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Autore	Blaschke Olaf <1963->
Titolo	Offenders or victims? [[electronic resource] ] : German Jews and the causes of modern Catholic antisemitism / / Olaf Blaschke
Pubbl/distr/stampa	Lincoln, : University of Nebraska Press, for the Vidal Sassoon International Center for the Study of Antisemitism (SICSA), the Hebrew University of Jerusalem, c2009
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Descrizione fisica	1 online resource (233 p.)
Collana	Studies in antisemitism (Unnumbered)
Disciplina	305.892/4043
Soggetti	Antisemitism - Germany - History - 19th century Antisemitism - Germany - History - 20th century Christianity and antisemitism - Germany - History - 19th century Christianity and antisemitism - Germany - History - 20th century Judaism - Relations - Catholic Church Catholics - Germany - Attitudes Jews - Germany - Attitudes Antisemitism - Public opinion Public opinion - Germany Electronic books. Germany Ethnic relations
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Catholic attitudes toward Jews -- Challenging explanations of Catholic antisemitism -- The nature of Catholic antisemitism -- Antisemitism in an age of confessionalism -- Jewish attitudes toward Catholics -- Explaining antisemitism with regard to "Jewish offenders" -- Explaining Catholic antisemitism without Jews -- Jewish views of Catholic antisemitism -- Emphasizing good relations between Jews and Catholics -- Presenting Catholic antisemites as exceptions -- Referring to antisemitism directly -- Conclusion: explaining antisemitism without

reference to the Jews.

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### Sommario/riassunto

Antisemitism is generally thought to derive from chimerical images of Jews, who became the victims of these projections. Some scholars, however, allege that the Jews' own conduct was the main cause of the hatred directed toward them in the nineteenth and twentieth centuries. Olaf Blaschke takes up this provocative question by considering the tensions between German Catholicism and Judaism in the period of the Kulturkampfe. Did Catholic resentments merely construct "their" secular Jew? Or did their antisemitism in fact derive from their perceptions of the conduct of liberal Jewish "offenders" d

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