

ANTISEMITISM AND THE HOLOCAUST

The Holocaust (in Hebrew, Shoah) refers to the systematic, bureaucratic, state sponsored persecution and murder of approximately six million Jews by Nazi Germany and its collaborators between 1933 and 1945 across Europe and North Africa. During the period of the Holocaust, German authorities also targeted other groups because of their perceived 'racial inferiority' including Roma and Sinti communities, people with disability, LGBTQIA+ people, habitual criminals, Jehovah's Witnesses and Communists. The primary motivation was the Nazis' antisemitic racist ideology. When the Nazi Party (then known as the DAP) was formed as a political party in 1919, antisemitism was one of its founding principles.



Cover of The Eternal Jew published by the Nazi Party's publishing house, 1937

Image courtesy of Sydney Jewish Museum Collection, M2015/042.

The Nazis introduced many laws and actions focused on presenting Jews as mistrustful, a threat to society, secretly wielding power over international finance and politics, the cause of all of Germany's problems, and a racially inferior species of human. All of these were untrue but Nazi propaganda convinced many people to believe it and take part in the actions that followed. Their goal was to get rid of all Jews. You can learn more here:



Definitions - Antisemitism SJM. https://antisemitism.sydneyjewishmuseum. com.au/definitions/#holocaust



SOURCE ANALYSIS

Consider: How are Jews represented here?

What personality trait is depicted in the man's facial expression?

What is the intent of dressing the man in this way?

Discuss the use of these symbols: money, Communism, whip

Propaganda is often contradictory. Can you find an example here?

What is the effect of using red text?

The title translates as The Eternal Jew.

- a) Why is 'eternal' significant?
- b) Why use 'The...Jew' in the singular form? Why not say 'Jews"?

What emotion do you think this poster was designed to elicit in:

a) Aryan Germans b) Jewish people

Discuss how the effectiveness of this poster relies on existing stereotypes and prejudices.



GOING FURTHER

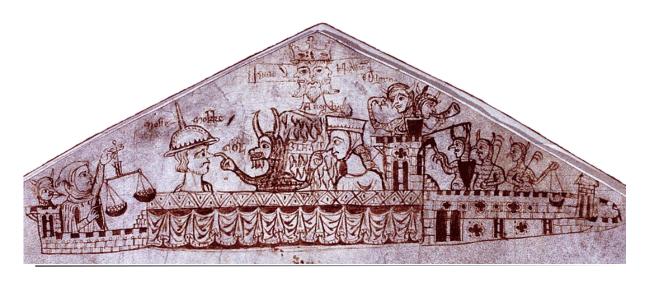
In groups, choose another source from the Resource Pack and devise a set of questions that investigate its antisemitic themes. Swap your work with another group and complete their questions, then discuss your opinions for each source.



RESOURCE PACK

HISTORICAL AND CONTEMPORARY ANTISEMITIC CARTOONS AND IMAGERY

Medieval Sources



Cartoon on the upper margin of the Exchequer Receipt Roll, 1233.

Image courtesy of National Archives, London.



Reprint of a woodcut "Judensau" from Breisach on the Rhine, originally produced between 1450 and 1500.

Image courtesy of Jewish Museum Berlin.





"Legend of the Jew calling the Devil from a Vessel of Blood" from Pierre Boaistuau's *Histoires Prodigieuses*, 1561.

Image courtesy of Wikimedia Commons.



Cartoon on the title page of *Der Juden Erbarkeit* (On the Jews' respectability), 1571. Image courtesy of Bavarian State Library





"The dress of a Jewish man and woman from Worms" from Marcus zum Lamm's *Thesaurus Picturarum XXXIII*, c. 1600 Image courtesy of University and State Library Darmstadt

Zum Lamm's depiction of the costumes worn by a Jewish man and woman in 16th century Germany reveals the longstanding tradition of associating distinct symbols with Jewish people. The yellow colour of the badge bears a strong resemblance to the notable adoption and use of yellow stars in Nazi Germany. The male figure is depicted holding a coin purse, alluding to the falsely alleged relationship between Jewish people and money, and a bunch of garlic, which has come to represent the Jew as the "odorous other." According to historian Frederick Crofts, the goose held by the Jewish woman refers to the massacre of Rhineland Jews during The First Crusade. Some crusaders believed they were being led to Jerusalem by a goose filled with the Holy Spirit and subsequently committed a series of violent attacks against Jewish communities along their journey.8



Nazi Era Sources



Nazi Propaganda Cartoon by Josef Plank, c. 1938. Image courtesy of Library of Congress.



Cover of *The Eternal Jew* published by the Nazi Party's publishing house, 1937 Image courtesy of Sydney Jewish Museum Collection, M2015/042.





"Der Polyp" from German satirical magazine *Lustige Blätter*, issue published 1943. Image courtesy of Professor Emeritus Randall Bytwerk.



Weimar-Era Nazi Campaign poster titled "Der Drahtzieher," 1924. Image courtesy of Leo Baeck Institute.





Cartoon from the front page of *Der Stürmer* accompanying article titled "The World Bank," February 17, 1945.

Image courtesy of Montreal Holocaust Museum.



German produced Nazi-era Russian propaganda poster captioned "Jews - A people of contagion," 1943.

Image courtesy of UNC Pembroke.



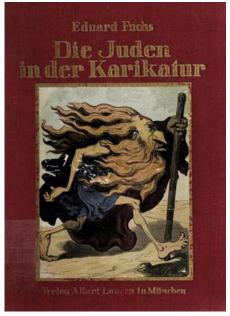
Nineteenth and Twentieth-century Sources



Hand-coloured print of a caricature engraved by A. Park, c. 1840.

Image courtesy of United States Holocaust Memorial Museum Collection, Gift of the Katz Family.



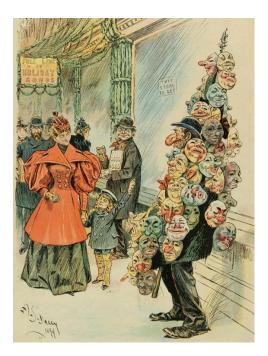


Hand-coloured woodcut inscribed by Dumont S. C., 1852 (left).

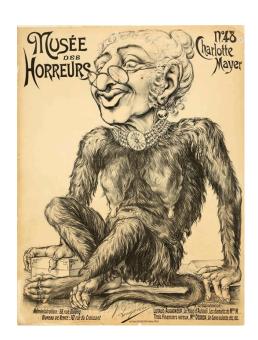
Cover of *Die Juden in der Karikatur* by Eduard Fuchs, 1921 (right).

Image courtesy of United States Holocaust Memorial Museum.



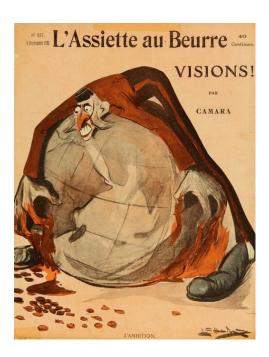


Colour lithograph of a cartoon by A. S. Daggy published in *Puck*, a New York humour magazine, 1894. Image courtesy of United States Holocaust Memorial Museum Collection, Gift of the Katz Family.



Caricature of Charlotte Mayer de Rothschild from the *Musee des Horreurs* series by V. Lenepveu, 1900. Image courtesy of United States Holocaust Memorial Museum Collection, Gift of the Katz Family.





Cover of French satirical magazine *L'Assiette au Beurre*, September 5, 1903. Image courtesy of United States Holocaust Memorial Museum Collection, Gift of the Katz Family.



Australian Sources



Cartoon titled "The Pied Harper" from Australian newspaper *The Bulletin*, December 4, 1946. Image courtesy of the National Library of Australia.



Cartoon titled "Numbers, '47 (33 in the Original)" by Norman Hetherington from Australian newspaper *The Bulletin*, February 19, 1947.

Image courtesy of the National Library of Australia.





Cartoon by Glen Le Lievre from the Sydney Morning Herald, July 26, 2014.

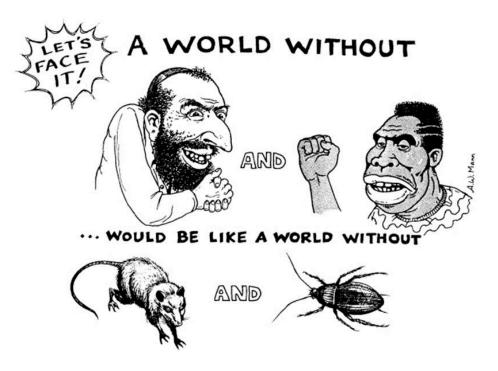
Image courtesy of the Times of Israel.



Murals from the "People of Balaclava" project for Carlisle Street in Balaclava, Melbourne, 2023. Image credit: Photographer Rudy De Santis/ABC News.



Contemporary Sources



Cartoon produced by cartoonist Nick Bougas (under the pseudonym A. Wyatt Man), c. 2004. Image sourced from the Online Hate Prevention Institute.



Cartoon titled "Terror State" from Oman's newspaper Al-Watan, 2010. Image courtesy of ADL (Anti-Defamation League).





Cartoon titled "Corona virus," from Guatemalan newspaper *Prensa Libre*, January 29, 2020 (above) Edited version of the "Corona virus" cartoon (below).

Image courtesy of the Simon Wiesenthal Center.



Cartoon by Umayya Juha published in Qatar's al-Raya newspaper, September 18, 2018. Image courtesy of ADL (Anti-Defamation League).





"Freedom for Humanity" mural by American artist Mear One (Kalen Ockerman) on Hanbury St, London, 2012.

Image credit: Photographer Mike Kemp/In Pictures Ltd./Corbis via Getty Images.



Cartoon by Sadic Pala for Iran's International Holocaust cartoon contest, 2005. Image courtesy of irancartoon.com/ir.