

---

## ANTI-SEMITISM II: PROPOSED THEORIES FOR ANTI-SEMITISM

---

The first NLE Morasha shiur on anti-Semitism reviewed the history and pervasiveness of over 3,700 years of anti-Semitism and then demonstrated that in light of the severe, ongoing persecution and violence towards the Jewish people, this hatred is unique. This second Morasha shiur on anti-Semitism explores several principal proposed theories of anti-Semitism and then shows their respective shortcomings. We will see that these proposed explanations of anti-Semitism are, at worst, false, or at best, partial explanations often meant to avoid acknowledging Jewish uniqueness. The third shiur in this series presents the root causes of anti-Semitism and then considers solutions for bringing an end to this hatred.

This shiur will address the following questions:

- ☞ Do money and economic factors explain anti-Semitism?
- ☞ Does anti-Semitism stem from the Jews' being labeled the "Chosen People"?
- ☞ How valid are other theories explaining anti-Semitism?
- ☞ Is anti-Semitism related to religion or to race?
- ☞ Is there any one theory that fully explains the historic phenomenon, anti-Semitism?

### CLASS OUTLINE:

- Introduction:    **The Pervasive Denial that Anti-Semitism is Unique**
- Section I:        **Economic and Power Theory of Anti-Semitism**
- Section II:       **The Chosen People Theory**
- Section III:      **The Scapegoat Theory**
- Section IV:      **Outsider Theory of Anti-Semitism**
- Section V:        **The Racial Theory of Anti-Semitism**

## INTRODUCTION: THE PERVASIVE DENIAL THAT ANTI-SEMITISM IS UNIQUE

---

We will ultimately explain the reasons for anti-Semitism in uniquely Jewish terms. But these are not the explanations we hear these days.

1. **Prager and Telushkin, *Why The Jews?*, Preface, p. xi – The difficulty in explaining the cause of Jew-hatred.**

Ask almost anyone – Jew or non-Jew, scholar or layperson – why Jews have been hated so deeply and for so long, and you will likely be told that people need scapegoats, or that Jews are affluent, or that anti-Semitism is yet another sad example of racism or religious bigotry or that anti-Semites are simply sick. In fact, you are likely to be given every reason for anti-Semitism except amazingly, that it is a response to anything distinctly Jewish...

Until recently and throughout their history, Jews have believed that they are hated because Judaism made them different and challenging...

The historical record clearly indicates, we believe, that Jew-hatred is unique. The very word *Jew* continues to arouse passions as does no other religious or national name...

Before discussing why we think the alternative explanations for anti-Semitism are, at best, partial and, at worst, completely false, let us suggest just why there are so many alternative explanations given for anti-Semitism. Perhaps this quest is based on the human tendency to avoid responsibility. If the hatred for the Jews is unlike other hatred of groups but is based on their historical and continuing role as the Chosen People, this label puts a massive burden on each Jew. The average person shuns this level of responsibility.

Let us mention one clear case of what will be done to avoid this truth. Anne Frank, who has become the very symbol of the Holocaust, came from a completely assimilated home. Despite this fact, hidden in that famous attic, she came to grasp the Holocaust as being precisely because of the Jews' unique relationship with God. Broadway, in its adaption of her diary, could not accept this fact.

2. ***Ibid.*, p. 57 – Anne Frank recognized Jewish suffering as a reflection of their unique role.**

Though raised in a secular and assimilated home, Anne came to feel during her years of hiding that there were specific Jewish reasons for the suffering she and other Jews were undergoing. On April 11, 1944 she wrote: "Who has inflicted this upon us? Who has made us Jews different from all other people? Who has allowed us to suffer so terribly up until now? It is God who has made us as we are, but it will be God, too, who will raise us up again...Who knows it might even be our religion from which the world and all peoples learn good, and for that reason and only that reason do we suffer. We

can never become just Netherlanders, or just English or representatives of any country for that matter. We will always remain Jews, but we want to, too.”

But Anne Frank’s beliefs that Judaism was at the root of Jew-hatred and that the Jews were different were eliminated in the Broadway version of *The Diary of Anne Frank*. The authors, Alfred and Frances Hackett, with the advice of the Jewish playwright and political radical Lillian Hellman, simply deleted the above passage, which had been central to Anne’s thinking as well as to writer Meyer Levin’s original version of the play. Instead, the Hacketts put into her mouth words she never said but that reflected their own universalist views: “We are not the only people that have had to suffer...sometimes one race, sometimes another.”

Let us now look at several of the most common proposed theories for Anti-Semitism.

## SECTION I. ECONOMIC AND POWER THEORY OF ANTI-SEMITISM

---

Can economics or power serve as explanations for anti-Semitism?

1. **Rabbi Rafael Shore, Causes versus Excuses for Anti-Semitism: Understanding the root of the world’s longest hatred, Aish.com – The Economic Theory of Anti-Semitism.**

The Economic Theory of Anti-Semitism postulates that Jewish wealth and power arouses the envy of other groups, and this in turn leads to great resentment.

This theory has surfaced in different guises throughout history. One of the ways it became popularized was through *The Protocols of the Elders of Zion* (1903), the minutes of fictional “secret meetings” in which Jewish leaders conspire to rule the world. *Protocols* is a viciously anti-Semitic book created by the Russian secret police.

This fictional account has provided an excellent excuse for campaigns of persecution against Jews, influenced the masses to believe the myth that Jews control governments.

Do people today still believe that Jews have some mysterious financial and organizational advantage over the rest of humanity?

Does jealousy of Jewish affluence explain anti-Semitism? That anti-Semitism has often existed when Jews were poor and that other affluent groups are not so hated makes this look like a very partial explanation, at best.

2. **Ibid. – Historically, anti-Semitism has not distinguished between rich and poor.**

First, consider universal attitudes toward the rich. We don't see any sustained historical persecution against wealthy non-Jews. Thus, if the haters decide to single out wealthy Jews and ignore wealthy non-Jews, economics cannot be regarded as the cause for hatred.

Second, if we remove the element of wealth and power from the Jews, does the anti-Semitism vanish? The Jews who lived in the shtetels (villages) of Poland and Russia during the 17th-20th centuries were poor and powerless, utterly lacking any form of influence whatsoever. Yet they were hated. Often they were persecuted and subjected to unspeakable torments. On many occasions entire villages were ransacked and their Jewish inhabitants massacred in cold blood. Under those circumstances, anti-Semitism did not distinguish between rich and poor, between strong and weak, between powerful and powerless..

Poor Jews have always been hated equally as rich Jews. When a Jew meets with financial success, it may set the anti-Semite's teeth on edge, but the Jew's success is clearly not what created the anti-Semite. Money therefore cannot be the cause of anti-Semitism.

3. **Ibid. – Is Anti-Semitism caused by Jewish moneylenders?**

In this same vein, many people say that anti-Semitism has been caused by the fact that Jews were moneylenders in many societies and supposedly extracted their "pound of flesh" from their non-Jewish compatriots.

In fact, just the opposite is true. Jews were forced to become moneylenders precisely because of the severe employment limitations which anti-Semitic trends imposed on them. Anti-Semitic laws made it impossible for Jews to own land, to attend universities or to enter any common occupations. Money was the only commodity in which they were allowed to deal, so lacking any other option, they became moneylenders.

Hence, we see that Jews were not hated because they were moneylenders; rather, they were moneylenders because they were hated.

Clearly, the Jew's role as moneylender increased Gentile hatred for them, but it cannot be considered the root cause of anti-Semitism.

How about power? Can it be the cause of anti-Semitism?

4. **Ibid. – Is Anti-Semitism caused by Jewish control over governments?**

If there is any truth to the notion that Jews control governments, why couldn't those powerful Jews convince any country to accept the refugees who were struggling to escape the European inferno during the Holocaust? If "World Jewry" is so powerful and wields such political influence, surely at least one government would have agreed to take them in as refugees and allowed them to stay until the end of the war..

Moreover, Rabbi Reuven Kamenetsky, Jerusalem, explains that the proof against the theory of Jewish control over governments is that anti-Semitism existed even before the Jews had any civil rights.

## KEY THEMES OF SECTION I

- ✎ Common explanations for the cause of anti-Semitism have proven false.
- ✎ The Economic Theory of Anti-Semitism claims that Jews have been hated because of jealousy over Jewish financial success. But a closer look reveals that hatred for and persecution of Jews has not distinguished between wealthy and impoverished. During periods when Jews suffered poverty, they did not experience any less anti-Semitism.
- ✎ Perhaps the common Jewish occupation as moneylender increased Gentile hatred for them, but it cannot be considered the root cause of anti-Semitism.
- ✎ The obvious lack of Jewish influence during the Holocaust disproves the theory that Jews control governments.

## SECTION II. THE CHOSEN PEOPLE THEORY

---

What about the Chosen People concept as an explanation for anti-Semitism?

1. **Rabbi Rafael Shore, Causes versus Excuses, How can we tell the difference? Aish.com – The Chosen People Theory.**

Knowledge of Jewish “chosen-ness” is undeniably widespread. Several years ago, the University of California conducted a study of anti-Semitism. Non-Jewish Americans were presented with 18 unfavorable statements about Jews, and asked whether they believed any of them. By far the most widely-held belief among those surveyed (59%) was that “Jews consider themselves to be God’s chosen people.”

Let’s test whether this belief is indeed a legitimate cause of anti-Semitism - or whether it is merely another excuse. If Jewish “chosen-ness” is in fact the cause of anti-Semitism, then hatred against the Jews should disappear when Jews drop the claim that they are chosen.

Late in the 19th century, the Jews living in Germany and Austria collectively rejected their “chosen-ness” and were assimilated by their host nation. In fact, they believed that the non-Jews among whom they lived were the true chosen people. “Berlin is our Jerusalem!” they loudly proclaimed. Gentile society was their social environment of choice, and Germany their beloved motherland.

Did anti-Semitism disappear? We all know the tragic answer to that question. The Jews in Germany and Austria experienced the most vicious outpouring of anti-Semitic

hatred in history. Precisely when Jews rejected their claim to “chosen-ness,” they suffered the most virulent forms of anti-Semitism.

Clearly, the Chosen People Theory does not pass this litmus test.

Another test of the Chosen People Theory is to compare how humanity responds to other peoples who claim to be “chosen.”

## 2. **Prager and Telushkin, p. 29 – Everyone claims to be chosen.**

Almost every nation sees itself as special in some sense – from the Chinese, whose word for China is “center of the earth,” to the Americans and the belief...in being a “bright, shining light.” Many Christians believe that only Christians go to heaven, and Muslims see themselves as God’s messengers. Yet of all the world’s peoples, the Jews, with their doctrine of chosen-ness, elicit the sharpest attacks. This is yet another unique aspect of the unique phenomenon known as Jew-hatred.

In light of the common tendency for nations to see themselves as special, the title “Chosen People” cannot be the root cause of anti-Semitism. That so many people point to this label as the cause for hostility indicates that a nation considering itself the Chosen People only leads to profound hatred when others suspect that this status is genuine.

Later we will show how this theory holds some truth, but is incomplete. The Jews do have a special relationship with God, but their chosen-ness is simply an indication of their unique responsibility.

### KEY THEMES OF SECTION II

- ∞ **The Jewish claim to being God’s Chosen People has been blamed for anti-Semitic sentiments.**
- ∞ **When Jews have disclaimed their chosen status, anti-Semitism has not decreased, but has actually increased.**
- ∞ **Since many nations see themselves as special and have not been discriminated against for this, the title “Chosen People” cannot be the root cause of anti-Semitism.**

## SECTION III. THE SCAPEGOAT THEORY

---

Can the Scapegoat Theory account for anti-Semitism?

### 1. [Prager and Telushkin, p. 58 – The Scapegoat Theory.](#)

The major fallacy of the scapegoat theory is not that Jews have not been used as scapegoats. They have. The problem with the scapegoat thesis is that it does not explain anti-Semitism. It only explains why, when, or how people use anti-Semitism – not why they are anti-Semitic. It does not even purport to answer the question, why, to begin with, do people hate Jews? What is it about this small group that enables so many people to believe the most horrible accusations leveled against them?

### KEY THEMES OF SECTION III

- ∞ Historically, Jews have been used as scapegoats.
- ∞ The Scapegoat Theory explains that anti-Semitic accusations have been placed on the Jews, but not why they have been used as scapegoats.

## SECTION IV. OUTSIDER THEORY OF ANTI-SEMITISM

---

Maybe Jews are hated simply because they are different and are perceived as “outsiders”?

### 1. [Rabbi Rafael Shore, Causes versus Excuses - The Big Six, Aish.com – Does anti-Semitism stem from Jews not adapting to their host country?](#)

Traditionally, Jews were characterized by different dress, different laws and sometimes, even a different language. Certainly this discrimination is what the Chinese experienced in early America, and what the Frenchman experienced in England. Sociologists refer to this phenomenon as “the dislike of the unlike.”

This theory sounds like a sensible cause for anti-Semitism: Jews have been hated because they were different. Throughout history, Jews kept to themselves. Their ethical, cultural and social systems were different from those of their neighbors. Most pointedly, the Jews’ fondest dream was always their return to Zion. They were law-abiding citizens who contributed to their host nations and even took to the battlefield to defend it, but their hearts always pointed in the direction of the Promised Land. It is undeniably true that throughout history, Jews were the ultimate “outsiders.”

But what happens when Jews shed their cultural differences and become genuine “insiders”? If the Outsider Theory is correct, then the solution to anti-Semitism should

be assimilation. Anti-Semitism should decrease in ratio to the Jews' ability to integrate into their host societies. Is this really what happens?

In the 18th century, the Enlightenment reached Europe, giving equal rights to all people, regardless of religion.

In December 1789, during a discussion in the French National Assembly in which French Jews were granted equal rights, Count Stanislas de Clermont-Tonnere declared: "To the Jews as individuals, everything. To the Jews as a nation, nothing."

The Jews of Europe jumped at the opportunity to attain equality, hoping at long last to rid themselves of the "dislike of the unlike" phenomenon. They shed their foreign dress, shaved off their beards, and attended universities and theaters. They adopted the language, culture and styles of their non-Jewish neighbors, and intermarried with them. They purged their prayers of any mention of the return to Zion. In short, they became more French than the French...

Jewish acceptance of this attitude widened. In Germany, Reform Jews declared, "Berlin is our Jerusalem; Germany is our Fatherland." Having endured centuries of hatred, the Jews of Europe anticipated a warm welcome from their gentile neighbors.

But they were sorely disappointed. The Dreyfuss affair, in which falsified charges of treason were brought against a Jewish French officer, was contrived to show that Jews could never be loyal citizens of their host countries.

Shortly thereafter, Hitler's rise to power once again pulled the rug out from under the Jews' sense of security in their assimilationist approach. Nazism sent a strong message to Jews: We hate you, not because you're different, but because you're trying to become like us! We cannot allow you to infect the Aryan race with your inferior genes.

So long as Jews remained outsiders, the Outsider Theory reflected some degree of logic. Once the Jews attempted to become insiders, the Outsider Theory was dashed to pieces – because it never had been the real cause of the hatred.

The fact that after assimilation, anti-Semitism continued and even flourished really does not make any rational sense. If people tend to hate those who are different, the Other, why would the hatred continue once Jews became far less different? But according to the Torah, God made an eternal covenant with Avraham (and his descendants re-accepted it at Sinai). If so, no matter how much a Jew tries to escape his responsibility, he remains a Jew. Even if he tries to blend into the surrounding culture, the Jew does remain different. – the ultimate Other. We will explore in the third shiur in this series, how God can use anti-Semitism as a means to keep the Jews from assimilating to keep to their mission. For example the Midrash Yalkut Shimoni 162 relates that at the start of the Egyptian servitude, Jewish attempts to assimilate engendered an anti-Semitic reaction.

Through gentile hatred, that assimilation will be halted. It may not fit our common sense, but it is a historical fact that the period that saw the largest flight of Jews from the Torah, culminated in the Holocaust. Though he died well before, Rav Meir Simcha of Dvinsk in his Meshech



Chochma (Vayikra/Leviticus 26:44) actually predicted that the prevalent assimilation would lead to suffering. In a long essay on the patterns of Jewish history, he wrote that at some point in every exile as assimilation continues, there will be a storm wind crying, “You are a Jew, and who made you a man [among us]?” that will violently uproot the Jews. At least for German Jews “who think Berlin is Jerusalem,” whose assimilation had started first and gone furthest, he saw a storm coming.

When Theodore Hertzl observed the Dreyfus affair, he gave up on the assimilation of individual Jews into the host country as a solution to Jew hatred. His solution was that the Jews be separate and have their own state like all others, a new attempt at assimilation on a national level rather than an individual level. That idea led to the Modern Zionist movement and all of its huge successes. But as we saw in the section on anti-Zionism in the first shiur, the one thing this movement has not accomplished is an end to anti-Semitism.

#### KEY THEMES OF SECTION IV

- ∞ **The theory that Jews are hated simply because they are different and are perceived as “outsiders” is disproven by the fact that anti-Semitism did not at all diminish when Jews attempted to blend in.**
- ∞ **History has shown that whenever there has been widespread assimilation, anti-Semitic persecution was sure to follow.**

## SECTION V. THE RACIAL THEORY OF ANTI-SEMITISM

---

The most common explanation for anti-Semitism is that it comes from racism. The evidence for this is that the Nazis were racists who actively proclaimed the inferiority of the non-Aryan races. The Holocaust, it is concluded, came about because of hatred for the Jews as one of the non-Aryan races.

This explanation is weak for a number of reasons:

**A.** Even if this theory is true, racism was only found in the Modern period. For most of the previous centuries of anti-Semitism, the Jews were hated solely for their religion, and if they converted, they were accepted into the majority culture whether Pagan, Christian or Moslem. This explanation can only be given by those who focus narrowly on the Holocaust, forgetting about the centuries of European anti-Semitism before it. As horrible as the Holocaust was, we cannot forget the rest of Jewish history, including ferocious slaughters of Jews during the Crusades, Pogroms or the Khmelnitsky massacres, which were motivated by religious enmity not racism. Nor do we see racism as a factor in today’s anti-Zionism. Anti-Semitism needs a deeper explanation.

**B.** It is not so easy to define the Jews as a race.

1. **Rabbi Rafael Shore, Causes versus Excuses - The Big Six, Aish.com - Does race explain anti-Semitism?**

The overriding problem with this theory is that it is self-contradictory: Jews are not a race. Anyone can become a Jew — and members of every race, creed and color in the world have done so at one time or another.

There is no distinguishing racial physical feature common only to Jews. Even the idea of a “Jewish nose” is a myth. Anti-Semites don’t hate only those Jews who have distinctively Jewish physical features; they hate all Jews. They hate Eastern European Jews; they hate Israeli, Russian and Yemenite Jews; they hate blond, blue-eyed Dutch Jews, as well as dark-skinned, Mediterranean Jews. Any Jew will do.

Anti-Semitism cannot be explained as racism for the very simple reason that Jews are a nation, not a race.

C. If one looks more carefully at the Nazis, one sees that anti-Semitism was far more central to their world-view than racism. “By Hitler’s own account in *Mein Kampf*, he was first an anti-Semite, not a racist” (Prager and Telushkin, p. 138). “The Nazis were indeed racists when they claimed the inferiority of non-Aryan races...[but] they did not, for example, racially denigrate Japanese or Arabs, both Nazi allies” (Ibid. p. 137). Hitler, himself, is reported to have said in private “that in the scientific sense there is no such thing as race” (Ibid., p. 139). Anti-Semitism, however was central to his world view. “The subject that gripped Hitler’s attention to the last moments of his life was the Jews. On April 29, 1945, Adolf Hitler addressed his final words to the German people: ‘Above all, I charge the leaders of the nation and those under them to scrupulous observance of the laws of race and to the merciless opposition to the universal poisoner of all peoples, international Jewry’” (Ibid., p. 142). Hitler actually diverted crucial resources from the conduct of the war in his focus on killing Jews.

D. If one actually studies the Nazi view of the Jews, it does not match our normal view of racism. Their claim was not so much that the Jews have inferior intelligence and abilities as, for example, Southern racists said about the blacks. Their focus was on the ideas the Jews represented.

2. **H. Rauschnig “The Voice of Destruction” - What bothered Hitler was that they invented the concept of conscience.**

Hitler stated: “It is true, we are barbarians. I free humanity from the shackles of the soul, from the degrading suffering caused by the false vision called conscience and morality...The Jews have inflicted two wounds on mankind - circumcision on its body and conscience on its soul. These are Jewish inventions...The war for world domination will be fought entirely between us - the Germans and the Jews. All else is façade and illusion.”

The root and driving force of the Nazi anti-Semitism can best be summed up in the words of the German Pope Benedict (emeritus):

**3. Pope Benedict XVI Address at Auschwitz, May 28, 2006 – The Nazi goal was to replace God’s rule over the world with the rule of man.**

Deep down, those vicious criminals, by wiping out this people, *wanted to kill the God who called Abraham, who spoke on Sinai and laid down principles to serve as a guide for mankind*, principles that are eternally valid. If this people, by its very existence, was a witness to the God who spoke to humanity and took us to Himself, then that God finally had to die and power had to belong to man alone, to those men, who thought that by force they had made themselves masters of the world. By destroying Israel, they ultimately wanted to tear up the taproot of the Christian faith and to replace it with a faith of their own invention: faith in the rule of man, the rule of the powerful.

Whatever this is, it is not standard racism.

Racism did not produce Nazi anti-Semitism; the Nazis were anti-Semites first and foremost. Racism was secondary if they believed it at all. What racism did for the Nazis was to broaden their anti-Semitic targets and say all Jews, even those who had abandoned Judaism, are equally the bearers of the ideas that the Nazis wanted to eliminate. In a vision that oddly parallels the Torah’s view, Hitler’s racism allowed him to say that however much a Jew flees from his Judaism, the Jew remains a bearer of a different vision. As we quoted in the first class on anti-Semitism:

**4. Adolf Hitler, Mein Kampf, p. 312 – The same Jew.**

In his new language [the Jew] will express the old ideas; his inner nature has not changed...the Jew...can speak a thousand languages and nevertheless remains a Jew. His traits of character have remained the same...It is always the same Jew.

Racism may have been just a concept Hitler used to explain his special addition to anti-Semitism – that all Jews bear an inescapable dangerous nature – but racism was not the source of his anti-Semitism.

In summary, if we cannot attribute anti-Semitism to 1) economics and power, 2) Jews being perceived as a Chosen People any more than others considering themselves as such, 3) the Scapegoat Theory, 4) the Outsider Theory, or 5) the Racial Theory, then what can explain this phenomenon? The next shiur examines the Torah’s perspective on the root causes of anti-Semitism.

## KEY THEMES OF SECTION V

- ∞ Anti-Semitism is commonly explained as stemming from racism. Proponents of this theory claim that the Holocaust came as a result of the Nazis' hatred for the Jews as one of the non-Aryan races.
- ∞ Clearly, racism is not at the root of anti-Semitism, since the concept of racism is relatively recent, and anti-Semitism has been prevalent for thousands of years.
- ∞ Jews cannot easily be defined as a race, since Jews throughout the world have many different physical characteristics.
- ∞ Anti-Semitism was far more central to Hitler's worldview than racism.
- ∞ The Nazis' hatred for Jews does not match the normal view of racism. Their focus was on the ideas the Jews represented.
- ∞ Standard explanations for anti-Semitism prove weak. The root causes, from the Torah perspective, will be examined in the next shiur.

## CLASS SUMMARY:

---

### DO MONEY AND ECONOMIC FACTORS EXPLAIN ANTI-SEMITISM?

- The Economic Theory of Anti-Semitism claims that Jews have been hated for their financial success. But a closer look reveals that Jew-hatred has not distinguished between wealthy and impoverished. Perhaps the common Jewish occupation as moneylender increased Gentile hatred for them, but it cannot be considered the root cause of anti-Semitism.

### DOES ANTI-SEMITISM STEM FROM THE JEWS' BEING LABELED THE "CHOSEN PEOPLE"?

- Jews who disclaimed their chosen status were not saved from anti-Semitism. Additionally, since other nations have not been persecuted for viewing themselves as special, the title Chosen People cannot be the root cause of anti-Semitism.

### HOW VALID ARE OTHER THEORIES EXPLAINING ANTI-SEMITISM?

- The Scapegoat Theory describes the historical tendency to blame Jews, but does not explain why they have been used as scapegoats. The theory that Jews are hated simply because they are different and are perceived as "outsiders" is disproven by the fact that anti-Semitism did not at all diminish when Jews have assimilated. In fact, history has shown that whenever there has been widespread assimilation, anti-Semitic persecution was sure to follow.

### **IS ANTI-SEMITISM RELATED TO RELIGION OR TO RACE?**

- It is difficult to blame anti-Semitism on racism. The concept of racism is relatively recent, and anti-Semitism has been prevalent for thousands of years. Likewise, Jews have many different physical characteristics, making it hard to define them as a race. Hitler, whose hatred for the Jews is often associated with his racism, actually pointed to his repulsion to their ideas rather than their race. The Nazi stance simply used the concept of racism as a way of broadening their anti-Semitic targets by saying that all Jews are equally the bearers of the ideas that the Nazis wanted to eliminate.

### **IS THERE ANY ONE THEORY THAT FULLY EXPLAINS THE HISTORIC PHENOMENON, ANTI-SEMITISM?**

- Many explanations have been given for anti-Semitism. None of them come close to offering a full explanation of this phenomenon. They are at best partially true but certainly not the whole picture. Critiquing these proposed reasons for Anti-Semitism does not mean we should totally discount them. Factors such as jealousy or scapegoating do, at times, influence the masses to hate Jews and may exacerbate hatred, but they are not the root causes.