

Antisemitism: A Concise History

Dickinson State University -- HIST 497/POLS497 – Meier -- Three Credits

I. Course Overview

Antisemitism: A Concise History offers an introduction into the history of Antisemitism from ancient times to the present. The original term itself, *Anti-Semitism*, dates only to the late 19th century. As a modern concept, many reputable scholars, including, Michael Berebaum, interpret Antisemitism as a crisis of modernity extending onto a broader stage embracing changes throughout the western world, including Islamic regions. Concurrently, Antisemitism became virtually synonymous with Anti-Zionism and then Nazi policies leading to the Holocaust. Yet if the Holocaust is the protean event dividing and redefining history, then Antisemitism remains the white elephant all around it. Despite the Holocaust, Antisemitism is quite alive and flourishing. Osama bin Laden, former Iranian President Mahmoud Ahmadinejad, and Indonesia's political leaders represent but a few examples of its lingering presence. Before the Holocaust, scholars treat Antisemitism as a key component of European culture leading to Hitler's National Socialism. Ironically, it may be argued that Antisemitism has a greater public presence today than it has had in the world since the Holocaust. Were Iran to attack Israel today, would we interpret the attack as a response to Israeli aggression or to an irrational belief – Antisemitism -- engrained in the minds of Iran's political leaders? Barring an attack, can we explain these attitudes away as manifestations of innocent regional politics?

Contra Berenbaum, contemporary Antisemitism may not be our father's Antisemitism, yet *ex nihil, nihil fit* – out of nothing, nothing comes. Twenty-first century Antisemitism has distinguishable origins in the earliest debates between Peter and Paul. Distinguishing anti-Jewish from anti-Semitic position before the advent of Christianity is a more difficult task. However, pre-Christian Jewish Messianism heralded new concerns about Jewish intentions in Roman Palestine. As Julius Caesar sought political capital in conquering Gaul by exterminating key tribes, a century later Roman legions crushed Jewish resistance to Roman rule. Rome's Arch of Titus bears witness to the Roman intent to extirpate Jewish aspirations as well as Jewish culture. Roman troops paraded the Temple menorah through Rome not just as booty but as a symbol of their overall success. Yet contrary to other ethnic groups and systems of belief, Jews and Judaism exited the Second Temple Period and entered a rabbinical age, surviving through the Diaspora. Dispersal throughout the Mediterranean facilitated the survival of the Jews. But it also facilitated the spread of a new religion, Christianity. As early Christianity evolved out of Jewish messianic tradition, Christianity interpreted Judaism as its heretical counterpart, reminiscent of Augustine's early Manichaeism. Beginning with the accusation of Jews as "Christ-Killers," Christians demonized Jews and embraced the myth of ritual murder and

Luther's condemnation of the Jews. Religious condemnation added a conspiratorial specter of Jews as murderers and thieves. As Europe's wars of religion wound to a close in the 17th century, a new secular assault on Jews and Judaism took shape in the writings of Johannes Andreas Eisenmenger.

Modern Antisemitism emerged from the growing belief that Jews comprised an inferior race. While Jews had suffered a more religious-based persecution, Enlightenment thinkers transformed Antisemitism into a pseudo-science with clear racial overtone. Three assumptions prevailed, namely, 1) rational thought replaced supernatural forces; 2) the "scientific method" had the best chance to answer all fundamental questions; and 3) the human race could be guided by education as opposed to bloodlines or class status. Concurrently, early nationalistic feelings embraced an equally rational assessment of culture, language, history, race and value systems, bonded together into political, economic, and social entities with distinct continuous geographical boundaries. Falling into the definition of foreigners, Jews shared a common language, culture, religion, and history. For the so-called untrained eye, Jews became an unseen enemy within their mist.

II. Textbook

Richard S. Levy, *Antisemitism in the Modern World. An Anthology of Texts* (Lexington: Heath, 1991). See also online texts: [Antisemitism](#), Browning's [Ordinary Men](#), and [The Catholic Church and the Holocaust](#).

Tentative chapter-by-chapter breakdown

Contrary to existing texts, there are also Key Terms, Questions for Reflection, Selected Internet Sites, and Web-Based Research with Web-Based Tasks, Bonus Activity, Evaluation, and Suggested Readings for each chapter. As for the tentative chapter-by-chapter breakdown:

1. Introduction
2. Ancient Attitudes before Christianity
3. Apathy to Enmity: Jews as "Christ-Killers"
4. The Church and the Jews
5. The Myth of Ritual Murder
6. Martin Luther and the Jews
7. The Spanish Inquisition
8. Johann Andreas Eisenmenger
9. An Enlightened Rejection of Anti-Semitism in 17th-18th Century Europe
10. A Conspiracy Takes Root: The Protocols of the Enders of Zion
11. Advent of Racial Anti-Semitism in the 19th Century: Wilhelm Marr
12. America's Tolerance of Anti-Semitism: Henry Ford to Alfred P. Sloan

13. Anti-Semitism and Genocide: Hitler, the Nazis, and Ordinary Germans
14. Arab Responses to the Holocaust
15. Contemporary Islam and Anti-Semitism
16. A New Anti-Semitism?
17. Conclusions

III. Assignments and Grading

The questions listed below will constitute some of the questions discussed in class. Type-written answers to all questions will be submitted by all students before the conclusion of the course. There will be three formal equally-weighted examinations.

History 497, Assignment One

1. What is J. A. Eisenmenger's central charge against Jews?
2. As a representative of enlightened thought, what are Voltaire's central concerns about the Jews? (For additional information, see <http://www.igc.apc.org/ddickerson/antisemitism.html>, <http://www.geocities.com/Athens/Acropolis/7221/antisemitism.htm>, and <http://www.fordham.edu/halsall/sbook.html#jewish>.)

Extra Credit

Using <http://www.geocities.com/Athens/Acropolis/7221/>, investigate *The Merchant of Venice* to determine whether it includes anti-Semitic elements and, more specifically, whether Shylock is the embodiment or expression of some anti-Semitic attitude that is pervasive in Elizabethan society.

Bibliography

Abrahams, Israel. *Jewish Life in the Middle Ages*. JPS, Philadelphia. (JPS)

Baer, Yitzchak F. *History of the Jews in Christian Spain*. 2 vols. JPS, Philadelphia. 1961. ISBN 0-8276-0115-8, 0-8276-0338-X. (JPS)

Chazan, Robert. *In the Year 1096...The First Crusader and the Jews*. Philadelphia: Jewish Publication Society, 1996. (ISBN 0-8276-0575-7)

Marcus, Jacob R. *The Jew In The Medieval World: A Source Book 315-1791*. Atheneum, New York. 1979. (JPS)

Po-chia Hsia, R. *The Myth of Ritual Murder. Jews and Magic in Reformation Germany*. New Haven: Yale University Press, 1988. (ISBN 0-300-04746-0)

Roth, Cecil. *Ritual Murder Libel and the Jew: The Report by Cardinal Lorenzo Ganganelli (Pope Clement XIV)*. Woburn Press, London. 1934.

Trachtenberg, Joshua. *The Devil and the Jews: The Medieval Conception of the Jew and Its Relation to Modern Anti-Semitism*. JPS: Philadelphia, PA. 1983. ISBN 0-8276-0227-8. (JPS)

History 497, Assignment Two

1. The Prussian state church combined an authoritarian approach in politics with ideals of social betterment. Typical of these attempts was that of the Prussian court preacher Adolf Stöcker. He formed a political party loyal to the Emperor and dedicated to a Christian authoritarianism, not an authoritarianism exercised by the Pope but by the Emperor who, as King of Prussia, was also the head of the state Church. Stöcker's social program included the establishment of a regular ten-hour working day, progressive income and death taxes, high taxes on luxury goods, as well as reform of the stock exchange. All this would restore Christian justice to the Christian state. As for the Jews, Stöcker made three demands of "modern Jewry." Identify them. Philosopher and cultural critic Friedrich Nietzsche broke with his one-time friend Richard Wagner over the issue of Antisemitism. If Nietzsche condemned contemporary visions of the modern, how does Wagner view the modern?

2. According to George Mosse, the Jew was conceived as being without the proper ethical roots, without a share in the national consciousness, and incapable of integrating himself with an ideal to acquire proper feeling. In his *Bourgeois Society* (1854), Wilhelm Heinrich Riehl was concerned with the mobility of the middle classes which he opposed to the rootedness of the land-bound classes, the peasant and the nobility. He thought that the middle classes could be tamed, but the real difficulty lay in what he called the "proletariat." These rootless, unsettled, and therefore useless classes included the migratory worker, the journalist, and above all, the Jew. Rootlessness, the chief evil, led to other undesirable qualities such as the lack of patriotism and the shiftiness which made the young Jew in Dahn's novel betray the Goths who had been good to his family. In this way those phenomena associated with romanticism and the growth of national consciousness laid the groundwork for the Jewish stereotype before racism appeared. The conflict between the peasant ideal and the image of the Jew was significantly symbolized by the reaction to Berthold Auerbach (1812-82), a Jew who was the most important early author of peasant novels in Germany. Though Auerbach's novels were instrumental in popularizing the peasant ideal in popular German thought, Heinrich von Treitschke (1834-96), later in the century, denied any validity to Auerbach's peasantry because he claimed that the author, as a Jew, could not understand or describe the true feelings of the German people. His peasants were, therefore, bound to be artificial. Explain Treitschke's understanding of antisemitism.

3. Wilhelm Marr rejects the use of physical violence against Jews. Why? What is some of the evidence that Marr cites to convince his readers that the Jews have already won world mastery?

History 497, Assignment Three

1. Though Germany was central in the growth of certain stereotyped images which went into the making of racial thought, this process also affected other countries. The English Fagin was much the same character as Veitel Itzig. In France, where anti-Semitism existed long before the Dreyfus affair, a certain image of Jew emerged before racial thought was fully developed. Here the idea of a Jewish plot to dominate France through economic and political control assumed major importance. Similar to the idea in Germany, it was eventually furthered by the publication of the Protocols of the Elders of Zion. The fact that these ideas cut across political groups is obvious in France, where anti-Semitism before the last decades of the century came from the left rather than from the right. Proudhon, for example, denounced the universal Jewish conspiracy which he identified with the house of Rothschild. Alphonse Toussenel gave his work the descriptive title of *Jews, the Kings of the Era* (1845). Even Émile Zola, in his *D'Argent* (1891), sketched the typical Jewish stereotype in his Banker Gundermann. Edouard Drumont's *La France Juive* (1886) introduced a full-blown racial doctrine to his countrymen. The documents in the text (Protocols of the Elders of Zion, Henry Ford, Roman Dmowski, and Theodor Fritsch) also make many different claims concerning Jews. Blending these together, develop a composite stereotype of the Jew.

2. The fabricated Protocols of the Elders of Zion is, we are led to believe, written by Jews. What do the actual authors of the document hope to achieve by this stratagem? (For additional information, see <http://www.igc.apc.org/ddickerson/protocols.html>)

3. This section of the anti-Semitic anthology is titled: "the radicalization of political antisemitism." In what ways are these readings more radical than those which precede them?

History 497, Assignment Four

1. Compare the writings of Istóczy, Drumont, and Bielohlawek. Edouard Drumont in *his La France Juive* (1886) who first introduced a full-blown racial doctrine to his countrymen. The images he used were identical with those found in Germany. One example will suffice. To him, Shakespeare was the idealistic Aryan who threw himself into the "blue, the dream," while Dumas fils, being half Jewish, could not but have a materialistic view of life. In the wake of the Dreyfus Affair, Theodor Herzl recommended in *Der Judenstaat* that diplomatic activity be the primary method for attaining the Jewish state and he called for the organized transfer of Jewish communities to the new state. As to which territory the Jews should request, Herzl replied "We shall take what is given us, and what is selected by public opinion." Conscious of Jewish public opinion and Jewish philanthropic efforts of the time, Herzl recommended the consideration of Eretz-Israel or Argentina. Ultimately, French fascism failed in the 1930's because it had no definite ideology other than anti-Semitism and a generalized kind of patriotism. The same was the case now. The Poujadist movement made a great deal of noise but it lacked ideological cohesion and in no way can it be compared to the totalitarianism of the fascist movement in other countries, it did not even have the theories of a Maurras to support it. Racism tended to relapse, then, into a traditional anti-Semitism, though the Jewish stereotype still had currency.

It has been seen that this was at the basis of racial thought, and as long as it remains alive racial thought cannot be discounted in the West. Nor can nationalism be discounted, in spite of the concern for a united Christian West. France, in the turmoil of losing her empire West Germany, proud of her unique prosperity, still preserved and exalted their national image. Did French antisemitism differ significantly from its Austrian and Hungarian counterparts? Explain.

2. Using the five articles in the text, compare and contrast German Antisemitism with its counterparts in France, Austria, and Hungary.

Assignment Five

1. In *Mein Kampf* Hitler recounts a number of things he learned about Jews. List three or four of his most important discoveries. (For additional information see <http://www.h-net.msu.edu/~german/gtext/kaiserreich/hitler1.html>)

2. Who won the First World War, according to Hitler? Explain.

3. Hitler states that both the Bolshevik Revolution in Russia and the German Revolution of 1918 were the work of the Jews. Why, according to Hitler, did they engineer these events and what did they particularly fear from Germany and Russia?

4. According to George Mosse, the majority of those who collaborated with National Socialism were Nazis only in a vague sort of way. They believed in Nazi ideology only because they thought it pointed the way to a better life; they thought little about what Hitler had written in *Mein Kampf*. Order would be kept, security assured, and the state of the nation would improve. All these things did, in fact, happen. They sailed along on the tide and when it became a storm they were caught. After all, Hitler did not begin to unfold his true program for the Aryan state until 1938 though from the beginning the signs were there for all to read. Most people, including the Jews, preferred to shut their eyes; the terrible things portended were unimaginable. But the horror came; for fascism all action and truth was relevant only to the ideology of the movement--what it demanded had to be done. If so, then what value ought we to place on Hitler's *Mein Kampf* as a historical document?

(For more information on contemporary Antisemitism, see <http://bnaibrith.org/randa/unesco3.html>)

IV. Teaching Strategies

Students are expected to read the text online or in print. The course will cover the 15 topics listed above. Each chapter has assigned graded reading sections and every five topics will include an exam (100 Points Each). The assigned readings are prerequisites for taking the test. Your progress will be monitored carefully. Given the breadth of the material, everyone must pay scrupulous attention to listed deadlines as resetting assignments will not be an option. On the other hand, not every section of every chapter is assigned and some chapters will be worth

more than others. There are sufficient tests and points to allow for a "recovery" should you miss a deadline or perhaps not do well as a test.

Basic grading criteria are as follows: The grade A is reserved for work that is of exceptional quality and showing unusual insight, initiative, and understanding. The grade B is awarded for work that is of superior quality and is consistently above the average. The grade C indicates average performance. It is an acceptable and respectable grade. The grade D is the lowest passing grade and indicates work below average. F: The grade F indicates absolute failure. In addition, I employ a numerical grading scale, with 90-100=A, 80-89=B, etc. Students will be tested roughly every week.

V. Department Student Learning Outcomes

Specifically, World Civilizations to 1500 (HIST 211) serves most of Departmental learning outcomes, especially:

1. Have a general understanding of the diverse cultures, religious beliefs, and civilizations which have influenced the course of United States and world history.
2. Appreciate global diversity as a positive force for change and growth in contemporary civilization.
3. Have the basic skills to analyze and explain the inter-relations among cultures that have produced the contemporary social, political, cultural, and economic environment.

VI. Institutional Learning Outcomes

Specifically, World Civilizations (HIST 211) serves most of Dickinson State University's learning outcomes, especially:

- I. Demonstrate knowledge of human cultures, the humanities, the social sciences, the fine and performing arts, and the physical and natural worlds.
- II. Demonstrate the intellectual skills of inquiry, mathematical reasoning, quantitative and qualitative analysis, critical and creative thinking, and problem solving.
- III. Demonstrate written, oral, and visual communication skills, information literacy, and technological skills.
- V. Demonstrate responsible ethical reasoning and social and intercultural engagement.
- VI. Demonstrate advanced accomplishment in discipline specific performance.
- VII. Demonstrate integrative learning across the curriculum.

VII. Course Student Learning Outcomes/Content

Students will be expected to demonstrate a basic comprehension of the influence of Antisemitism in human history.

VIII. Academic Misconduct

As per the DSU Student Handbook (see Academic Misconduct), academic dishonesty is considered academic misconduct. Such conduct is unacceptable and subject to discipline. Academic misconduct includes (but is not limited to) plagiarism and cheating. Plagiarism is "...defined as the use of any other persons' work (such work need not be copyrighted) and the unacknowledged use of Internet and web-based materials or information" (DSU Handbook).

Dickinson State University does not sanction or tolerate academic misconduct by students. Academic misconduct such as cheating on exams, plagiarism, etc. is defined in the Dickinson State University Student Handbook under Code of Student Conduct, Article III. The instructor has the right to assign "zero" points to a test, assignment, project, etc. or give a course grade of "F" when there is evidence of academic misconduct.

IX. Campus Violence/Sexual Harassment

Dickinson State University (DSU) is committed to providing a positive respectful and productive work and learning environment free from behavior, actions or language constituting harassment to all employees, students, and visitors. Harassment is a form of offensive treatment or behavior which, to a reasonable person, creates an intimidating, hostile or abusive work or learning environment. It may be sexual, racial, based on gender, national origin, age, disability, religion or a person's sexual orientation. Sexual misconduct is prohibited in all forms, regardless of intent to harm. Sexual assault, sexual exploitation, coercion and sexual harassment are examples of sexual misconduct, and all are prohibited.

Students should report incidents or information related harassment and sexual misconduct. The DSU Campus Violence / Sexual Harassment Policy and reporting guidelines are found in the DSU Student Handbook. Campus-wide policy dissemination is required by federal law and implementation of this policy is guided by the U.S. Department of Education, Office of Civil Rights.

X. Course Communication

"Students are required to use University email accounts for official correspondence in the course." See DSU Policy No. DSU 1901.2.001.

XI. Accommodation for Disability

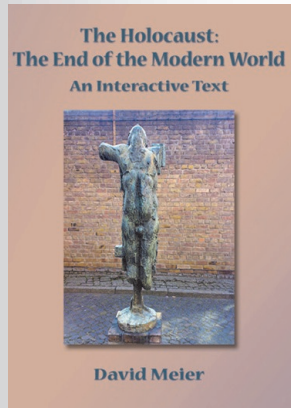
Students with disabilities who believe they may need an accommodation in this course are encouraged to contact the Coordinator of Disability Services at 483-2999 in the Academic Success Center to ensure that accommodations are implemented in a timely fashion.

XII. Contact Information

Office Phone: 701-483-2116
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KEY POINTS

- 1: Multi-Cultural
- 2: Critical Thinking
- 3: Historical
- 4: Personal
- 5: "Not Sacred"



The Holocaust: Instructor Guide Overview

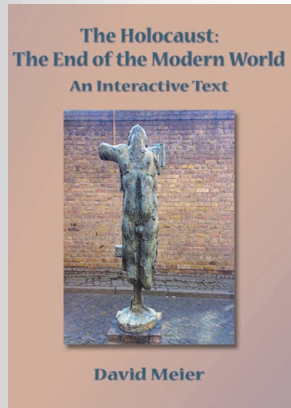
Overview

It is the sincere hope and intention of the author to provide the instructor and student alike with a vastly flexible tool. Holocaust studies embraces every aspect of the study of history, society, philosophy, theology, technology, and more. It has the burdensome character of leaving those who enter weary of a darkness created and shadowing the rest of history since 1945. On the other hand, Holocaust studies underscore the importance of a multi-cultural awareness and the need for a more active sense of critical thinking in our daily lives. Interwoven into this maelstrom of war, ideology, theology, politics, and economic concerns, there remains a clearly human element. Your author remains convinced that the Holocaust need not have happened. No sense of determinism or inevitability is intended. Terms often mislead. Racism predated Anti-Semitism but arguably emerged after anti-Judaism. Christian-Jewish relations experienced their own ebb and tide of change and development. It is equally clear that not all victims of the Holocaust were Jews. It is, however, equally clear, that all Jews were victims.

As a key parting thought conveyed to your author by many survivors, the Holocaust should be treated as history, as a human event that can be studied. It is not sacred history. All reasonable questions remain on the table. Anything less and we will have learned nothing from our own efforts to engage the Holocaust.

KEY POINTS

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- 2: Critical Thinking
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The Holocaust: Instructor Guide to the Introduction (Chapter 1)

The Introduction

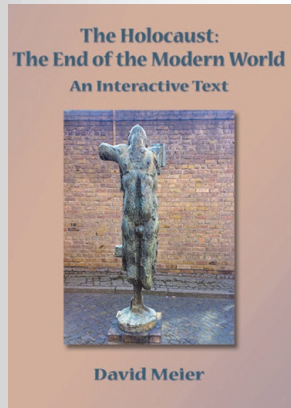
Contrary to most Introductions, the introduction in this textbook serves several purposes. First, it outlines the bulk of what is to come rather than what has already been discussed. It is a summary of the book. Second, instructors will find the summary sufficient to allow for easy modifications to the materials covered in class. If the instructor wants less background, then the summary combined with a few select examples from the subsequent chapter should allow for ample discussion. Third, each chapter is intended to have at least some potential to stand on its own. Combined with exercises listed at the end of each chapter, the instructor can opt to push the discussion as far as desirable and useful for the class. Fourth, instructors may rightly feel some sub-chapters seem only marginally integrated into the larger theme. When you run across such a sub-chapter, the purpose behind the “distraction” is to broaden the discussion as well as demonstrate the less than clear connections that truly represent this history rather than the traditionally simplistic chain-link-fence-type analysis. Fifth, instructors could also have students read the Introduction and guide the course along the lines generating the most interest among the students. As all instructors know, one class may have radically different ideas and expectations than another.

KEY POINTS

- 1: Biblical Jewry
- 2: Greek Influence
- 3: Roman Thinking
- 4: Christian Beliefs
- 5: End of Rome
- 6: Constantinople

DEBATES

- 1: Homer vs. Moses
- 2: Constantine vs. Jovian
- 3: John Chrysostom vs. Augustine
- 4: Jews or Christians: Maccabees



The Holocaust: Instructor Guide to Chapter 2

Early Jewish-Greek-Christian Relations: Too Close for Comfort

This chapter opens the discussion with a review of terminology. Encapsulated within this discussion are religious, history, and political themes. Strong emotions stand behind each. These terms, however, also reveal how deeply intertwined these histories were and remain. Regionalisms complicated matters further.

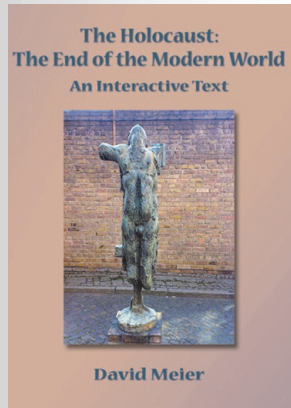
Long before Christianity could claim the ruins of what was Rome, Judaism survived by abandoning its focus on the Temple in Jerusalem for what would become a rabbinic orientation. Christianity and Judaism changed as Rome and Byzantium fragmented and collapsed. Greek influences permeated both camps. Mediterranean Jews adopted many aspects of Greek culture even before the advent of Christianity. Christianity blended Greco-Roman culture into its diverse theology discussions based on essentially a Jewish book. Seen at the street level, Jews and early Christians dipped in the practices and beliefs of the other well into the 5th century C.E. and beyond. Jews and Christians also played politics to diminish the influence of one another. As an odd twist, Christians did not define Jews as heretics or pagans but more as unbelievers. Augustine defined Jews as “living letters of the law.” Christians had reservations about labeling Jews [gentiles](#). So, why the fine dance around terminology? Are these matters of history, belief, or both?

KEY POINTS

- 1: Christian Doctrines
- 2: Rabbinic Life
- 3: Christian Politics
- 4: Crusades
- 5: Plague
- 6: Reformation

DEBATES

- 1: Germany: Reuchlin vs. Luther
- 2: England: Henry III vs. Edward I
- 3: Visigothic Spain: Isodore vs. Sisibut
- 4: Barcelona: Nicholas Donin vs. Pablo Christiani



The Holocaust: Instructor Guide to Chapter 3

Integral, Tolerated, Marginalized: From Medieval to Early Modern Perceptions of Jews

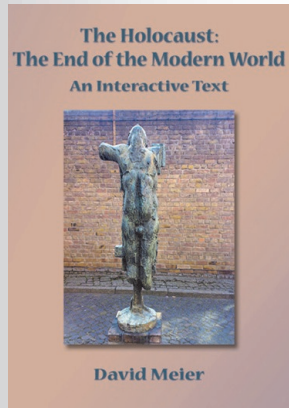
As with the previous chapter, this one covers the millennium separating Emperor Justinian from Martin Luther. Looking back to Emperor Constantine, Christianity reinforced existing political institutions while supplementing traditional Roman culture with new practices and perspectives. Permanently in Emperor Julian's shadow, Christians relished their rise in social status and political prominence. Throughout these eras, Christian leaders, a Christian public, and higher ecclesiastical figures often struggled against one another. Limited levels of literacy and elements of popular folklore combined with semi-sophisticated Augustinian arguments did little to protect Jewish communities from pogroms. Regional nobility and lower-middle class elements showered Jewish communities with accusations of blasphemy, immorality, and financial mischief. Monarchs often benefited from Jewish commerce and financial assistance but also denounced these same debts and confiscated Jewish goods from time to time. Crusaders saw Jews as heretics in their midst and often killed them — but then they also killed almost everyone else in their path. The plague served as a catalyst for stronger monarchies, but it weakened the church. As Luther came of age, the Spanish monarchs expelled their Jews in 1492. Luther's Reformation emerged as Church Councils worked feverishly to nail down the doors of heresy. Drawn to more tolerant governments and monarchs, Jewish communities balanced survival with mobility. In contrast with earlier times, Judaism turned inwards and shunned proselytization of its beliefs. Given this set of circumstances, the more pressing question is how and why Judaism survived at all.

KEY POINTS

- 1: Wars of Religion
- 2: Enlightenment
- 3: Revolution
- 4: Hasidism
- 5: Reform Judaism
- 6: Social Darwinism

DEBATES

- 1: Descartes vs. Spinoza
- 2: Lessing vs. Mendelssohn
- 3: Kafka vs. Martin Buber
- 4: Voltaire vs. Montesquieu
- 5: Theodore Roosevelt vs. Herbert Spencer
- 6: Abraham Geiger vs. Theodore Herzl
- 7: Nationalism vs. Zionism



The Holocaust: Instructor Guide to Chapter 4

Europe's Identity Crises: From the 16th to the Early 20th Centuries

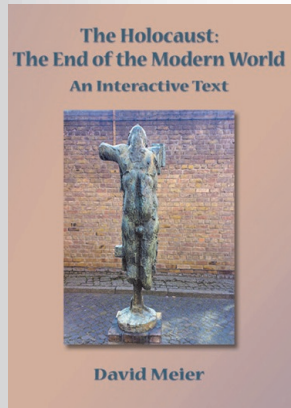
Despite the breadth of this chapter, students should be encouraged to carefully engage the diversity of events. Hitler's arrival strongly foreshadows the events to come and inclines everyone to see into events singular indisputable facts propelling history towards the gas chambers of Auschwitz. Modernity, nationalism, imperialism and industrialization effected regions differently. European Jewry did not represent a monolithic block but a cacophony of voices, ideas, reforms, and reactions. Non-Jewish Europeans expressed a diversity of opinions about Jews and Judaism. Christian accusations against Jews and Judaism slowly coupled theology with ideas of nation and race. Jewish leaders introduced Reformed Judaism in their response to modernity. While European literature retained traces of popular anti-Jewish sentiment, various authors with Jewish backgrounds, for example Franz Kafka and Heinrich Heine, captivated a substantial following within Europe's non-Jewish intellectual circles. In short, there are arguably more reasons for an integrated positive Jewish-Christian-European socio-cultural symbiosis than to expect the rise of Hitler and National Socialism. Yet as western European Jewry assimilated and acculturated, eastern European Jewry perceived in Judaism the defining element of its identity — a trait shared with all nationalities in eastern Europe. Overall, this chapter seeks to identify the remaining remote origins of the turmoil of the first half of the 20th century.

KEY POINTS

- 1: Popular Journalism
- 2: Eugenics
- 3: First World War
- 4: Socialism
- 5: Secular Religions
- 6: Civil War
- 7: Economic Disasters

DEBATES

- 1: Friedrich Ebert vs. Wolfgang Kapp
- 2: Adolf Hitler vs. Walter Benjamin
- 3: Alfred Rosenberg vs. Julius Streicher
- 4: Ernst Röhm vs. Walter Rathenau
- 5: Adolf Hitler vs. Joseph Chamberlain
- 6: National Socialism vs. Christianity
- 7: Intentionalism vs. Functionalism



The Holocaust: Instructor Guide to Chapter 5

An Ideology Takes Shape: Hitler and the Rise of the Nazi Party, 1889-1938

Anchored between Hitler's birth and the Night of Broken Glass, this chapter revisits aspects of the 19th century and the First World War. Psychological investigations of Hitler often stress defining events and symbols from his early years. It is unavoidable that some recognition be given to what made Hitler into the force behind the Second World War and the Holocaust. Over simplified, academic debates appear to separate functionalism (Hitler et cetera as a product of history) from intentionalism (Hitler as not guided by history). While a useful teaching tool, it is more to the point that *both are equally true*. Hitler intended to remake the world along racial lines for pseudo-scientific reasons — but so too did American eugenicists. Hitler applied Social Darwinism in assessing the idea of struggle and the threat of world Jewry. History served as proof of the danger and resiliency of the Jewish people. Socialism, Fascism, National Socialism and Communism all believed their ideologies substantiated by a solid historical materialism while projecting their own utopian visions onto the future — at whatever cost.

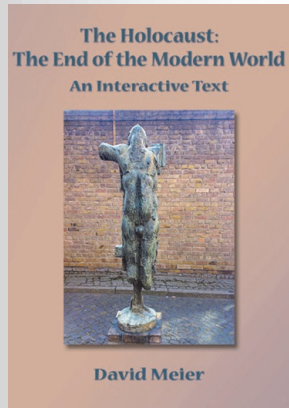
Even so, compare the so-called Night of Long Knives (June 30 to July 2, 1934) with the Night of Broken Glass (November 9-10, 1938). The former represents a classic power-play eliminating political and theoretical rivals while the latter displays more the characteristics of a pogrom than a Nazi-generated act of vengeance. In short, openly legitimated *mass murder* did not have Hitler's or the public's support. It suggests that something changed to make possible - but not determine - the future.

KEY POINTS

- 1: Anschluss
- 2: Munich Conference
- 3: Kristallnacht
- 4: Poland's Demise
- 5: War in the West
- 6: War in the East
- 7: Wannsee Conference

DEBATES

- 1: Joseph Goebbels vs. Reinhard Heydrich
- 2: Hitler vs. The Generals
- 3: Evian Conference vs. the Munich Conference
- 4: Polish Corridor vs. the Sudetenland
- 5: Euthanasia vs. Eugenics
- 6: Einsatzgruppen vs. the Wehrmacht



The Holocaust: Instructor Guide to Chapter 6

The End of an Old Idea: From *Kristallnacht* to Wannsee Conference

Austria's annexation in March 1938 signaled a more aggressive phase in Hitler's planning even though Hitler first called for Austria's annexation to Germany in the opening pages of *Mein Kampf*. In September, Hitler's sabre rattling led to another territorial victory in Munich and Czechoslovakia's dismantling. Bundled with *Kristallnacht* (November 1938), these events reflect a more inward-looking Nazi agenda than the realization of *Lebensraum*. All three suggest a series of ad hoc measures. Emboldened by success or disillusioned, Hitler now plans his war of aggression against Poland. Hitler's actions suggest a certain carelessness as Ribbentrop walks a tight-rope with his Soviet counterparts as the Wehrmacht plans for the invasion of Poland. Although Poland is quickly defeated in September 1939, Hitler risks war with Britain and France - along with pushing them further into common cause with the Soviet Union. Once France is defeated and Great Britain marginalized, Hitler virtually guarantees the recreation of the Entente which defeated Germany in the First World War by attacking the Soviet Union. Or is this what Hitler wanted all along? Refight and win the First World War?

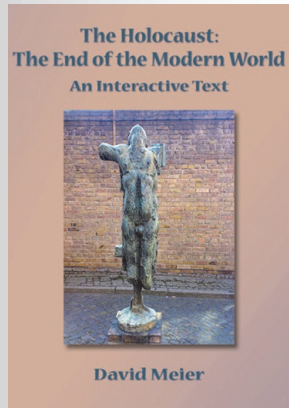
Complicating this picture further is the infusion of demographic and racial planning into the larger picture. Hitler's January 1939 Reichstag speech suggested a revised two-front war: One expanding Germany's hegemony (minimally) over the European continent and a second devoted to the extermination of the Jews, gypsies and other so-called racially undesirable elements. Assuming Hitler meant what he said, the Wannsee Conference appears integral to the war effort. How ought we understand this radicalization of Nazi planning?

KEY POINTS

- 1: Belzec
- 2: Sobibor
- 3: Treblinka
- 4: Majdanek
- 5: Hadamar
- 6: Auschwitz

DEBATES

- 1: Odilo Globocnik vs. Christian Wirth
- 2: Richard Thomalla vs. Franz Stangl
- 3: CO₂ vs. Zyklon-B
- 4: Police Battalion 101: Ordinary Men vs. Willing Executioners
- 5: Labor Camps: the Business of State vs. the State of Business
- 6: Medical Experiments: Sadistic vs. Bigger Nazi Plan



The Holocaust: Instructor Guide to Chapter 7

The Nazi Ideology Unleashed: Eastern Europe, 1942-1945

The killing process assumed unprecedented expansion after the Wannsee Conference in Operation Reinhard. As reviewed in the previous chapter, German military and SS units engaged in the systematic extermination of Jews, Communists, and so-called partisans. Now, Nazi resources explore new techniques of mass killing. Whether motivated by declining morale among within the *Einsatzgruppen*, the demographic challenge of millions of Slavs, Jews and gypsies in German hands, or the euphoria of victory, German military and civilian planners elevated the Final Solution of the Jewish Question, namely, the extermination of European (but preferably world) Jewry, into the ranks of the primary objectives of the war itself - a point the Allies failed to grasp. Within this context, expediting and enhancing the killing process demanded a more efficient use of existing resources. Although Concentration, Labor and Death Camps accounted for about 80% of Jewish deaths, large scale executions had also been normative in Eastern Europe. Death Camps, especially Auschwitz-Birkenau, spike popular attention as virtual factories of death. Serious questions explode upon this scene. Who assisted German authorities? What transformed many well-educated Europeans into mass murderers? Why did large business conglomerates willingly collaborate?

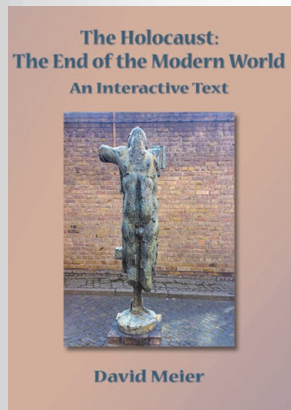
Consider this proposal: Of the various medical experiments done in places like Hadamar and Dachau, Dr. Josef Mengele's medical experiments in Auschwitz have been the subject of special scrutiny. Under the umbrella of eugenics and euthanasia, Mengele's experiments were clearly intended for even more diabolical purposes than previously assumed, namely, the use of chemical and biological agents in the sterilization and extermination of the so-called racially unacceptable elements.

KEY POINTS

- 1: Psychology of Murder
- 2: Soviet-American Anti-Semitism
- 3: Collaborators
- 4: Jewish Councils
- 5: Ghettoization
- 6: Death of God

DEBATES

- 1: Victims:
Kalymnos Shapiro vs. Elie Wiesel
- 2: Victims: Chaim Rumkowski vs. Emmanuel Ringelblum
- 3: Bystanders: Dutch vs. Danes
- 4: Bystanders: Sweden vs. Finland
- 5: Bystanders: French vs. Italians
- 6: Ghettos: Theresienstadt vs. Warsaw
- 7: Ghettos: Minsk vs. Cracow
- 8: Perpetrators: Franz Stangl vs. Albert Speer



The Holocaust: Instructor Guide to Chapter 8

Perpetrators, Bystanders, Victims, and Resistance

Chapter 8 presents a series of short reflective pieces demanding reflection and critical thinking. Each draws out another facet of the Holocaust. Gray areas abound as serious meaningful ethical discussion are complicated at best. Dostoevsky is famous for his psychological profiles of his characters. The excerpt from *Brothers Karamazov* (1880) should launch a complicated discussion of cause, effect, and motivation. Dostoevsky characters include victims, bystanders, and perpetrators — alongside the means, motive and opportunity to commit the crime. Projected onto the United States, American authorities clearly knew and understood Nazi policy. Swedes provided safe-haven for those fleeing Nazi persecution but little more state-sponsored support. Occupied and allied states combed their population for the few Jews without citizenship in their country as a token of support for Nazi policies. Are these acts of bystanders or perpetrators?

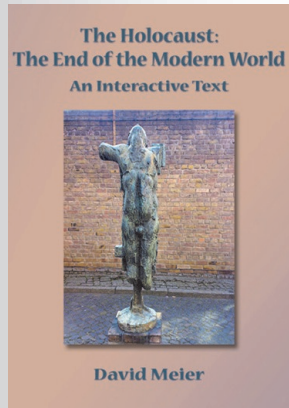
Nazi oppression forced Jewish responses to impossible situations. Jewish Councils frantically hoped cooperation would buy time and the possibility of survival. Theologians divided over Jewish complicity on a biblical level while Zionists engineered a limited resistance and emigration. Camp inmates faced bitter choices for survival. Inversely, Nazi perpetrators cannot shed the guilt of their participation but their biographies make them somewhat accessible as human beings. Combined with previous chapters, these examples muddy the waters further in an attempt to rationally understand and delineate the Holocaust. However, it should be clear by this point that it is within the ongoing active narrative - *our readings and discussions* - that provide the insights we seek.

KEY POINTS

- 1: Buchenwald
- 2: Dachau
- 3: Auschwitz
- 4: Potsdam Conference
- 5: IMT Nuremberg
- 6: Zonal Trials

DEBATES

- 1: Potsdam Conference vs. Cold War Politics
- 2: French vs. British Occupation Policies
- 3: American vs. Soviet Occupation Policies
- 4: Nuremberg Trials: Justice vs. Vengeance
- 5: Founding the State of Israel: Zionism vs. the Holocaust



The Holocaust: Instructor Guide to Chapter 9

Assessing the Damage: Postwar Politics, Trials, and Zionism, 1945-1948

Edward R. Murrow's radio report feels as cold today as when first broadcast in 1945. Criminal prosecution of war criminals began as Allied troops arrived. The occupying powers enforced policies of denazification, demilitarization, deindustrialization. Within a year after Germany's unconditional surrender, however, it became equally clear that placing a new German government on sound peaceful footing required the reform of its political and the recovery of its economy. Europe's political and economic recovery depended on a revitalized German economy. Concurrently, Cold War posturing effectively divided Germany into the pro-Soviet German Democratic Republic and the pro-West Federal Republic of Germany. East Germany's new political elite agreed with Soviet reluctance to trust the general German populace in any democratic process. West Germany's political elite believed the firm integration of West Germany into western Europe would secure its political and economic future.

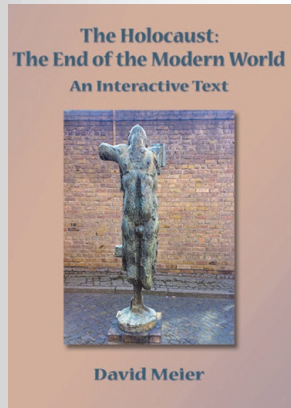
Jewish emigration to Palestine drew passive and active support from both side of the Iron Curtain. As a result of the war, the British lacked the resources to retain control over their former mandate in Palestine. To what extent do historical circumstances provide legal justification for the creation of the state of Israel? Other than Britain, which existing state could lay claim to Palestine? Did Zionism play as essential a role as the Holocaust or is the Holocaust the *sine qua non* for the creation of the new state? At what point does a *sui generis* condition become the legal norm?

KEY POINTS

- 1: The Last Stop
- 2: A Film Unfinished
- 3: Night and Fog
- 4: Holocaust miniseries
- 5: The Pawnbroker
- 6: Judgment at Nuremberg
- 7: Life is Beautiful

DEBATES

- 1: Elie Wiesel vs. Primo Levi
- 2: Women's Voices: Marge Percy vs. Cynthia Ozick
- 3: Tadeusz Borowski vs. Art Spiegelman
- 4: Theological Dimensions: Jews vs. Christians



The Holocaust: Instructor Guide to Chapter 10

The Post-Holocaust World

Everyone has his or her favorite film or book on the Holocaust. Almost half the states in the United States require a unit on the Holocaust in the secondary education curriculum. Hundreds of colleges and universities in the United States endeavor to integrate Holocaust studies into the list of multicultural fields. News accounts of escaped Nazis, possible Papal collaboration, Nazi scientists, and new documentation have been strewn across the historical landscape since the first attempts to microfilm captured German documents. Breaking with most publications addressing the impact of the Holocaust on the post-Holocaust world, your author has intentionally singled out a selection of films and unique pieces of literature. Collectively, these works raise pressing questions. Should survivor literature be accorded the status of a historical source or as literature? Should film producers integrate comedy into the tragedy of the Holocaust? Should the film industry adhere to specific ethical standards? What about Arab production of the Protocols of the Elders of Zion? Can we expect humanity to know the difference between fiction and reality without losing the message?

As your class draws to a conclusion, it is the intention of the author that the discussion about film and literature provide a safe environment for airing difficult, demanding, and very contemporary questions. While many instructor guides include multiple choice questions and other tools, it is this author's belief that this subject is best covered by an informed instructor and an active written and oral narrative with the students. If you have suggestions, criticisms, or a kind word to share, please feel free to email them to the author at david.meier@dickinsonstate.edu.