



Frederic P. Miller, Agnes F. Vandome, John
McBrewster (Ed.)

Anti-Jewish Legislation in Prewar Nazi Germany

Antisemitism, Jews, Nazism, National Socialist Program, Nazi
Party, Law for the Restoration of the
Professional Civil Service, Aryan paragraph

High Quality
Content
by WIKIPEDIA
articles!

**Frederic P. Miller, Agnes F. Vandome,
John McBrewster (Ed.)**

Anti-Jewish Legislation in Prewar Nazi Germany

**Antisemitism, Jews, Nazism, National
Socialist Program, Nazi Party, Law for the
Restoration of the Professional Civil
Service, Aryan paragraph**



Alphascript Publishing

Imprint

Permission is granted to copy, distribute and/or modify this document under the terms of the GNU Free Documentation License, Version 1.2 or any later version published by the Free Software Foundation; with no Invariant Sections, with the Front-Cover Texts, and with the Back-Cover Texts. A copy of the license is included in the section entitled "GNU Free Documentation License".

All parts of this book are extracted from Wikipedia, the free encyclopedia (www.wikipedia.org).

You can get detailed informations about the authors of this collection of articles at the end of this book. The editors (Ed.) of this book are no authors. They have not modified or extended the original texts.

Pictures published in this book can be under different licences than the GNU Free Documentation License. You can get detailed informations about the authors and licences of pictures at the end of this book.

The content of this book was generated collaboratively by volunteers. Please be advised that nothing found here has necessarily been reviewed by people with the expertise required to provide you with complete, accurate or reliable information. Some information in this book maybe misleading or wrong. The Publisher does not guarantee the validity of the information found here. If you need specific advice (f.e. in fields of medical, legal, financial, or risk management questions) please contact a professional who is licensed or knowledgeable in that area.

Any brand names and product names mentioned in this book are subject to trademark, brand or patent protection and are trademarks or registered trademarks of their respective holders. The use of brand names, product names, common names, trade names, product descriptions etc. even without a particular marking in this works is in no way to be construed to mean that such names may be regarded as unrestricted in respect of trademark and brand protection legislation and could thus be used by anyone.

Cover image: www.ingimage.com

Concerning the licence of the cover image please contact ingimage.

Publisher:

Alphascript Publishing is a trademark of
VDM Publishing House Ltd., 17 Rue Meldrum, Beau Bassin, 1713-01 Mauritius
Email: info@vdm-publishing-house.com
Website: www.vdm-publishing-house.com

Published in 2011

Printed in: U.S.A., U.K., Germany. This book was not produced in Mauritius.

ISBN: 978-613-5-63076-3

**Frederic P. Miller, Agnes F. Vandome,
John McBrewster (Ed.)**

Anti-Jewish Legislation in Prewar Nazi Germany

Contents

Articles

Anti-Jewish legislation in prewar Nazi Germany	1
Antisemitism	3
Jews	33
Nazism	56
National Socialist Program	83
Nazi Party	86
Law for the Restoration of the Professional Civil Service	109
Aryan paragraph	111
Nuremberg Laws	112
Aryanization	120
Kristallnacht	122

References

Article Sources and Contributors	132
Image Sources, Licenses and Contributors	137

Article Licenses

License	139
---------	-----

Anti-Jewish legislation in prewar Nazi Germany

Antisemitism and the persecution of Jews represented a central tenet of Nazi ideology. In their 25-point Party Program, published in 1920, Nazi party members publicly declared their intention to segregate Jews from "Aryan" society and to abrogate Jews' political, legal, and civil rights. Nazi leaders began to carry out their pledge to persecute German Jews soon after their assumption of power. The first major law to curtail the rights of Jewish German citizens was the "Law for the Restoration of the Professional Civil Service" of April 7, 1933, according to which Jewish and "politically unreliable" civil servants and employees were to be excluded from state service.

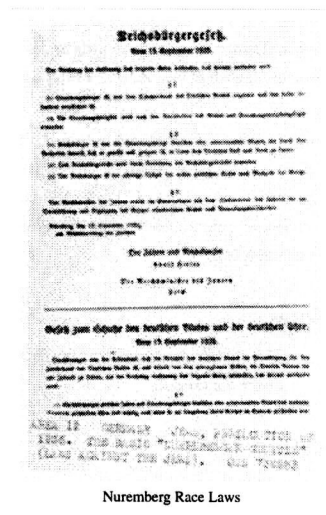
The new Civil Service Law was the German authorities' first formulation of the so-called Aryan Paragraph, a kind of regulation used to exclude Jews (and often by extension other "non-Aryans") from organizations, professions, and other aspects of public life. In April 1933, German law restricted the number of Jewish students at German schools and universities. In the same month, further legislation sharply curtailed "Jewish activity" in the medical and legal professions. Subsequent laws and decrees restricted reimbursement of Jewish doctors from public (state) health insurance funds.

At their annual party rally held in Nuremberg in September 1935, the Nazi leaders announced new laws which institutionalized many of the racial theories prevalent in Nazi ideology. These "Nuremberg Laws" excluded German Jews from Reich citizenship and prohibited them from marrying or having sexual relations with persons of "German or German-related blood." Ancillary ordinances to these laws deprived them of most political rights. Jews were disenfranchised and could not hold public office.

The Nuremberg Laws did not identify a "Jew" as someone with particular religious beliefs. Instead, the first amendment to the Nuremberg Laws defined anyone who had three or four Jewish grandparents as a Jew, regardless of whether that individual recognized himself or herself as a Jew or belonged to the Jewish religious community. Many Germans who had not practiced Judaism or who had not done so for years found themselves caught in the grip of Nazi terror. Even people with Jewish grandparents who had converted to Christianity could be defined as Jews.

In the weeks before and during the 1936 Winter and Summer Olympic Games held in Garmisch-Partenkirchen and Berlin, respectively, the Nazi regime actually toned down much of its public anti-Jewish rhetoric and activities. The regime even removed some of the signs saying "Jews Unwelcome" from public places. Hitler did not want international criticism of his government to result in the transfer of the Games to another country. Such a loss would have been a serious blow to German prestige. Likewise, Nazi leaders did not want to discourage international tourism and the revenue that it would bring during the Olympics year.

In 1937 and 1938, German authorities again stepped up legislative persecution of German Jews. The government set out to impoverish Jews and remove them from the German economy by requiring them to register their property. Even before the Olympics, the Nazi government had initiated the practice of "Aryanizing" Jewish businesses. "Aryanization" meant the dismissal of Jewish workers and managers of a company and/or the takeover of Jewish-owned businesses by non-Jewish Germans who bought them at bargain prices fixed by government or Nazi party officials. In 1937 and 1938, the government forbade Jewish doctors to treat non-Jews, and revoked the licenses of Jewish lawyers to practice law.



Nuremberg Race Laws

Following the Kristallnacht (commonly known as "Night of Broken Glass") pogrom of November 9-10, 1938, Nazi leaders stepped up "Aryanization" efforts and enforced measures that succeeded increasingly in physically isolating and segregating Jews from their fellow Germans. Jews were barred from all public schools and universities, as well as from cinemas, theaters, and sports facilities. In many cities, Jews were forbidden to enter designated "Aryan" zones. German decrees and ordinances expanded the ban on Jews in professional life. By September 1938, for instance, Jewish physicians were effectively banned from treating "Aryan" patients.

In August 1938, German authorities decreed that by January 1, 1939, Jewish men and women bearing first names of "non-Jewish" origin had to add "Israel" and "Sara," respectively, to their given names. All Jews were obliged to carry identity cards that indicated their Jewish heritage, and, in the autumn of 1938, all Jewish passports were stamped with an identifying letter "J". As the Nazi leaders quickened their preparations for the war of conquest that they intended to unleash on Europe, antisemitic legislation in Germany and Austria paved the way for more radical persecution of Jews.

Notes

This article incorporates text from the United States Holocaust Memorial Museum, and has been released under the GFDL.

External links

- United States Holocaust Memorial Museum - Anti-Jewish Legislation in Prewar Germany^[1]
- Images of a 1938 German "J" Jewish passport^[2] from www.passportland.com

References

[1] <http://www.ushmm.org/wlc/article.php?ModuleId=10005681>

[2] <http://www.passportland.com/images/lewin-simon/lewin-simon.html>

Antisemitism

Antisemitism (also spelled **anti-semitism** or **anti-Semitism**) is prejudice against or hostility towards Jews often rooted in hatred of their ethnic background, culture, and/or religion. In its extreme form, it "attributes to the Jews an exceptional position among all other civilizations, defames them as an inferior group and denies their being part of the nation[s]" in which they reside.^[1] A person who holds such views is called an "antisemite".

Antisemitism may be manifested in many ways, ranging from individual expressions of hatred and discrimination against individual Jews to organized violent attacks by mobs, or even state police, or military attacks on entire Jewish communities. Extreme instances of persecution include the First Crusade of 1096, the expulsion from England in 1290, the Spanish Inquisition, the expulsion from Spain in 1492, the expulsion from Portugal in 1497, various pogroms, the Dreyfus Affair, and the Holocaust by Nazi Germany.

While the term's etymology might suggest that antisemitism is directed against all Semitic peoples, the term was coined in the late 19th century in Germany as a more scientific-sounding term for *Judenhass* ("Jew-hatred"),^[2] and that has been its normal use since then.^[3]

Forms

The Roman Catholic historian Edward Flannery distinguished four varieties of antisemitism:^[4]

- political and economic antisemitism, giving as examples Cicero and Charles Lindbergh;
- theological or religious antisemitism, sometimes known as anti-Judaism;
- nationalistic antisemitism, citing Voltaire and other Enlightenment thinkers, who attacked Jews for supposedly having certain characteristics, such as greed and arrogance, and for observing customs such as kashrut and Shabbat;
- and racial antisemitism, with its extreme form resulting in the Holocaust by the Nazis.

In addition, from the 1990s, some writers claim to have identified a new antisemitism, a form of antisemitism coming simultaneously from the far left, the far right, and radical Islam, which tends to focus on opposition to Zionism and a Jewish homeland in the State of Israel, and which may deploy traditional antisemitism motifs, including older motifs like the "Blood Libel".^[5]

Holocaust denial and Jewish conspiracy theories are also considered a form of antisemitism.^{[6] [7] [8] [9] [10] [10] [11] [12]}

Etymology and usage

Usage

Despite the use of the prefix *anti-*, the terms *Semitic* and *anti-Semitic* are not directly opposed to each other. *Antisemitism* refers specifically to prejudice against Jews alone and in general,^{[3] [13]} despite the fact that there are other speakers of Semitic languages (e.g. Arabs, Ethiopians, or Assyrians) and that not all Jews speak a Semitic language.

The term *anti-Semitic* has been used on occasion to include bigotry against other Semitic-language peoples such as Arabs, but such usage is not widely accepted.^{[14] [15]}

Both terms *anti-Semitism* and *antisemitism* are in common use. Some scholars favor the unhyphenated form *antisemitism* to avoid possible confusion involving whether the term refers specifically to Jews, or to Semitic-language speakers as a whole.^{[16] [17] [18] [19]} For example, Emil Fackenheim supported the unhyphenated spelling, in order to "dispel[] the notion that there is an entity 'Semitism' which 'anti-Semitism' opposes."^[20]

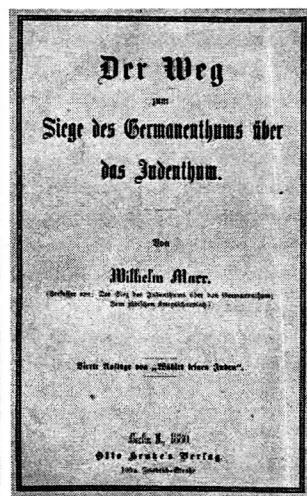
Etymology

Although Wilhelm Marr is generally credited with coining the word "anti-Semitism" (see below), Alex Bein writes that the word was first used in 1860 by the Austrian Jewish scholar Moritz Steinschneider in the phrase "anti-Semitic prejudices".^[21] Steinschneider used this phrase to characterize Ernest Renan's ideas about how "Semitic races" were inferior to "Aryan races." These pseudo-scientific theories concerning race, civilization, and "progress" had become quite widespread in Europe in the second half of the 19th century, especially as Prussian nationalistic historian Heinrich von Treitschke did much to promote this form of racism. In Treitschke's writings *Semitic* was synonymous with *Jewish*, in contrast to its use by Renan and others.

In 1873 German journalist Wilhelm Marr published a pamphlet *"The Victory of the Jewish Spirit over the Germanic Spirit. Observed from a non-religious perspective."* (*"Der Sieg des Judenthums über das Germanenthum. Vom nicht confessionellen Standpunkt aus betrachtet."*)^[22] in which he used the word "*Semitismus*" interchangeably with the word "Judentum" to denote both "Jewry" (the Jews as a collective) and "Jewishness" (the quality of being Jewish, or the Jewish spirit). Although he did not use the word "Antisemitismus" in the pamphlet, the coining of the latter word followed naturally from the word "*Semitismus*", and indicated either opposition to the Jews as a people, or else opposition to Jewishness or the Jewish spirit, which he saw as infiltrating German culture. In his next pamphlet, *"The Way to Victory of the Germanic Spirit over the Jewish Spirit"*, published in 1880, Marr developed his ideas further and coined the related German word *Antisemitismus* – *antisemitism*, derived from the word "*Semitismus*" that he had earlier used.

The pamphlet became very popular, and in the same year he founded the "*League of Antisemites*" (*"Antisemiten-Liga"*), the first German organization committed specifically to combatting the alleged threat to Germany and German culture posed by the Jews and their influence, and advocating their forced removal from the country.

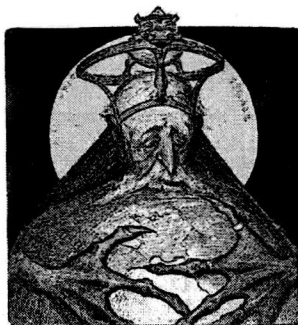
So far as can be ascertained, the word was first widely printed in 1881, when Marr published *"Zwanglose Antisemitische Hefte,"* and Wilhelm Scherer used the term "*Antisemiten*" in the January issue of *"Neue Freie Presse"*. The related word *semitism* was coined around 1885.



Cover page of Marr's *The Way to Victory of Germanicism over Judaism*, 1880 edition

Definition

Though the general definition of antisemitism is hostility or prejudice against Jews, a number of authorities have developed more formal definitions. Holocaust scholar and City University of New York professor Helen Fein defines it as "a persisting latent structure of hostile beliefs towards Jews as a collective manifested in individuals as attitudes, and in culture as myth, ideology, folklore and imagery, and in actions – social or legal discrimination, political mobilization against the Jews, and collective or state violence – which results in and/or is designed to distance, displace, or destroy Jews as Jews." Elaborating on Fein's definition, Dietz Bering of the University of Cologne writes that, to antisemites, "Jews are not only partially but totally bad by nature, that is, their bad traits are incorrigible. Because of this bad nature: (1) Jews have to be seen not as individuals but as a collective. (2) Jews remain essentially alien in the surrounding societies. (3) Jews bring disaster on their 'host societies' or on the whole world, they are doing it secretly, therefore the antisemites feel obliged to unmask the conspiratorial, bad Jewish character."^[23]



Antisemitic caricature by C.Léandre (France, 1898)

Bernard Lewis defines antisemitism as a special case of prejudice, hatred, or persecution directed against people who are in some way different from the rest. According to Lewis, antisemitism is marked by two distinct features: Jews are judged according to a standard different from that applied to others, and they are accused of "cosmic evil." Thus, "it is perfectly possible to hate and even to persecute Jews without necessarily being anti-Semitic" unless this hatred or persecution displays one of the two features specific to antisemitism.^[24]

There have been a number of efforts by international and governmental bodies to define antisemitism formally. The U.S. Department of State defines antisemitism in its 2005 Report on Global Anti-Semitism as "hatred toward Jews—individually and as a group—that can be attributed to the Jewish religion and/or ethnicity."^[25]

In 2005, the European Monitoring Centre on Racism and Xenophobia (now Fundamental Rights Agency), then an agency of the European Union, developed a more detailed definition: "Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities. In addition, such manifestations could also target the state of Israel, conceived as a Jewish collectivity. Antisemitism frequently charges Jews with conspiring to harm humanity, and it is often used to blame Jews for 'why things go wrong'."

It then listed "contemporary examples of antisemitism in public life, the media, schools, the workplace, and in the religious sphere." These included: "Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews; accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group; denying the Holocaust; and accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations. It also listed ways in which attacking Israel could be antisemitic:

- Denying the Jewish people the right to self-determination, e.g. by claiming that the existence of a state of Israel is a racist endeavor;
- Applying double standards by requiring of Israel a behavior not expected or demanded of any other democratic nation;
- Using the symbols and images associated with classic anti-Semitism (e.g. claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis;
- Drawing comparisons of contemporary Israeli policy to that of the Nazis;

- Holding Jews collectively responsible for actions of the State of Israel.

The definition added that criticism of Israel cannot be regarded as antisemitism so long as it is "similar to that leveled against any other country."^[26] ^[27]

Evolution of usage as a term

In 1879, Wilhelm Marr founded the *Antisemiten-Liga* (Antisemitic League). Identification with antisemitism and as an antisemite was politically advantageous in Europe in the latter 19th century. For example, Karl Lueger, the popular mayor of fin de siècle Vienna, skillfully exploited antisemitism as a way of channeling public discontent to his political advantage.^[28] In its 1910 obituary of Lueger, *The New York Times* notes that Lueger was "Chairman of the Christian Social Union of the Parliament and of the Anti-Semitic Union of the Diet of Lower Austria."^[29] In 1895 A. C. Cuza organized the *Alliance Anti-semitique Universelle* in Bucharest. In the period before World War II, when animosity towards Jews was far more commonplace, it was not uncommon for a person, organization, or political party to self-identify as an antisemite or antisemitic.

The early Zionist pioneer, Judah Leib Pinsker, in a pamphlet written in 1882, said that antisemitism was an inherited predisposition:

Judeophobia is a psychic aberration. As a psychic aberration it is hereditary, and as a disease transmitted for two thousand years it is incurable.' ... 'In this way have Judaism and Anti-Semitism passed for centuries through history as inseparable companions.'... 'Having analyzed Judeophobia as an hereditary form of demonopathy, peculiar to the human race, and having represented Anti-Semitism as proceeding from an inherited aberration of the human mind, we must draw the important conclusion that we must give' up contending against these hostile impulses as we must against every other inherited predisposition.'^[30]

In the aftermath of Kristallnacht, Goebbels announced: "The German people is anti-Semitic. It has no desire to have its rights restricted or to be provoked in the future by parasites of the Jewish race."^[31]

After Hitler's fall from power, and particularly after the extent of the Nazi genocide of Jews became known, the term "antisemitism" acquired pejorative connotations. This marked a full circle shift in usage, from an era just decades earlier when "Jew" was used as a pejorative term.^[32] ^[33] Yehuda Bauer wrote in 1984: "There are no antisemites in the world... Nobody says, 'I am antisemitic.'" You cannot, after Hitler. The word has gone out of fashion."^[34]

New antisemitism

In recent years some scholars have advanced the concept of *New antisemitism*, coming simultaneously from the left, the right, and radical Islam, which tends to focus on opposition to the creation of a Jewish homeland in the State of Israel.^[5] and argue that the language of anti-Zionism and criticism of Israel are used to attack the Jews more broadly. In this view, the proponents of the new concept believe that criticisms of Israel and Zionism are often disproportionate in degree and unique in kind, and attribute this to antisemitism.^[35] The concept has been criticized by those who argue it is used to stifle debate and deflect attention from legitimate criticism of the State of Israel, and, by associating anti-Zionism with antisemitism, is intended to taint anyone opposed to Israeli actions and policies.^[36]



1889 Paris, France elections poster for self-described "candidat antisémite" Adolphe Willette: "The Jews are a different race, hostile to our own... Judaism, there is the enemy!" (see file for complete translation)

Current situation

A March 2008 report by the U.S. State Department found that there was an increase in antisemitism across the world, and that both old and new expressions of antisemitism persists.^[37]

In August 2005, the U.S. expressed concern over anti-Christian and anti-Jewish passages in Pakistani textbooks and termed them as "unacceptable and inciteful".^[38]

United States

According to an Anti-Defamation League survey, 14 percent of U.S. residents had antisemitic views. The 2005 survey found that "35 percent of foreign-born Hispanics" and "36 percent of African-Americans hold strong antisemitic beliefs, four times more than the 9 percent for whites".^[39]

On April 3, 2006, the U.S. Commission on Civil Rights announced its finding that incidents of antisemitism are a "serious problem" on college campuses throughout the United States. The Commission recommended that the U.S. Department of Education's Office for Civil Rights protect college students from antisemitism through vigorous enforcement of *Title VI* of the Civil Rights Act of 1964 and further recommended that Congress clarify that Title VI applies to discrimination against Jewish students.^[40]

On September 19, 2006, Yale University founded The Yale Initiative for Interdisciplinary Study of Antisemitism, the first North American university-based center for study of the subject, as part of its Institution for Social and Policy Studies. Director Charles Small of the Center cited the increase in antisemitism worldwide in recent years as generating a "need to understand the current manifestation of this disease".^[41]

A 2009 study published in *Boston Review* found that nearly 25 percent of non-Jewish Americans blamed Jews for the financial crisis of 2008–2009, with a higher percentage among Democrats than Republicans.^[42]

Europe

Antisemitism has increased significantly in Europe since 2000, with significant increases in verbal attacks against Jews and vandalism such as graffiti, fire bombings of Jewish schools, desecration of synagogues and cemeteries. According to a 2004 study, Germany, France, Britain and Russia are the countries with the highest rate of antisemitic incidents in Europe.^[43] The Netherlands and Sweden have also consistently had high rates of antisemitic attacks since 2000.^[44]

Much of the new European antisemitic violence can actually be seen as a spill over from the long running Arab-Israeli conflict since the majority of the perpetrators are from the large Muslim immigrant communities in European cities. However, compared to France, the United Kingdom and much of the rest of Europe, in Germany Arab and pro-Palestinian groups are involved in only a small percentage of antisemitic incidents.^{[43] [45]} According to *The Stephen Roth Institute for the Study of Contemporary Antisemitism and Racism*, most of the more extreme attacks on Jewish sites and physical attacks on Jews in Europe come from militant Islamic and Muslim groups, and most Jews tend to be assaulted in countries where groups of young Muslim immigrants reside.^[46]

Germany

The Interior Minister of Germany, Wolfgang Schäuble, points out the official policy of Germany: "We will not tolerate any form of extremism, xenophobia or anti-Semitism."^[47] Although the number of extreme right-wing groups and organisations grew from 141 (2001)^[48] to 182 (2006),^[49] especially in the formerly communist East Germany,^[47] Germany's measures against right wing groups and antisemitism are effective, despite Germany having the highest rates of antisemitic acts in Europe. According to the annual reports of the Federal Office for the Protection of the Constitution the overall number of far-right extremists in Germany dropped during the last years from 49,700 (2001),^[48] 45,000 (2002),^[48] 41,500 (2003),^[48] 40,700 (2004),^[49] 39,000 (2005),^[49] to 38,600 in 2006.^[49] Germany provided several million Euros to fund "nationwide programs aimed at fighting far-right

extremism, including teams of traveling consultants, and victims' groups."^[50]

Despite these facts, former Israeli ambassador to Germany Shimon Stein warned in October 2006 that Jews in Germany feel increasingly unsafe, saying that they "are not able to live a normal Jewish life" and that heavy security surrounds most synagogues or Jewish community centers.^[50] Yosef Havlin, rabbi at the Chabad Lubavitch Frankfurt does not agree with the Israeli ambassador and states in an interview with *Der Spiegel* magazine in September 2007 that the German public does not support Nazis; instead he has personally experienced the support of Germans, and as a Jew and rabbi he "feels welcome in his (hometown) Frankfurt, he is not afraid, the city is no-go-area".^[51] Despite this comment, on the 11 September 2007 an antisemitic incident occurred whereby Frankfurt Rabbi, Zalman Gurevitch, was stabbed repeatedly, the attacker subsequently threatening in German "I'll kill you, you (expletive) Jew."^[52]

The Netherlands

The Netherlands has had consistently high rates of antisemitic attacks since 2000.^[44] Antisemitic incidents, from verbal abuse to violence, are reported, allegedly connected with Islamic youth, mostly boys of Moroccan descent. According to the Centre for Information and Documentation on Israel, a pro-Israel lobby group in the Netherlands, in 2009, the number of antisemitic incidents in Amsterdam, the city that is home to most of the approximately 40,000 Dutch Jews, was said to be doubled compared to 2008.^[53] In 2010, Raphaël Evers, an orthodox rabbi in Amsterdam, told the Norwegian newspaper *aftenposten* that Jews can no longer be safe in the city anymore due to the risk of violent assaults. "Jews no longer feel at home in the city. Many are considering aliyah to Israel."^[54]

Belgium

There were recorded well over a 100 antisemitic attacks in Belgium in 2009. This was a 100% increase from the year before. The perpetrators were usually young males of immigrant background from the Middle East. In 2009, the Belgian city of Antwerp, often referred to as Europe's last shtetl, experienced a surge in antisemitic violence. Bloeme Evers-Emden, an Amsterdam resident and Auschwitz survivor, was quoted in the newspaper *Aftenposten* in 2010: "The antisemitism now is even worse than before the Holocaust. The antisemitism has become more violent. Now they are threatening to kill us."^[54]

United Kingdom

In 2005 the UK Parliament set up an inquiry into antisemitism, which published its findings in 2006. The inquiry stated that "until recently, the prevailing opinion both within the Jewish community and beyond [had been] that antisemitism had receded to the point that it existed only on the margins of society." It found a reversal of this progress since 2000. It aimed to investigate the problem, identify the sources of contemporary antisemitism and make recommendations to improve the situation. It discussed the influence of the Israel-Palestine conflict and issues of anti-Israel sentiment versus antisemitism at length and noted "most of those who gave evidence were at pains to explain that criticism of Israel is not to be regarded in itself as antisemitic ... The Israeli government itself may, at times, have mistakenly perceived criticism of its policies and actions to be motivated by antisemitism."^[55]

On January 1, 2006, Britain's chief rabbi, Lord Jonathan Sacks, warned that what he called a "tsunami of antisemitism" was spreading globally. In an interview with BBC Radio 4, Sacks said: "A number of my rabbinical colleagues throughout Europe have been assaulted and attacked on the streets. We've had synagogues desecrated. We've had Jewish schools burnt to the ground – not here but in France. People are attempting to silence and even ban Jewish societies on campuses on the grounds that Jews must support the state of Israel, therefore they should be banned, which is quite extraordinary because ... British Jews see themselves as British citizens. So it's that kind of feeling that you don't know what's going to happen next that's making ... some European Jewish communities uncomfortable."^[56]

France

France is home to Western Europe's largest Muslim population (about 4 million) as well as the continent's largest Jewish community (about 600,000). Jewish leaders decry an intensifying antisemitism in France, mainly among Muslims of Arab or African heritage, but also growing among Caribbean islanders from former French colonies.^[57] However, "it is Muslims rather than Jews who can expect to suffer more from bigotry in France", stated Holocaust survivor and former French cabinet minister Simone Veil. "Let's not exaggerate," she said. While noting that radical Islamists are behind some violent incidents against Jews in certain French neighbourhoods, "Anti-Arab sentiment is much stronger in France than anti-Semitism." France's Jewish community is much more integrated than its 5 to 6 million Muslims, she noted, claiming Muslim youth are moved by a militant and anti-Jewish hierarchy.^[58] Former Interior Minister Nicolas Sarkozy denounced the killing of Ilan Halimi on 13 February 2006 as an antisemitic crime. Jewish philanthropist Baron Eric de Rothschild suggests that the extent of antisemitism in France has been exaggerated. In an interview with *The Jerusalem Post* he says that "the one thing you can't say is that France is an anti-Semitic country."^[59]

Norway

In 2010, the Norwegian Broadcasting Corporation after one year of research, revealed that antisemitism was common among Norwegian Muslims. Teachers at schools with large shares of Muslims revealed that Muslim students often "praise or admire Adolf Hitler for his killing of Jews", that "Jew-hate is legitimate within vast groups of Muslim students" and that "Muslims laugh or command [teachers] to stop when trying to educate about the Holocaust". Additionally that "while some students might protest when some express support for terrorism, none object when students express hate of Jews" and that it says in "the Quran that you shall kill Jews, all true Muslims hate Jews". Most of these students were said to be born and raised in Norway. One Jewish father also told that his child after school had been taken by a Muslim mob (though managed to escape), reportedly "to be taken out to the forest and hung because he was a Jew".^[60]

Sweden

After Germany and Austria, Sweden has the highest rate of antisemitic incidents in Europe. Though the Netherlands reports a higher rate of antisemitism in some years.^[44] A government study in 2006 estimated that 15% of Swedes agree with the statement: "The Jews have too much influence in the world today".^[61] Five percent of the entire adult population, and 39% of the Muslim population, harbor strong and consistent antisemitic views. Former Prime Minister Göran Persson described these results as "surprising and terrifying". However, the Rabbi of Stockholm's Orthodox Jewish community, Meir Horden claimed that "It's not true to say that the Swedes are anti-Semitic. Some of them are hostile to Israel because they support the weak side, which they perceive the Palestinians to be."^[62]

In early 2010, the Swedish publication *The Local* published series of articles about the growing anti-Semitism in Malmö, Sweden. In an interview in January 2010, Fredrik Sieradzki of the Jewish Community of Malmö stated that "Threats against Jews have increased steadily in Malmö in recent years and many young Jewish families are choosing to leave the city. Many feel that the community and local politicians have shown a lack of understanding for how the city's Jewish residents have been marginalized." He also added that "right now many Jews in Malmö are really concerned about the situation here and don't believe they have a future here." The *Local* also reported that Jewish cemeteries and synagogues have repeatedly been defaced with anti-Semitic graffiti, and a chapel at another Jewish burial site in Malmö was firebombed in 2009.^[63] In 2009 the Malmö police received reports of 79 anti-Semitic incidents, double the number of the previous year (2008).^[64] Fredrik Sieradzki, spokesman for the Malmö Jewish community, estimated that the already small Jewish population is shrinking by 5% a year. "Malmö is a place to move away from," he said, citing anti-Semitism as the primary reason.^[65]

In March 2010, Fredrik Sieradzki told *Die Presse*, an Austrian Internet publication, that Jews are being "harassed and physically attacked" by "people from the Middle East," although he added that only a small number of Malmö's

40,000 Muslims "exhibit hatred of Jews." Sieradzki also stated that approximately 30 Jewish families have emigrated from Malmö to Israel in the past year, specifically to escape from harassment. Also in March, the Swedish newspaper *Skånska Dagbladet* reported that attacks on Jews in Malmö totaled 79 in 2009, about twice as many as the previous year, according to police statistics.^[66]

In October 2010, *The Forward* reported on the current state of Jews and the level of Anti-semitism in Sweden. Henrik Bachner, a writer and professor of history at the University of Lund, claimed that members of the Swedish Parliament have attended anti-Israel rallies where the Israeli flag was burned while the flags of Hamas and Hezbollah were waved, and the rhetoric was often anti-Semitic—not just anti-Israel. But such public rhetoric is not branded hateful and denounced. Charles Small, director of the Yale University Initiative for the Study of Anti-Semitism, stated that "Sweden is a microcosm of contemporary anti-Semitism. It's a form of acquiescence to radical Islam, which is diametrically opposed to everything Sweden stands for." Per Gudmundson, chief editorial writer for *Svenska Dagbladet*, has sharply criticized politicians who him claims offer "weak excuses" for Muslims accused of anti-Semitic crimes. "Politicians say these kids are poor and oppressed, and we have made them hate. They are, in effect, saying the behavior of these kids is in some way our fault."^[67] Judith Popinski, and 86-year-old Holocaust survivor, stated that she is no longer invited to schools that have a large Muslim presence to tell her story of surviving the Holocaust. Popinski, who found refuge in Malmö in 1945, stated that, until recently, she told her story in Malmö schools as part of their Holocaust studies program, but that now, many schools no longer ask Holocaust survivors to tell their stories, because Muslim students treat them with such disrespect, either ignoring the speakers or walking out of the class. She further stated that "Malmö reminds me of the anti-Semitism I felt as a child in Poland before the war. 'I am not safe as a Jew in Sweden anymore.'"^[65]

In December 2010, the Jewish human rights organization Simon Wiesenthal Center issued a travel advisory concerning Sweden, advising Jews to express "extreme caution" when visiting the southern parts of the country due to an increase in verbal and physical harassment of Jewish citizens in the city of Malmö.^[68]

Middle East

According to a 2005 survey by the Pew Global Attitudes Project, high percentages of the populations of six Muslim-majority countries have negative views of Jews. In the questionnaire, 60 percent of Turks, 88 percent of Moroccans, 99 percent of Lebanese Muslims and 100 percent of Jordanians said they held "somewhat unfavorable" or "very unfavorable" views of Jews.^[69]

Edward Rothstein, cultural critic of *The New York Times*, writes that some of the dialogue from Middle East media and commentators about Jews bear a striking resemblance to Nazi propaganda.^[70] According to Josef Joffe of *Newsweek*, "anti-Semitism—the real stuff, not just bad-mouthing particular Israeli policies—is as much part of Arab life today as the hijab or the hookah. Whereas this darkest of creeds is no longer tolerated in polite society in the West, in the Arab world, Jew hatred remains culturally endemic."^[71]

In the Middle East, anti-Zionist propaganda frequently adopts the terminology and symbols of the Holocaust to demonize Israel and its leaders.

In Egypt, Dar al-Fadhiyah published a translation of Henry Ford's antisemitic treatise, *The International Jew*, complete with distinctly antisemitic imagery on the cover.^[72]

The website of the Saudi Arabian Supreme Commission for Tourism initially stated that Jews would not be granted tourist visas to enter the country.^[73] ^[74] The Saudi embassy in the U.S. distanced itself from the statement, which was later removed.^[75] Members of religions other than Islam, including Jews, are not permitted to practice their religion publicly in Saudi Arabia.

In 2001, Arab Radio and Television of Saudi Arabia produced a 30-part television miniseries entitled "Horseman Without a Horse", a dramatization of *The Protocols of the Elders of Zion*.^[76] One Saudi Arabian government newspaper suggested that hatred of all Jews is justifiable.^[77]

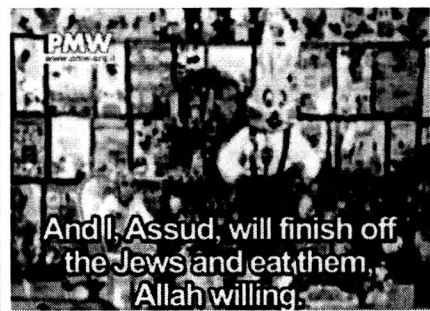
Saudi textbooks vilify Jews (and Christians and non-Wahabi Muslims): according to the May 21, 2006 issue of *The Washington Post*, Saudi textbooks claimed by them to have been sanitized of antisemitism still call Jews apes (and Christians swine); demand that students avoid and not befriend Jews; claim that Jews worship the devil; and encourage Muslims to engage in Jihad to vanquish Jews.^[78]

The Center for Religious Freedom of Freedom House analyzed a set of Saudi Ministry of Education textbooks in Islamic studies courses for elementary and secondary school students. The researchers found statements promoting hate of Christians, Jews, "polytheists" and other "unbelievers," including non-Wahhabi Muslims. The Protocols of the Elders of Zion was taught as historical fact. The texts described Jews and Christians as enemies of Muslim believers and the clash between them as an ongoing fight that will end in victory over the Jews. A map of the Middle East labeled Israel as "Palestine: occupied 1948". Jews were blamed for virtually all the "subversion" and wars of the modern world.^[79] A 38-page overview^[80] PDF (371 KB) of Saudi Arabia's curriculum has been released to the press by the Hudson Institute.

Al-Manar recently aired a drama series, *The Diaspora*, which observers allege is based on historical antisemitic allegations. BBC correspondents who have watched the program says it quotes extensively from the *Protocols of the Elders of Zion*.^[81]

Muslim clerics in the Middle East have frequently referred to Jews as descendants of apes and pigs, which are conventional epithets for Jews and Christians.^[82]

^[83] Abdul Rahman Al-Sudais is the leading imam of the Grand mosque located in the Islamic holy city of Mecca, Saudi Arabia.^[84] The BBC aired a Panorama episode, entitled *A Question of Leadership*, which reported that al-Sudais referred to Jews as "the scum of the human race" and "offspring of apes and pigs", and stated, "the worst [...] of the enemies of Islam are those [...] whom he [...] made monkeys and pigs, the aggressive Jews and oppressive Zionists and those that follow them [...] Monkeys and pigs and worshippers of false Gods who are the Jews and the Zionists."^[85] In another sermon, on April 19, 2002, he declared that Jews are "evil offspring, infidels, distorters of [others'] words, calf-worshippers, prophet-murderers, prophecy-deniers [...] the scum of the human race whom Allah cursed and turned into apes and pigs [...]"^[86]



Tomorrow's Pioneers, a children's program on the Hamas television station, Al-Aqsa TV.

On May 5, 2001, after Shimon Peres visited Egypt, the Egyptian *al-Akhbar* internet paper said that "lies and deceit are not foreign to Jews[...]. For this reason, Allah changed their shape and made them into monkeys and pigs."^[87]

In Israel, Zalman Gilichenski has warned about the spread of antisemitism among immigrants from Russia in the last decade.^[88]

History

Ancient world

Examples of antipathy to Jews and Judaism during ancient times are abundant. Statements exhibiting prejudice against Jews and their religion can be found in the works of many pagan Greek and Roman writers.^[89] There are examples of Hellenistic rulers desecrating the Temple and banning Jewish religious practices, such as circumcision, Shabbat observance, study of Jewish religious books, etc. Examples may also be found in anti-Jewish riots in Alexandria in the 3rd century BCE. Philo of Alexandria described an attack on Jews in Alexandria in 38 CE in which

thousands of Jews died.

The Jewish diaspora on the Nile island Elephantine, which was founded by mercenaries, experienced the destruction of its temple in 410 BCE.^[90]

Relationships between the Jewish people and the occupying Roman Empire were at times antagonistic and resulted in several rebellions. According to Suetonius, the emperor Tiberius expelled from Rome Jews who had gone to live there. The 18th century English historian Edward Gibbon identified a more tolerant period in Roman-Jewish relations beginning in about 160 CE. However, when Christianity became the state religion of the Roman Empire, the state's attitude towards the Jews gradually worsened.

James Carroll asserted, "Jews accounted for 10% of the total population of the Roman Empire. By that ratio, if other factors such as pogroms and conversions had not intervened, there would be 200 million Jews in the world today, instead of something like 13 million."^{[91] [92]}

Persecutions in the Middle Ages

From the 9th century CE, the medieval Islamic world classified Jews (and Christians) as *dhimmi*, and allowed them to practice their religion more freely than they could do in medieval Christian Europe. Under Islamic rule, there was a Golden age of Jewish culture in Spain that lasted until at least the 11th century,^[93] when several Muslim pogroms against Jews took place in the Iberian Peninsula; those that occurred in Córdoba in 1011 and in Granada in 1066.^{[94] [95] [96]} Several decrees ordering the destruction of synagogues were also enacted in Egypt, Syria, Iraq and Yemen from the 11th century. Despite the Qur'an's prohibition, Jews were also forced to convert to Islam or face death in some parts of Yemen, Morocco and Baghdad several times between the 12th and 18th centuries.^[97] The Almohads, who had taken control of the Almoravids' Maghribi and Andalusian territories by 1147,^[98] were far more fundamentalist in outlook, and they treated the *dhimmis* harshly. Faced with the choice of either death or conversion, many Jews and Christians emigrated.^{[99] [100] [101]} Some, such as the family of Maimonides, fled east to more tolerant Muslim lands,^[99] while some others went northward to settle in the growing Christian kingdoms, where Jews were increasingly forced to convert to Christianity from the 13th century.^{[102] [103]}

During the Middle Ages in Europe there was persecution against Jews in many places, with blood libels, expulsions, forced conversions and massacres. A main justification of prejudice against Jews in Europe was religious. The persecution hit its first peak during the Crusades. In the First Crusade (1096) flourishing communities on the Rhine and the Danube were destroyed. In the Second Crusade (1147) the Jews in Germany were subject to several massacres. The Jews were also subjected to attacks by the Shepherd's Crusades of 1251 and 1320. The Crusades were followed by expulsions, including, in 1290, the banishing of all English Jews; in 1396, the expulsion of 100,000 Jews in France; and in 1421, the expulsion of thousands from Austria. Many of the expelled Jews fled to Poland.^[104] In medieval and Renaissance Europe, a major contributor to the deepening of antisemitic sentiment and legal action among the Christian populations was the popular preaching of the zealous reform religious orders, the Franciscans (especially Bernardino of Feltre) and Dominicans (especially Vincent Ferrer), who combed European promoting antisemitism through their often fiery, emotional appeals.^[105]

As the Black Death epidemics devastated Europe in the mid-14th century, annihilating more than half of the population, Jews were used as scapegoats. Rumors spread that they caused the disease by deliberately poisoning wells. Hundreds of Jewish communities were destroyed. Although Pope Clement VI tried to protect them by the July 6, 1348, papal bull and an additional bull in 1348, several months later, 900 Jews were burned alive in Strasbourg, where the plague had not yet affected the city.^[106]