesday October 24th: Jews and the Devil: the beginnings of Ritual Murder**

Langmuir, Gavin, *Toward a Definition of Antisemitism*. (Berkeley: University of California Press, 1990) pp. 209-236 and 263-298

Alan Dundes, "The Ritual Murder or Blood Libel Legend: A Study of Anti-Semitic Victimization through projective inversion," Alan Dundes (ed.) *The Blood Libel Legend: A Casebook in Antisemitic Folklore* (Wisconsin, 1991).

5. **Monday October 29th: Simon of Trent and Martin Luther**

Martin Luther, selections from "On the Jews and Their Lies," at:

<http://www.humanitas-international.org/showcase/chronography/documents/luther-jews.htm>

Simon of Trent texts

6. **Wednesday October 31st: Jews with pointed hats and long noses: The History of Jews in Visual Representations**

Sara Lipton, *Images of Intolerance: The Representation of Jews and Judaism in the Bible moralisée* (Berkeley: University of California Press, 1999) pp. 14-29.

Robert Bonfil, "The Devil and the Jews in the Christian consciousness of the Middle Ages," in Shmuel Almog (ed.) *Antisemitism through the Ages* (Oxford: Oxford University Press, 1980) 91-98.

7. **Monday November 5th: Shylock: Hath not a Jew eyes? Antisemitism on Stage**

William Shakespeare's *The Merchant of Venice*.

Marvin Perry and Frederick M. Schweitzer *Anti-semitism: Myth and Hate from Antiquity to the Present* (New York, 2002) Chapter Four: Homo Judaicus Economicus – The Jew as Shylock, Parasite and Plutocrat

Catherine Cox "Neither gentile nor Jew; performative subjectivity in "The Merchant of Venice," *Exemplaria* 12, 2 (2000) 359-383

8. **Wednesday November 7th : The Change from Anti-Judaism to Antisemitism : Our Modern World**

The Jew in the Modern World, Dohm 28-36, Michaelis 42-44, French National Assembly, 114-8; Berr 118-21, Napolean, 123-26, Jewish Notables, 128-33,

Jacob Katz, *From Prejudice to Destruction*. pp. 13-47; 119-38, 147-74.

Arthur Hertzberg, *The French Enlightenment and the Jews: The Origins of Modern Anti-Semitism* (New York: Columbia University Press, 1990)pp. 138-87, 248-267.

9. **Wednesday November 14th: Nationalism and its Resulting Xenophobia**

The Jew in the Modern World, Voltaire 304-8.

Dohm, Michaelis, Abbe Gregoire, Bauer, Marx from *The Jew in the Modern World*, pp. 27-34, 36-38, 262-68.

Eisenmenger and Voltaire, in Levy, *Antisemitism in the Modern World: An Anthology of Texts* pp. 31-46.

Jacob Katz, *From Prejudice to Destruction*. pp. 51-104, 175-220.

10. **Monday November 19th : The Eastern Flavor: Russian Antisemitism**

Jew in the Modern World: Beilis Trial, 412-13.

Antisemitism in the Modern World 113-44.

11. **Wednesday November 21st : REVISION FOR MIDTERM**

12. **Monday 26th November:** MIDTERM (this exam will consist of short primary sources that you will be expected to analyze).

13. **Wednesday November 28th: The French Version: Antisemitism in France**

Levy, *Antisemitism in the Modern World: An Anthology of Texts* pp. 104-12, 224-34

Jacob Katz, *From Prejudice to Destruction*. pp107-118, 292-300

Stephen Wilson, *Ideology and Experience: Antisemitism in France at the Time of the Dreyfus Affair*. Rutherford: NJ: Fairleigh Dickenson University Press, 1982, pp, 655-93.

Michael R. Marrus “Popular Anti-Semitism,” in Norman Kleeblatt (ed.) *The Dreyfus Affair: Art, Truth, and Justice* (Berkeley, 1987) 50-61.

Pierre Birnbaum, *The Anti-Semitic Moment: A Tour of France in 1898*. Hill and Wang, 2003.

14. **Monday December 3rd: Hitler and Nazism**

Jew in the Modern World Hitler, Nazi Laws, 636-39, 645-49

Levy, *Antisemitism in the Modern World: An Anthology of Texts* , pp. 97-103,

Mein Kampf . The whole work is available to read on the internet

http://www.hitler.org/writings/Mein_Kampf/

Jacob Katz, *From Prejudice to Destruction*. pp245-291.

Jacob Katz, “Was the Holocaust Predictable?” *Commentary* 59 (May 1975), 41- 48

15. **Wednesday December 5th :Anti-semitism in Poland: A comparison with Germany.**

Robert Wistrich *Anti-semitism: The Longest Hatred* (London, 1982) Chs 12-14

Jan Gross, *Fear: Antisemitism in Poland after Auschwitz: An Essay in Historical Interpretation* (New Haven: Princeton University Press, 2006)

17. **Monday December 10th : The Pamphlet Version: The Protocols and World Conspiracy**

Levy, *Antisemitism in the Modern World: An Anthology of Texts* , pp. 147-65

Leonard Dinnerstein, “Antisemitism in Crisis Times in the United States : The 1920s and 1930s,” in Sander L. Gilman and Steven Katz, editors, *Anti-Semitism In Times of Crisis* . New York : New York University Press, 1991.

Leo Ribuffo, "Henry Ford and the International Jew," *American Jewish History* 69 (1980): 437- 77.

Norman Cohn, *Warrant for Genocide: The Myth of the Jewish World-Conspiracy and the Protocols of the Elders of Zion*. Chico, CA: Scholars Press, 1981.

18. Wednesday December 12th : Antisemitism in America

Leonard Dinnerstein, *Anti-Semitism in America*. New York: Oxford University Press, 1994, pp. 58-77, 128-49.

Max Wallace, *The American Axis, : Henry Ford, Charles Lindbergh and the Rise of the Third Reich*. New York: St. Martin's Press, 2003, pp. 37-70, 217-38.

19. Wednesday December 17th : The Islamic Version: A History of Antisemitism in the Arab World

<http://www.memri.org/antisemitism.html>

(Read through at least two of the documents)

Bernard Lewis, *Semites and Antisemites* New York: W. W. Norton, 1986 pp. 11-24, 81-116, 164-191.

Jonathan Frankel "Ritual murder" in the modern era; the Damascus affair of 1840' *Jewish Social Studies* 3,2 (1997) 1-16 1997.

20. Wednesday December 19th : Conclusions: Antisemitism, the Modern Papacy and the Internet

1965 *Nostra Aetate* from Vatican II to be read on the internet at

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html

1998 document "We Remember: A Reflection on the Holocaust."

http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_16031998_shoah_en.html

- a) www.Jewwatch.com
- b) Institute for Historical Review: Holocaust Denial
<http://www.ihr.org/index.html>

- c) http://en.metapedia.org/wiki/Main_Page
- d) www.stormfront.org
- e) Anti Defamation League fighting anti-semitism at www.adl.org

RULES AND REGULATIONS FOR MY COURSES

1. I expect you to attend all lectures. I do not take always take a class register but I have a good visual memory and know if you come/don't come to class.
2. Make every effort to come on time. In fact, come early and then you'll be *sure* you're on time. It's very distracting to have students wandering into class late.
3. I like to meet everyone in my courses. If I haven't already met you, please introduce yourself.

Requirements for the Course:

1. Regular Attendance and Participation in lectures (10% of final grade)
2. MIDTERM (40% of final grade).
3. final paper, which must be completed by all students (50% of final grade).

This final paper (10–12 pages) will analyze a primary text or an issue of dispute among historians, the topic to be chosen by the student from a list to be distributed or in consultation with the instructor.