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German Question/Jewish Question: Revolutionary ...

This outstanding book clearly shows that 19th century Germany was soaked in a rabid antisemitism of the most dangerous kind, namely, revolutionary antisemitism: philosophical, supposedly rational/scientific/secular, but in reality driven by that same irrational hatred and resentment inspired by christian antisemitism and fueled by Germany's anxiety regarding its national identity.

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According to the report, anti-Semitic crimes were 13% higher in 2019 than in 2018, with 2,032 anti-Semitic crimes committed in 2019, the highest number in Germany since 2001. According to the ...

Germany's Continuing Anti-Semitism Problem

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German Question/Jewish Question: Revolutionary ...

Antisemitism (also spelled anti-Semitism)—prejudice, hatred of, or discrimination against Jews has experienced a long history of expression since the days of ancient civilizations, with most of it having originated in the Christian and pre-Christian civilizations of Europe.. While it has been cited as having been expressed in the intellectual and political centers of ancient Greece and the ...

Antisemitism in Europe - Wikipedia

This book seeks to reinterpret both the “ German revolution ” and German antisemitism in more authentic terms than has usually been the case. A great deal of sterile controversy has arisen as a result of the tendency of historians to view the German revolutionary movement, German antisemitism, and ...

German Question/Jewish Question: Revolutionary ...

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Revolutionary Antisemitism in Germany from Kant to Wagner ...

To them we can add the publicist and agitator [Wilhelm Marr](#), who popularized the term antisemitism. During the 19th century, Germany had gone through major geopolitical and economic changes. Following the Congress of Vienna in 1814 and 1815, which restructured Europe after the Napoleonic Wars, a confederation of 39 states emerged in Germany.

Germans, Jews, and Antisemites

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The Revolutionary Cells (German: Revolutionäre Zellen, abbreviated RZ) were a self-described "urban guerrilla" organisation, that was active between 1973 and 1995, and was described in the early 1980s as one of Germany's most dangerous leftist terrorist groups by the West German Interior Ministry. According to the office of the German Federal Prosecutor, the Revolutionary Cells claimed ...

Revolutionary Cells (German group) - Wikipedia

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German Question/Jewish Question: Revolutionary ...

Antisemitism (also spelled anti-semitism or anti-Semitism) is hostility to, prejudice, or discrimination against Jews. A person who holds such positions is called an antisemite. Antisemitism is generally considered to be a form of racism.. Antisemitism may be manifested in many ways, ranging from expressions of hatred of or discrimination against individual Jews to organized pogroms by mobs or ...

In this compelling narrative of antisemitism in German thought, Paul Rose proposes a fresh view of the topic. Beginning with an examination of the attitudes of Martin Luther, he challenges distinctions between theologically derived (medieval) and secular, "racial" (modern) antisemitism, arguing that there is an unbroken chain of antisemitic feeling between the two periods. Originally published in 1990. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Examines the history of antisemitism in Germany, explaining how Christian antisemitism became secularized and developed into extreme racism, and discussing how these ideas led to the tragedies of the Holocaust

"In 1935, Adolf Hitler declared Munich the "Capital of the Movement." It was here that he developed his anti-Semitic beliefs and founded the Nazi party. Though Hitler's immediate milieu during the 1910s and 1920s has received ample attention, this book argues that the Munich of this period is worthy of study in its own right and that the changes the city underwent between 1918 and 1923 are absolutely crucial for understanding the rise of antisemitism and eventually Nazism in Germany. Before 1918, Munich had a decidedly cosmopolitan flavor, but its open atmosphere was shattered by the November Revolution of 1918-19. Jews were prominently represented among many of the European revolutions of the late 1910s and early 1920s, but nowhere did Jewish revolutionaries and government representatives appear in such high numbers as in Munich. The link between Jews and communist revolutionaries was especially strong in the minds of the city's residents. In the aftermath of the revolution and the short-lived Socialist regime that followed, the Jews of Munich experienced a massive backlash. The book unearths the story of Munich as ground zero for the racist and reactionary German Right, revealing how this came about and what it meant for those who lived through it"--

It has long been acknowledged that Richard Wagner was a virulent antisemite, yet the composer has also been characterized as an idealistic revolutionary, and historians have puzzled over the paradox of these conflicting elements in his character. In this fascinating book, Paul Lawrence Rose argues that Wagner did not suddenly change from a progressive revolutionary into a reactionary racist; for him, as for many other Germans, the idea of revolution always contained a racial and antisemitic core. Rose approaches Wagner on varying levels so as to see him as he really was: he places Wagner within the context of mid-nineteenth-century German revolutionary culture; he studies the composer's whole range of theoretical and artistic works, tracing his career and the evolution of his thought; and he considers Wagner's personality and his personal relationships (especially with those Jews who considered themselves his friends). Rose demonstrates that Wagner's conversion to antisemitism dates not from 1850--the year in which his infamous essay *Judaism in Music* was published--but from his conflict with the Jewish composer Giacomo Meyerbeer three years earlier over the Berlin production of *Rienzi*. This affects our understanding of the genesis of the Ring operas. In addition, Rose offers fresh and stimulating interpretations of *Tristan und Isolde*, *Die Meistersinger*, and *Parsifal*, based on an analysis of their revolutionary and antisemitic elements.

An important new study on a complex and highly controversial topic. Albert Lindemann provides a clear and balanced guide to anti-Semitism from ancient times right through to the twentieth-century inter-war period and the Nazi Holocaust. He looks at all countries where anti-Semitism manifested itself at different times and in different ways xxx; in Russia, the US, Poland, England, Germany, South Africa, and Holland. Throughout he asks difficult and unfamiliar questions to challenge long held and misguided beliefs. An important new study which fills a gap in current literature.

A provocative and insightful analysis that sheds new light on one of the most puzzling and historically unsettling conundrums Why the Germans? Why the Jews? Countless historians have grappled with these questions, but few have come up with answers as original and insightful as those of maverick German historian Götz Aly. Tracing the prehistory of the Holocaust from the 1800s to the Nazis' assumption of power in 1933, Aly shows that German anti-Semitism was—to a previously overlooked extent—driven in large part by material concerns, not racist ideology or religious animosity. As Germany made its way through the upheaval of the Industrial Revolution, the difficulties of the lethargic, economically backward German majority stood in marked contrast to the social and economic success of the agile Jewish minority. This success aroused envy and fear among the Gentile population, creating fertile ground for murderous Nazi politics. Surprisingly, and controversially, Aly shows that the roots of the Holocaust are deeply intertwined with German efforts to create greater social equality. Redistributing wealth from the well-off to the less fortunate was in many respects a laudable goal, particularly at a time when many lived in poverty. But as the notion of material equality took over the public imagination, the skilled, well-educated Jewish population came to be seen as having more than its fair share. Aly's account of this fatal social dynamic opens up a new vantage point on the greatest crime in history and is sure to prompt heated debate for years to come.

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The ferocity of the Nazi attack upon the Jews took many by surprise. Volkov argues that a new look at both the nature of antisemitism and at the complexity of

modern Jewish life in Germany is required in order to provide an explanation. While antisemitism had a number of functions in pre-Nazi German society, it most particularly served as a cultural code, a sign of belonging to a particular political and cultural milieu. Surprisingly, it only had a limited effect on the lives of the Jews themselves. By the end of the nineteenth century, their integration was well advanced. Many of them enjoyed prosperity, prestige, and the pleasures of metropolitan life. This book stresses the dialectical nature of assimilation, the lead of the Jews in the processes of modernization, and, finally, their continuous efforts to 'invent' a modern Judaism that would fit their new social and cultural position.

Few scholarly fields have developed in recent decades as rapidly and vigorously as Holocaust Studies. At the start of the twenty-first century, the persecution and murder perpetrated by the Nazi regime have become the subjects of an enormous literature in multiple academic disciplines and a touchstone of public and intellectual discourse in such diverse fields as politics, ethics and religion. Forward-looking and multi-disciplinary, this handbook draws on the work of an international team of forty-seven outstanding scholars. The handbook is thematically divided into five broad sections. Part One, Enablers, concentrates on the broad and necessary contextual conditions for the Holocaust. Part Two, Protagonists, concentrates on the principal persons and groups involved in the Holocaust and attempts to disaggregate the conventional interpretive categories of perpetrator, victim, and bystander. It examines the agency of the Nazi leaders and killers and of those involved in resisting and surviving the assault. Part Three, Settings, concentrates on the particular places, sites, and physical circumstances where the actions of the Holocaust's protagonists and the forms of persecution were literally grounded. Part Four, Representations, engages complex questions about how the Holocaust can and should be grasped and what meaning or lack of meaning might be attributed to events through historical analysis, interpretation of texts, artistic creation and criticism, and philosophical and religious reflection. Part Five, Aftereffects, explores the Holocaust's impact on politics and ethics, education and religion, national identities and international relations, the prospects for genocide prevention, and the defense of human rights.

In *German Idealism and the Jew*, Michael Mack uncovers the deep roots of anti-Semitism in the German philosophical tradition. While many have read German anti-Semitism as a reaction against Enlightenment philosophy, Mack instead contends that the redefinition of the Jews as irrational, oriental Others forms the very cornerstone of German idealism, including Kant's conception of universal reason. Offering the first analytical account of the connection between anti-Semitism and philosophy, Mack begins his exploration by showing how the fundamental thinkers in the German idealist tradition—Kant, Hegel, and, through them, Feuerbach and Wagner—argued that the human world should perform and enact the promises held out by a conception of an otherworldly heaven. But their respective philosophies all ran aground on the belief that the worldly proved incapable of transforming itself into this otherworldly ideal. To reconcile this incommensurability, Mack argues, philosophers created a construction of Jews as symbolic of the "worldliness" that hindered the development of a body politic and that served as a foil to Kantian autonomy and rationality. In the second part, Mack examines how Moses Mendelssohn, Heinrich Heine, Franz Rosenzweig, and Freud, among others, grappled with being both German and Jewish. Each thinker accepted the philosophies of Kant and Hegel, in varying degrees, while simultaneously critiquing anti-Semitism in order to develop the modern Jewish notion of what it meant to be enlightened—a concept that differed substantially from that of Kant, Hegel, Feuerbach, and Wagner. By speaking the unspoken in German philosophy, this book profoundly reshapes our understanding of it.

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