



“Comparing the treatment of the British Jewish community in both the Historical and Modern Periods.”

Morgan Llyr Phillips – 1600309

BA Religious Studies

HPRS6012 – 40 Credits

I certify that this dissertation/project is my own work, and that any use of others people’s work is fully acknowledged in the references:

Word Count: 10,214

Abstract

Throughout their history the Jewish communities living in Britain have had a complicated relationship with both the British ruling bodies and British Society. This trend of mistreatment and prejudice that they have faced has continued into the modern era of the United Kingdom today. This dissertation focuses on researching the ways how the Jewish communities of Britain were treated during both their history and in the Modern era of the 21st Century. To gain this information, this dissertation has used a mix of scholarly literature and online resources to gather enough informative research. My research into this subject matter allowed me to find a variety of examples to the mistreatment and anti-Semitism that the Jewish people have faced in both their long history living in the British Isles. This varied from the Blood accusations and massacres that they faced throughout the medieval period, to the anti-Semitism that they face in the 21st century. The Main conclusions which were realised from my research is that the historical period of the Jewish Communities living in Britain were much more hostile and devastating to the lives of the Jews, however I had found out that according to some reports from organisations like the Community Security Trust, Anti-Semitic incidents are supposedly increasing in both England and Wales. This finding that anti-Semitism is growing in Britain through these increasing incidents per year in the past decade shows that something must be done by the authorizing authorities in the United Kingdom before it becomes a major issue for the Jewish communities living here.

Contents

Abstract.....	2
Contents.....	3
Introduction.....	4
Methodology.....	5
Chapter 1: Treatment of Jews in the Historical Period.....	7
- Introduction of Jews into Britain	7
- The Effects of the Crusades.....	9
- Jewish Community under Richard the 1 st	10
- The Story of Hugh of Lincoln.....	13
- The Expulsion of the Jews from England.....	15
- The Period between the expulsion and the resettlement.....	16
- The Reintroduction back into Britain.....	17
- The First and Second World War.....	19
- Post War and leading to the 21 st Century.....	22
Chapter 2: Treatment of Jews in the Modern Period.....	23
- Introduction.....	23
- Jewish Protection Organisations.....	23
- Anti-Semitism in British Politics.....	25
- Jews in the British Media.....	28
Chapter 3: Comparing both the Historical and Modern treatment of British Jews.....	30
- Summary of the Historical treatment of British Jews.....	30
- Summary of the Modern treatment of British Jews.....	31
- Conclusion.....	32
Bibliography.....	34

Introduction

The aim of this thesis is to explore both the historical and modern periods of the Jewish community in Britain and to compare how they are treated in both. By the conclusion of this thesis I aim to find out how British Jews have been treated and to find out in which period they have been more mistreated in. To do this I will separate my work into three key chapters with a number of different subsections which will make it easy to navigate through.

My first chapter will be my research into the historical period of the Jewish community of Britain. I will first begin with exploring when the Jews first settled in the British Isles so I can establish how long they have lived here for. Once I have done this I will separate the chapter into nine sub sections which will mark the most important periods during their history in Britain prior to the 21st century. This will include exploring the blood accusations made against the Jews during the medieval period, the expulsion of the Jews from England and the Jews during the time of the First and Second World War in the early 20th century.

The second chapter will focus on the Jewish community in the 21st century and how anti-Semitism has become a significant Issue. When talking about anti-Semitism through this thesis I am referring to the definition given by the International Holocaust Remembrance Association:

*“Antisemitism is a certain perception of Jews, which may be expressed as hatred towards Jews. Rhetorical and physical manifestations of antisemitism are directed towards Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities”.*¹

This chapter will be looking at significant topics regarding the treatment of Jews in Britain such as the British political landscape, how the media portrays the Jewish community and how organisations like the Community Security Trust have played an important part in the Jewish community.

¹ Holocaust Remembrance. Working Definition Antisemitism. [ONLINE] Available at: <https://www.holocaustremembrance.com/working-definition-antisemitism> [Accessed 2nd March 2019]

The final chapter of the thesis aims to summarise the points made in the previous two chapters and to compare the treatment of the Jewish community of Britain in these two time periods. Once I have done this, I will conclude my thesis by finding out which period of time the Jewish community has received the worst treatment and briefly discuss ways in which their treatment can be improved in the modern era.

Methodology

When conducting research for this thesis I decided that I was going to have to primarily use secondary sources to attain relevant information. As my intention for my thesis was to find out the treatment of the Jewish community in a historical and modern sense, I had to use different academic and online based sources to gather enough quality information for my research.

For my first chapter in researching the historical period of the treatment of Jews, I decided that using secondary academic literature and using some online sources would be the most effective method of gathering information. Using books like “A History of the Jews in England” by Albert Montefiore Hyamson, it will give a detailed analysis regarding many aspects of the history of the Jewish community and help provide effective information for my research. Also in order to gather more information for some of the subjects discussed through this chapter I will use webpages such as “New Advent” and “Jewish Encyclopaedia” as they help bring more depth and quality information to my research throughout this chapter.

For my second chapter in researching the treatment of Jews in the 21st century I will also use a mix between both academic written literature as well as the use of online sources to gather information. The sources which will be used throughout this chapter will also be secondary sources like the ones found in the first chapter of the thesis. As most news articles are now uploaded to the websites of their news outlets, it will be much more effective to gather research directly from the websites of these sources. For example to gather information regarding the leader of the Labour Party and anti-Semitic remarks he has made, I will use news articles from British News websites such as the BBC or the Guardian.

For the second chapter I will also be using academic literature in relation to the section discussing British Politics. I will be using both “Contemporary left Antisemitism” by David Hirsh and “The Left’s Jewish Problem” by Dave Rich. Both these books give a detailed understanding to the complex nature of the anti-Semitism which has taken place in the British Political landscape and will aid in providing good research information regarding this subject.

The academic and online sources previously discussed will play a vital role in the research of this thesis. By using the works of both academic scholars and online sources I will be able to gather informative research and use it to come to a valid conclusion at the end of the thesis.

Treatment of Jews in the Historical Period

Introduction of Jews into Britain

As of 2019 there is currently no solid evidence to the exact date as to when the ancient Jewish communities first entered the British Isles. According some researchers there are some theories that speculate that Jews first entered Britain around the time that Solomon, this would indicate that when these ancient Jews arrived for commerce they may have potentially started the first Jewish settlement in Britain. This theory stands on the fact that the term Britain can be found in an old Phoenician term of a Semitic origin called 'Berat-Anach', this term translates to the term of 'Country of Tin' in which the area of Cornwall was significantly famous for during this period.²

Another theory held by scholars suggests that Ancient Jews were brought to Britain under completely different circumstances during the period in which the Romans ruled England. During this Roman period many Jews from ancient Israel and the Middle East were incorporated into the Roman Empire as either slaves or in some circumstances citizens. This suggests that some Jews may have possibly been sent to the settlements ruled by the Romans during this period.

Another hint to the existence of Jews living in Medieval Britain prior to the invasion of the Normans in 1066 can be traced back to the 8th century Archbishop of York called Egbert (732 – 766 CE). Archbishop Egbert stated in his texts that Christians must not at any cost participate in any religious activity or service which involved anything to do with Jewish traditions³. However it was later seen that these collections including this instruction regarding Christians and Jews may not have been written until much later.

In the 17th century while excavating Marks Lane in London there was the discovery of a Roman brick which had an image of the character of Samson forcing a group of Foxes away from a field of Corn. It is suggested that the Romans would not have known of the character of Samson during this period, so the creation of this must have been built by some Jews ruled by the Romans.

² Albert Hyamson, *A History of The Jews in England* (Forgotten Books, 2012) p.1

³ R. Dobson, *The Jewish Communities of Medieval England* (Borthwick Publications, 2010) p.1

Although it is suggested that the Jewish communities entered the land of Ancient Britain as early as Solomon under the Roman rule, we know for certain that many Jews entered Britain and made their first settlements during the period in which the Normans conquered England and Wales during the 11th Century under the leadership of William the Conqueror. It is also known that these Jews travelled across from the area of Rouen, France and settled throughout the newly conquered England.

When the Normans first settled into the country of England they faced a critical issue that the English population primarily settled into two different classes, the rich upper class landowners, knights and other lords and then the lower working class. To try and capitalize on the lack of commerce going on in the English society, the Normans decided to introduce the Jewish communities from France to do this. One of the primary reasons for William and the Normans decision to introduce the Jewish communities into England to settle and take over the financial side of English society was due to their incredible intellect compared to the vast general population during the medieval period⁴.

This small period in which the Normans started to settle in England was the most peaceful time for Medieval British Jews. Following this somewhat peaceful period, the events of the First and Second Crusades sparked old anti-Jewish sentiment towards the newly settled Jews living in Medieval Britain. The 12th and 13th Century CE can be seen being one of the worst historical periods for the settled British Jews as they faced endless prejudice and persecution from the local Christian population which resided in both England and Wales during this period.

⁴ Albert Hyamson, *A History of The Jews in England* (Forgotten Books, 2012) p.9

The Effect of the Crusades

During the late 11th and later the 12th Centuries one of the largest events which took place in both Europe and the Middle East were the Crusades. The Crusades were a set of wars in which Christians from Europe merged together in the name of their Lord to head into the 'Holy Land' (this land is primarily now known as the Palestine and Israel area) and purge it of its Islamic inhabitants which had then invaded it.

The order for the First Crusade started in the year 1095 by the Council of Clermont, this group lead by Pope Urban II (1035 – 1099 CE) issued that Christian knights throughout Europe must march upon the Holy Land and aid the Byzantine Emperor Alexius I Comnenus (1057 – 1118 CE). Although this Crusade was aimed to fight the Islamic invaders which took Jerusalem and invaded Holy Land, many of the Christian fighters ended up targeting the Jewish communities which lived throughout Europe and the Middle East.

During the Crusades one of the main lies which was used to further hatred towards the Jews living throughout both Europe and the Middle East was the Blood Accusation. Prior to the beginning of the Second Crusade the first ever recorded Blood Accusation took place in England in the year 1114 CE. In Norwich a boy by the name of William had supposedly been taken away by the local Jews of the area and then been killed in some form of Jewish sacrifice.

There are a number of different accounts regarding the death of William of Norwich and the Jewish community which were supposedly involved with his death. Some information states that the family of William told people that he left his home to become a scullion (Servant whose main duty was to perform basic tasks in the kitchen) to the Archdeacon of Norwich. However once he left his family, he was later found dead less than a week later in the area of Thorpe Wood (located near Norwich)⁵. Other reports state that William was in fact employed by the age of eight as an apprentice to a local skinner and then either kidnapped or bought by the local Jews⁶.

⁵ Jewish Encyclopedia. *William of Norwich*. [ONLINE] Available at: <http://www.jewishencyclopedia.com/articles/14930-william-of-norwich> [Accessed 13th March 2019].

⁶ Albert Hyamson, *A History of The Jews in England* (Forgotten Books, 2012) p.23

Although the reports to background of his kidnapping may differ, the details in regards to the blood sacrifice by the Jews of Norwich remain very similar. Most accounts state that William had undergone a number of different torture techniques by his Jewish captors to symbolise the crucifixion of Jesus Christ in Jerusalem. William apparently had his head shaven and then his body was found completely covered in marks caused by puncture of thorns. The marks on his body caused by thorns is supposedly meant to symbolise the crown of thorns in which Jesus had to wear when he was crucified.

The Jews of Norwich however were not punished for this supposed act of blood sacrifice, the Sheriff of Norwich whose job was to investigate this blood accusation took the Jews under his own protection and refused to have them go in front of their local court of Justice to be trialled and persecuted. Although this story of blood accusation was formed by the family of William, many members of the local Christian population and some monks from Norwich disbelieved this accusation and refrained from attacking the local Jews⁷.

After this event William of Norwich had supposedly become a martyr due to the circumstances surrounding his death. A monk called Thomas of Monmouth, who was a member of a Catholic priory in Norwich, produced a martyr like story from the information regarding this event⁸. He was later then seen as being a Saint by the local population of Norwich and had a number of shrines attributed to him. One of these shrines took the form of a painting which portrayed William being crucified by a group of Jews, this can be found in the Holy Trinity Church in Norfolk, London⁹.

Jewish Community under Richard the 1st

In the latter period of the 12 century the mostly peaceful period of the medieval British Jews came to an abrupt end under the new leadership of the Monarch King Richard the 1st of England (1157 – 1199 CE). Unlike his father Henry the 2nd, under Richards's leadership the Jews of England faced a number of anti-Jewish acts of violence until they were later expelled from Britain in the 13th century. The coronation of Richard the 1st

⁷ Albert Hyamson, *A History of The Jews in England* (Forgotten Books, 2012) p.23

⁸ New Advent. *William of Norwich*. [ONLINE] Available at: <http://www.newadvent.org/cathen/15635a.htm> [Accessed 16th March 2019].

⁹ Howling Pixel. *William of Norwich*. [ONLINE] Available at: https://howlingpixel.com/en/William_of_Norwich [Accessed 16th March 2019].

was the first act of anti-Jewish violence which resulted from the monarchy since the introduction of the Jewish settlement in 1066.

The Coronation of Richard the 1st took place in September 1189, during this coronation a number of Jews decided that they would visit the King and bring him a number of gifts to honour their new monarch. The Jewish communities sent high ranking members of their society to Westminster Abbey in which the coronation was taking place, however once they arrived they were met with the opposite reaction to what they were hoping to receive. Instead of receiving similar treatment to as they had with previous Monarchs like William of Normandy and the previous Henry II, under Richards's leadership the Jewish communities faced a number of violent acts against them.

Although there wasn't a single confirmed reason for the rejection of the Jewish leaders at the coronation of Richard, there are two suggested reasons to why this happened. One of the reasons for their expulsion from Westminster Abbey was from the fear of the actual gifts in which they were trying to provide. It was a medieval superstition in Europe that members of the community such as the Jews were able to cast different forms of sorcery on items to curse another person. As Jewish traditions differed from those of the Christian community, the general populace of Britain saw them as being magical and in turn related to the supernatural being of 'Satan'¹⁰.

After leaving Westminster Abbey after being removed by Richard and his followers, the Jewish members were then attacked and in some cases killed by the Christian community of London. This started after word of the Jews being removed from Richards Court had spread out to the masses of London, this was used as an excuse for many members of the public to act upon their anti-Jewish sentiment towards the Jews of England. This violence spread throughout the cities of England and many of the Jewish communities suffered tremendously from such a simple event of getting removed from the Kings coronation.

During these attacks the members of the Jewish community were sometimes offered a choice of either being baptized and converted to Christianity or they would face the punishment of death for remaining a Jew. One noticeable case of this occurring was in 1189 soon after the coronation of Richard the 1st. The leader of the community of Jews

¹⁰ Sacred Texts. *Jewish Magic and Superstition: 1. The Legend of Jewish Sorcery*. [ONLINE] Available at: <http://www.sacred-texts.com/jud/jms/jms03.htm> [Accessed 20th March 2019]

of York named Benedict, attended the Richards coronation and was captured during the anti-Jewish riots in London which took place afterwards¹¹.

After being captured and severely beaten by his Christian captors during these riots, Benedict of York was given the choice of either being punished to death for remaining a member of the Jewish community, or he would be given the opportunity to be baptized and converted to the leading religion of Christianity in England. As Benedict had a family still remaining in York with the rest of his Jewish community, he decided that he would yield and convert to Christianity. His captors immediately made arrangements and had Benedict taken to the St. Mary Church of York to be baptized by a prior named William (He was also given the name William as his Christian name after he was converted)¹².

After the baptizing of Benedict of York, he was summoned to meet with the King Richard the 1st in regards to the violent events which took place towards the Jews following his coronation. During this meeting between Benedict and Richard's royal court, they discussed the riots and the forceful baptizing of Benedict in the St. Mary Church of York by the angry Christian rioters. Supposedly Benedict stated to Richard that he still remained true to his Jewish traditions and wished if there was a means to appeal against him becoming a Christian. In turn the Archbishop of Canterbury whose role was to deal with this situation was ordered Benedict to be released back home to the city of York to live his remaining days as a Jewish man¹³. Unfortunately on his return journey back home Benedict died due to the many wounds which he gained from the violent attacks by the Christian rioters in London.

A year after the death of Benedict of York, his Jewish community was viciously attacked and murdered by an onslaught of anti-Jewish rioters. The remaining 150 Jews living in York (Which was seen as the Capital of Northern England) had to retreat and take refuge inside of a Norman designed Motte and Bailey Castle to hide from the rioters. Many of the rioters were in fact notable members of English society who owed a

¹¹ Jewish Encyclopedia. *Benedict of York*. [ONLINE] Available at: <http://www.jewishencyclopedia.com/articles/2930-benedict-of-york> [Accessed 20th March 2019].

¹² Jewish Encyclopedia. *Benedict of York*. [ONLINE] Available at: <http://www.jewishencyclopedia.com/articles/2930-benedict-of-york> [Accessed 20th March 2019].

¹³ Albert Hyamson, *A History of The Jews in England* (Forgotten Books, 2012) p.38

high amount of debt to the Jewish families in the North of England, they used this attack as a means to disposing the money that they owed¹⁴.

The Jews of England were still under the protection of the crown so they were allowed to stay with the governor of the Royal Castle of York while these anti-Jewish riots took place. However one day the Governor had to leave York on a business trip and on his return he found himself to be completely locked out of his own residency by his Jewish guests¹⁵. In retaliation he called upon a group of knights and members of the mob to retake his castle from the Jews who had locked themselves away. During this siege of the royal castle, the Jews had to come to a decision as to whether they were going to either die as martyrs or be forcefully baptized to Christianity like their previous leader Benedict of York. Under the leadership of the French Rabbi Yomtob of Joigny, the Jews of York decided that they would commit mass suicide instead of facing the massive amount of rioters outside the Castle walls¹⁶. The majority of the Jews took part in this mass suicide to prevent a more gruesome death by the English mob outside waiting for them, however a few refrained from partaking in this horrendous event. Those who did not participate alongside Rabi Yomtob and the others faced a much more fearful fate, the rioters set the castle alight and many burned throughout the siege. Whatever little survivors made it through this traumatic event begged the mob to be converted to Christianity and for their lives to be spared so they can continue whatever is left of their lives¹⁷.

The Story of Hugh of Lincoln

One of the most notable and horrible events which involved the Jews being persecuted in England took place in the Cathedral city of Lincoln. By the 13th century the luck of the Jews of Britain had decreased significantly with many of their rights heavily reduced and cases of anti-Jewish cases increasing throughout medieval Europe. The rumours of Blood libels being performed by Jews had also severely increased with a

¹⁴ History of York. *The 1190 Massacre*. [ONLINE] Available at: <http://www.historyofyork.org.uk/themes/norman/the-1190-massacre> [Accessed 25th March 2019].

¹⁵ Albert Hyamson, *A History of The Jews in England* (Forgotten Books, 2012) p.43

¹⁶ Albert Hyamson, *A History of The Jews in England* (Forgotten Books, 2012) p. 45

¹⁷ Albert Hyamson, *A History of The Jews in England* (Forgotten Books, 2012) p. 46

number of reported cases found throughout the English countryside. The most notable of these Blood libels is about a young boy named Hugh of Lincoln¹⁸.

The infamous story of Little St. Hugh of Lincoln explains how a group of Jews from the Lincoln area kidnapped a young boy from his mother and murdered him in a blood sacrifice. This story follows very similar details to the death of William of Norwich which took place over a century prior to this event. This would be a common theme in regards to many of the recorded blood accusations which took place throughout England.

After the disappearance of Hugh on the 31st of July 1255, his body was later found almost a month later on the 29th of August. Instead of his body being directly found inside a synagogue or directly inside of a home of a Jewish family, his body was found inside of a well located nearby to a house belonging to a local Jew by the name of Jopin. After the body was found by the locals of Lincoln, Jopin was interrogated and tortured to give any information to the mysterious circumstances of the death of Hugh. Although he was in fact clearly innocent in the investigation, Jopin was forced to state that he in fact sacrificed Hugh in similar ways to how William of Norwich was supposedly sacrificed¹⁹. In the interrogation the royal official John of Lexington managed to get Jopin to supposedly confess that each year the Jewish community would kidnap a young boy and in fact perform a sacrificial ritual similar to the crucifixion of Christ.

Once Henry the 3rd (1207 – 1272 CE) heard word of this horrific murder of Hugh of Lincoln, he ordered to have Jopin and many of the Jews of Lincoln to be rounded up and executed for their supposed crimes. Although there was no clear evidence apart from the forced fictional confession provided by Jopin, almost all members of the Lincoln Jewry were punished for this crime. Due to the circumstances revolving around the death of Hugh, he was then turned into a martyr to the many of Christian communities throughout England and Europe. The legacy of Hugh remains as strong today as there are a number of different parishes and Catholic schools in dedication to

¹⁸ M. Leventhal and R. Goldstein, *Jews in Britain* (Shire Publications, 2013) p.10

¹⁹ Jewish Encyclopedia. *Hugh of Lincoln*. [ONLINE] Available at: <http://www.jewishencyclopedia.com/articles/7921-hugh-of-lincoln> [Accessed on 27th March 2019].

him. In the Lincoln today there is a Roman Catholic Church called the St Hugh's Church²⁰.

The Expulsion of the Jews from England

The year 1290 was one of the most significant years in the history of the Jews of Britain. It marked the year in which all Jews living and settled in Britain were forced out of the country by the monarchy and expelled to go live elsewhere until their reintroduction in the 17th century. Under the reign of Edward the 1st (1239 – 1307 CE) the Jews faced some of the worst treatment from the monarchy and the British community that they had ever faced since their settlement when William of Normandy invaded England in 1066.

Under the reign of Edward the 1st the Jews were heavily taxed throughout the land of England. Under Edwards Statute of Jewry²¹ which was introduced in the year 1275, all the rich Jewish money lenders and land owners were forced to pay large sums of tax to the Monarchy. The key reason for Edwards's decision to tax the Jewish community throughout England was to help fund his eventual conquest of the country of Wales in the year 1277 to 1283.

The 18th of July 1290 marked the date that the Monarchy issued that all Jews which are living and settled in the country of England and Wales were to leave and not return. The Jewish communities were allowed to have until the 1st of November of that year to collect their gatherings and arrange transportation so that they could leave the land²². Almost a total of sixteen thousand Jews presided in the country of England during this period and all had to leave collectively to find homes elsewhere in Europe or the Middle East.

Edward the 1st decreed that the Jewish communities throughout England prior to the 1st of November were to be untouched and unharmed. To make sure that the expulsion of the Jews was a mostly peaceful process, he made sure that all authorities' figures throughout the land told the commoners that the Jews were to be protected by authority of the Crown until the day they were to leave. To try and profit off this horrible decision

²⁰ St Hughs Lincoln. *St Hughes Roman Catholic Church*. [ONLINE] Available at: <http://www.sthughslincoln.org.uk> [Accessed 27th March 2019]

²¹ History of Information. *Edward I's Statute of the Jewry*. [ONLINE] Available at: <http://www.historyofinformation.com/detail.php?entryid=2257> [Accessed 27th March 2019]

²² M. Leventhal and R. Goldstein, *Jews in Britain* (Shire Publications, 2013) p.14

of expelling the Jews, many members of society such as knights and sheriffs came to the decision of offering protection services and escorting them out of the country for a fee²³.

The Period between the Expulsion and the Resettlement

During this period of 350 years between the expulsion and the resettlement in the 17th century, there was no official permanent settlement of the Jewish people in the country of Britain due to their ban by Edward the 1st. Those who moved into the mainland of Europe faced similar anti-Jewish hatred towards the Christian population and were succumb to a number of violent attacks and forced baptisms. Although they were expelled from England, there were a number of cases of there being Jews living there during this period.

One of the most notable cases of there being Jews living in England during this expulsion period was in the case of the Jewish-Portuguese physician by the name of Rodrigo Lopez (1517 – 1594 CE). Lopez was born into a family of Jews who had forcefully been baptized to Christianity, although he was now considered a Christian he remained to practise Judaism in private away from any public knowledge. During his tenure living in England as a member of the College of Physicians, he was promoted and made to become the Royal Physician to Queen Elizabeth the 1st (1533 – 1603 CE).

During his time as Physician Lopez got himself mixed into a conspiracy to kill the Queen by orders from the Spanish monarchy. Although he was not involved in this plot, Lopez was forced into a confession through the means of torture by many members of the English Intelligence service loyal to the monarchy. To try and condemn Lopez further, they managed to get him to confess to being a Jewish doctor, this furthered the crimes against him and in turn got him executed in 1594 CE²⁴.

During this period not many members of the British population had ever met a Jewish person, however they all had been told misinformation about them. One of the most popular ways the general public knew about the Jewish people was through the means of plays and short stories written by famous poets and playwrights. One of the most famous English poets of all time William Shakespeare (1564 – 1616 CE) had used

²³ Albert Hyamson, *A History of The Jews in England* (Forgotten Books, 2012) p.100

²⁴ Spartacus Educational. *Rodrigo Lopez*. [ONLINE] Available at: https://spartacus-educational.com/Roderigo_Lopez.htm [Accessed 30th March 2019]

Jewish characters throughout his most famous plays during the reign of Queen Elizabeth the 1st.

One of the most famous Jewish characters that William Shakespeare wrote about was in his famous play *The Merchant of Venice*. Although the main character of this play is an Italian Christian man named Antonio, the most memorable and infamous character involved is a Jewish money lender by the name of Shylock. This caricature by the name of Shylock is portrayed as being a sadistic and horrid person, this is possibly intended to portray the Christian as the hero of the story and the Jew as the evil rival²⁵.

Although the *Merchant of Venice* is supposedly meant to be seen as a comedy written by Shakespeare instead of a dramatic and accurate tale to educate the people about the Jewish people, it in turn would have fuelled the anti-Jewish resentment the British people had towards the Jewish people which had lived in their country. This idea of the Jew being portrayed as sadistic would have remained in the minds of the British people as not only a century later they would be reintroduced back into Britain to live and settle once again.

The Reintroduction back into Britain

The 17th century was one of the most bloody and eventful periods in the history of the British Isles. During this period the important English Civil War took place between the monarchy under the leadership of Charles the 1st (1600 – 1649 CE) and the Parliamentarians led by Oliver Cromwell (1599 – 1658 CE). There were a numerous amount of factors which played into the beginning of the First English Civil War, the tension between the Roman Catholics and the Protestants, the lack of money that the country had and the disagreements between Monarchy and the Parliament.

After the defeat of King Charles the 1st and his Royal military for the control of England, Parliament implemented Oliver Cromwell to become the Lord Protector in 1653 CE²⁶. Under the new leadership of the Parliamentarians led by Cromwell, there were many changes made to the countries laws to try and improve and stabilise the country following the bloody civil war. Many Jews throughout Europe saw this new

²⁵ My Jewish Learning. *The Merchant of Venice*. [ONLINE] Available at: <https://www.myjewishlearning.com/article/the-merchant-of-venice/> [Accessed 30th March 2019]

²⁶ M. Leventhal and R. Goldstein, *Jews in Britain* (Shire Publications, 2013) p.19

Protestant leadership and believed that this would be the perfect opportunity to try and resettle in England.

The first steps towards resettlement was thought of by a group of Dutch Jews led by Rabbi Menasseh ben Israel (1604 – 1657 CE) from the city of Amsterdam. They decided to come to England to discuss with Cromwell over the reintroduction of Jews back into British society. To do this Rabbi Menasseh brought along with him an English pamphlet called the ‘Humble Address’ which aimed to disprove the horrid slanderous rumours which were used against them throughout England and Europe in the past, this included disproving the rumours of blood libels being performed on young Christian boys by Jewish men as well as the rumour of Jews forcefully baptizing others to join their religion²⁷.

Oliver Cromwell saw this offer of the Jews being reintroduced into the British Isles as a benefit to his ruling of the country. He believed by allowing the Jews to return back into British society they would in fact boost the economy with their vast economical knowledge and be able to attract more wealthy Jewish merchants to move there²⁸.

Following this reintroduction of the Jews back into Britain by Cromwell and the Parliamentarians, the first Jewish settlement was founded in London by a group of Sephardi Jews in 1656. They built the first synagogue since the readmission on Creechurch lane, London. This Synagogue was later then succeeded and turned into the Bevis Marks Synagogue which is still in use today²⁹.

The Jews who had been reintroduced to Britain took some time to settle back into their previous home, however after a few decades of readjustment the British Jewish community thrived from the end of the 17th century until the end of the 19th century. This period marked a number of synagogues and communities being built throughout the British Isles, London especially was an area which allowed Jewish business to grow and flourish with its diverse and large population. However this time of peace and prosperity for British Jews came to a stop in the 20th century.

²⁷ Todd Endelman, *The Jews of Britain 1656 to 2000* (University of California Press, 2002) p.25

²⁸ M. Leventhal and R. Goldstein, *Jews in Britain* (Shire Publications, 2013) p.19

²⁹ Jewishgen. *JCR-UK: Former Creechurch Lane synagogue*. [ONLINE] Available at: https://www.jewishgen.org/JCR-UK/London/city_creechurch/index.htm [Accessed 9th April 2019]

The First and Second World War

The 20th Century is seen as being one of the most important and eventful periods in the history of mankind. In this period the Jewish people faced a horrific amount of prejudice and violence against them. This ranged from the devastating events of the First and Second World War to the rise of anti-Semitism throughout society. The first cases of mistreatment towards the Jewish communities of Britain took place prior to the First World War in 1914.

In 1911 a number of anti-Jewish riots took place throughout South Wales and the area of Monmouthshire. During this period many areas of South Wales housed a number of Jewish communities and contained many local Jewish businesses. In the town of Tredegar, Blaenau Gwent, there was one of the larger Welsh Jewish communities which faced the wrath of the rioters first hand. Due to high prices and taxation from the British government at the time, many of the local Welsh miners and workers decided they would take their anger out on the Jewish community.

The anti-Jewish Welsh riots which were taking place spread throughout the industrial areas of Wales and lasted for over a week with many Jewish businesses ransacked and destroyed. The local police forces found it difficult to prevent the rioters from continuing with their path of anti-Jewish violence, so they got the attention of the Home Secretary Winston Churchill (1874 – 1965 CE) to try and bring peace and stability to the region with the use of armed troops from the British military. Thankfully nobody was killed or severely injured and the riots were brought to a swift end shortly after they had begun³⁰.

The First World War (also known as the Great War) was one of the largest and most devastating wars to have taken place in the history of mankind. The Jewish communities throughout Europe fought for their home countries to help with the war effort, this also included the Jewish communities of Britain. It is believed that there were a total of over Forty thousand Jews to sign up and join the British Empire during this conflict. Many Jews saw this as an opportunity to prove their loyalty to the country

³⁰ BBC. *BBC Blogs – Wales – The Tredegar anti-Jewish Riots of 1911*. [ONLINE] Available at: <https://www.bbc.co.uk/blogs/wales/entries/14e98093-1dc2-3401-80cd-9209dc21ea06> [Accessed 11th April 2019]

that they lived in and also saw it as a means to disprove the anti-Semitic beliefs which surrounded them during this time³¹.

Although these Jewish men went out to fight for their country and prove their worth in British society, there were a number of members of society which saw the war as a means to put down the Jewish people and alienate them from society once again. Many of the Jewish soldiers who fought during the war found out that their families had originated from Germany and other enemy countries found in Europe. As soon as anti-Jewish members of the media such as Leopold Maxse (1864 – 1932 CE) found this connection between British Jews and Germany, they made sure to write stories claiming that the Jewish communities living in Britain were in fact supporting the German enemy through this period of war³².

After the First World War the rise of anti-Semitism started to rise throughout Britain and Europe. This significantly took place throughout the 1930's leading into the early period of the 1940's during the Second World War. Although British Jews did not face the same anti-Semitic that the German Jews faced prior to the beginning of the Second World War, they did face some backlash from far right members of British society.

One of the most notable anti-Semitic events which took place in Britain during the 1930's was the Battle of Cable Street, London in 1936. A British politician by the name of Sir Oswald Mosley (1896 – 1980 CE) was the founding member of the British Union of Fascists, a party which agreed with the anti-Semitic viewpoints of the Nazi party which was taking place in Germany during this period. Him and his fellow party members which were nicknamed the 'Blackshirts' marched through a primarily Jewish section of East London to promote their political views. They were met with significant resistance from the British Communist party during the time and their demonstration was in turn stopped and defeated by those who opposed the far right party³³.

The Second World War showed once again that many of the Jews of Britain were willing to fight for the freedom of their country and to try and combat the fascist Nazi party which were killing millions of their fellow Jews throughout Europe. In 1944 during the final few years of the war, the British Prime Minister Winston Churchill

³¹ Todd Endelman, *The Jews of Britain 1656 to 2000* (University of California Press, 2002) p.184

³² Todd Endelman, *The Jews of Britain 1656 to 2000* (University of California Press, 2002) p. 184

³³ Jewish Virtual Library. *Battle of Cable Street*. [ONLINE] Available at: <https://www.jewishvirtuallibrary.org/battle-of-cable-street> [Accessed 14th April 2019]

decided that he would allow for there to be an all Jewish military unit to be formed to fight against the Nazi controlled Germany. This decision was brought to his attention after many members of the Jewish communities throughout Palestine had appealed to him to do this. This once again showed that the Jewish people were willing to fight for their freedom and their home country against fascist foreign powers like they had done during the First World War³⁴.

³⁴ Jewish Virtual Library. *The Jewish Brigade Group* [ONLINE] Available at: <https://www.jewishvirtuallibrary.org/the-jewish-brigade-group> [Accessed 14th April 2019]

Post War and leading to the 20th Century

After the Second World War the call for there to be a Jewish state became popular within many Jewish groups throughout Britain and the West. These Zionistic Jews demanded that the British government (who had control over Palestine during the Second World War) to give the land to the Jewish people. They believed that the Holocaust was most certainly a turning point in the history of the Jews and that they must be able to have a homeland for themselves instead of being governed by others for the first time.

The State of Israel was later founded on the 14th of May, 1948 by the head of the Jewish Agency, David Ben-Gurion (1886 – 1973 CE)³⁵. This new homeland for the Jews opened up the possibility for many of the Jews of Britain to emigrate away and to live in a Jewish controlled state for the first time in their history since the time of ancient Israel.

The period from the formation of the State of Israel in 1948 leading up to the 20th Century was a mostly peaceful period for the Jewish communities of Britain. As British society was evolving and becoming more tolerant towards different religions and cultures, the anti-Jewish and anti-Semitic prejudice that they had faced harshly in the previous few centuries had hit an all-time low. Unfortunately as Britain has entered the 21st century, there has been a rise in anti-Semitism towards the British Jewish communities living here.

³⁵ History.State.gov. *Milestones: 1945-1952 – Office of the Historian*. [ONLINE] Available at: <https://history.state.gov/milestones/1945-1952/creation-israel> [Accessed 14th April 2019]

Treatment of British Jews in the Modern Period

Introduction

In the 21st Century Britain has become one of the most diverse and multicultural countries throughout the world. It has become the home to a variety of different religions and is open to those who wish to freely practise their beliefs and traditions. According to the UK government's census data which was published in 2011, there are currently over 263,000 Jews living in both England and Wales today³⁶. Although not as large as the Christian and Muslim communities living in Britain, the Jewish community still has quite a large population living here today.

Although Britain has become a more diverse and friendly society towards people of different cultures, the Jewish people have continued to face discrimination and anti-Semitism from a number of different groups. The subject of anti-Semitism has become one of the most talked about issues in both the British media as well as the British political landscape over the past few years. To try and combat the increase in anti-Semitism in Britain there have been a variety of organizations formed, these groups work closely to the government and aim to help British Jewish communities throughout the country.

Jewish Protection Organisations

Since the turn of the 21st century there have been numerous organisations formed to help support Jewish communities throughout the United Kingdom and to try and combat anti-Semitism. One of the most successful of these organizations is the CST (Community Security Trust). This group which was founded in the year 1994 aims to deal with threats made against the Jewish community and works closely with the Police forces throughout the country to deal with them. One of their aims is to also help Jews who have fallen victim to prejudice and physical attack simply because of their Jewish faith.

³⁶ Ons.gov.uk. *Religion in England and Wales 2011*. [ONLINE] Available at: <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/articles/religioninenglandandwales2011/2012-12-11> [Accessed on 20th March 2019]

The Community Security Trust have become one of the largest organisations in the United Kingdom which aim to deal with anti-Semitism, they have offices stationed throughout England in major cities like London and Manchester, These offices are located in cities which home some of the largest Jewish communities. According to the group's website they currently employ over 90 members of staff which aim to deal with anti-Semitism and to improve the Jewish communities³⁷.

To try and improve the relationship between the Jewish community and the Police services throughout the country, the CST created an informative guide for Police officers about the Jewish religion. This simple 28 page pamphlet gives information regarding what types of Jewish groups currently live in the United Kingdom, discusses the different religious festivals and traditions that Jews follow and provides a number of different contacts for the police to use in case of an emergency when dealing with members of the Jewish community³⁸. Information like this helps build a bridge of understanding between the British Jews and the Police officers and allows them to combat anti-Semitism more thoroughly.

The organizations website also provides an effective means for the Jewish community to report anti-Semitic and discriminatory crimes. They have provided a few ways of doing this so members of the community have a means to report these crimes to the CST. One of these ways is through their online report system, this system requires the person to fill out an incident report and provide details regarding what happened³⁹. Once this report has been sent to the CST they will deal with the issue by either dealing it within the organization themselves, or they will take it higher up and have the police deal with the issue. Services like this makes it much more efficient and safer for Jews to report crimes made against them, this in turn makes the community much safer knowing that there is an organization out there to help protect them.

The Community Security Trust also provides the Jewish communities throughout Britain with a security service for any major events that they are holding throughout the year. With the rise in violent acts towards places of worship in recent years, this service

³⁷ CST. *About CST*. [ONLINE] Available at: <https://cst.org.uk/about-cst> [Accessed 21st April 2019]

³⁸ CST. *Police Officers Guide to Judaism*. [ONLINE] Available at: <https://cst.org.uk/about-cst> [Accessed 21st April 2019]

³⁹ CST. *Report Incident*. [ONLINE] Available at: <https://cst.org.uk/report-incident> [Accessed 21st April 2019]

provides synagogues and other public events with the needed security against any anti-Semitic attacks and abuse that the community might face from some members of the public. As well as providing security, the organization also has an informative page on their website which details information regarding what security precautions one must take prior to holding a public event. This would include contacting local police services and offering guidance on how to provide security for the event⁴⁰.

The Community Security Trust for the past decade have been publishing an annual report in which they provide analytics and details regarding all of the anti-Semitic incidents which have taken place. The CST annual report of 2018 is seen as being somewhat worrying as it states that over 1,652 reports were made by the Jewish community that there were anti-Semitic incidents taking place⁴¹. The main concern is that 2018 was the year in which the highest amount of cases were reported since the CST began collecting these reports, as well as it being an increase of 16 percent since the previous year. From this data it shows that anti-Semitism has been growing in the United Kingdom over the past few years at an alarming rate. It seems that Organisations like the Community Security Trust are one of the primary ways of combating anti-Semitism and will continue to serve and protect the Jewish communities throughout the country.

Anti-Semitism in British Politics

For the past two decades anti-Semitism and anti-Zionism have played a significant role in the landscape of British politics. The root of this issue comes from the existence of the country of Israel in the Middle East. Many members of parliament and the public are split on the issue as to whether Israel should continue to exist while the Palestinians who settled there previously have been mistreated and seen that their land has been seized by the Israeli government over the past few decades.

Although anti-Semitism was usually associated with the far right political parties of Britain in the past with the existence of the British Fascist party in the 1930's, it seems that over the past two decades the left side of British politics have now been associated

⁴⁰ CST. *Events*. [ONLINE] Available at: <https://cst.org.uk/security/events> [Accessed 21st April 2019]

⁴¹ CST. *Incidents Report 2018*. [ONLINE] Available at: <https://cst.org.uk/public/data/file/2/9/Incidents%20Report%202018%20-%20web.pdf> [Accessed 21st April 2019]

and continually hounded with the issue of anti-Semitism. This was brought into the public eye after the MP Jeremy Corbyn became the leader of the Labour Party in 2015.

During his run for leadership many Jewish members of British society were concerned with the thought of Jeremy Corbyn becoming the leader of one of the largest political parties in the British Parliament. To try and get some clarity and some understanding from Corbyn over these concerns, one of the oldest Jewish newspapers called the Jewish Chronicle wrote an article asking Corbyn to explain his connections to a numerous amount of anti-Semitic groups and persons over his tenure as an MP. The Jewish Chronicle had found out that Corbyn had a relationship with the Islamic pro-Palestinian group 'Hamas', this group is known for holding anti-Semitic viewpoints and wishes that the State of Israel to be removed and for the Palestinians to once again rule the land that they were removed from. One of the major concerns that the Jewish Chronicle had was that Corbyn claimed that members of Hamas was his so called friends and that he supports their attempt for peace in the region⁴².

In response to the accusation of being an anti-Semite for his comments made about the group Hamas in the past, Jeremy Corbyn claimed that he was simply using a diplomatic language to communicate with the group and in turn was trying to push forward a peaceful means of communication⁴³. Unfortunately for Corbyn, the Jewish community did not see this as a suitable argument and continued to distrust the leader through his campaign to become the leader of the Labour Party.

To try and combat this image of the Labour party being an anti-Semitic and anti-Zionistic group to the media and the general public, under the leadership of Corbyn they had issued over three investigations in the party to try and root out this anti-Semitic problem. The investigation which was publicised in the media the most and which was well known to the public was led by a Labour MP by the name of Shami Chakrabarti.

The investigation led by Chakrabarti although intended to root out the anti-Semitism in the labour party and gain the trust of the Jewish communities and the public over this issue, in turn actually backfired and created more controversy surrounding the party and this issue. According to the author Dave Rich, one of the main complaints surrounding the investigation was its change of objective. The original aim was to solely investigate

⁴² David Hirsh, *Contemporary Left Antisemitism* (Routledge, 2017) p.43

⁴³ David Hirsh, *Contemporary Left Antisemitism* (Routledge, 2017) p.45

the supposed anti-Semitism in the Labour party and to try and remove it, however they supposedly broadened their objective by also investigating the Islamophobia and racism in the party also⁴⁴.

Following the events of the Chakrabarti report in 2016, Jeremy Corbyn held a press conference to attempt to distinguish the controversy surrounding the party and to try and gain some support from the public. However during this conference Corbyn accidentally made a controversial comment by stating that: *“Our Jewish Friends are no more responsible for the actions of Israel or the Netanyahu government than our Muslim friends are for those various self-styled Islamic states or organisations.”*⁴⁵

This comment by Corbyn received some backlash from both his own Labour members as well as members of the British Jewish community. According to an article written by the Guardian newspaper, the president of the Deputies of British Jews, Jonathan Arkush responded to the comment made by Jeremy Corbyn by stating: *“It is deeply regrettable that [Corbyn] went on to establish some sort of equivalence between Israel and terrorist groups such as Isis. This is completely unacceptable.”*⁴⁶

This once again showed the disconnect between the Labour party and the Jewish communities living in Britain as of today. This controversy surrounding the leader of the Labour party has continued into the year 2019 with no real results being shown to try and improve the state of anti-Semitism in politics. On the 7th of April 2019, the Jewish Labour Movement (A Jewish organization within the Labour party which was formed in 1903 under the name of Poale Zion) accused Jeremy Corbyn and the leadership of the Labour party as being anti-Semitic⁴⁷. This was a massive blow for Labour as the Jewish members of the party were now publically condemning it for not dealing with the anti-Semitism problem it has been facing in the past decade.

To try and support the Jewish Labour Movement in promoting its goal of trying to rid the anti-Semitism from both British politics and society, the Mayor of London Sadiq

⁴⁴ Dave Rich, *The Left's Jewish Problem* (Biteback Publishing, 2018) p.288

⁴⁵ BBC. *Chakrabarti Inquiry: Labour not overrun by anti-Semitism*. [ONLINE] Available at: <https://www.bbc.co.uk/news/uk-politics-36672022> [Accessed 28th April 2019]

⁴⁶ The Guardian. *Jeremy Corbyn launches antisemitism report and controversy*. [ONLINE] Available at: <https://www.theguardian.com/politics/2016/jun/30/jeremy-corbyn-appears-compare-israeli-government-islamic-state-labour-antisemitism-review> [Accessed 28th April 2019]

⁴⁷ The Independent. *Labour Jewish members declare party's leadership 'antisemitic' in damning vote*. [ONLINE] Available at: <https://www.independent.co.uk/news/uk/politics/labour-antisemitism-jewish-movement-corbyn-no-confidence-motion-a8858866.html> [Accessed 28th April 2019]

Khan joined the movement in April 2019⁴⁸. As well as Sadiq Khan, other notable former members of the Labour party also joined the Jewish Labour movement such as former British Prime Minister Gordon Brown. In a video published on the social media platform Twitter by the account ‘Hopenothate’, Gordon Brown stated: *“Tackling antisemitism, racism and fighting for equality is not a diversion or a distraction from the purpose of fighting for my party, it is the purpose of my party. We will never allow evil to triumph over good and neither will the British people.”*⁴⁹

This shows that although the Labour party and its leadership have been slated for being anti-Semitic, there are still current and former members of the party who will fight the anti-Semitism within the party itself.

Jews in the British Media

The British News media has been one of the largest and accessible sources of information in the world today. There are a variety of different news organisations throughout the United Kingdom which publish news articles in regards to the Jewish communities throughout the country. As these news articles are seen as being the primary sources for the general public to access information about British Jews, they can be heavily influential to the attitudes that the public have toward the Jewish communities.

Over the past two decades, the British news media has solely focused on two key topics when discussing Judaism. The first would be the conflict which is taking place in the Middle East between the Jewish State of Israel against the Arab Muslims presiding in what is left of the Palestinian land, or the news media is discussing the anti-Semitism which is taking place in the British Political landscape. As these are both complicated and controversial subject matters, the general public would view the British Jewish community in a negative light.

⁴⁸ The JC. *Sadiq Khan joins JLM and urges ‘decent Labour members’ to support Jewish community’*. [ONLINE] Available at: <https://www.thejc.com/news/uk-news/sadiq-khan-joins-jlm-and-urges-decent-labour-members-to-show-support-for-the-jewish-community-1.483011> [Accessed April 28th 2019]

⁴⁹ Twitter. *HOPE not hate on Twitter: “No ifs, no buts, no qualifications, no caveats.” Gordon Brown has a message to Labour supporters: the fight against antisemitism is a fight for all of us to wage.* [ONLINE] Available at: https://twitter.com/hopenothate/status/1112630281272467456?ref_src=twsrc%5Etfw%7Ctwcamp%5Etweetembed%7Ctwterm%5E1112630281272467456&ref_url=https%3A%2F%2Fwww.thejc.com%2Fnews%2Fuk-news%2Fgordon-brown-labour-has-let-down-the-jewish-community-over-antisemitism-1.482365 [Accessed 1st May 2019]

However in recent years there have been a number of different television shows produced in the United Kingdom which have portrayed British Jews in a much friendlier manner. An example of this can be found in the Channel 4 produced Comedy series named 'Friday Night Dinner'. This British Comedy sitcom tells the story of an English Jewish family which meet each week during Shabbat. Although the show portrays the Jewish family in a satirical way with a number of awkward situations taking place, it still presents the British Jew in a positive light.

Throughout the 21st Century there have been a number of prominent celebrities and people of interest who have been in the limelight of the public eye. One of the most popular British celebrities who comes from a Jewish family is the actor and comedian Sacha Baron Cohen. Although he identifies himself as a Jewish man, Baron Cohen faced a number of criticisms from the Jewish community for his depiction of his famous comedic character 'Borat' in the film of the same name which was released in 2006. The actor faced backlash from the Anti-Defamation League organisation for his characters use of anti-Semitic language used in the film⁵⁰. Although he did not intend to promote anti-Semitism through his work, many people may have viewed his comedy as a means to further bully members of the Jewish community.

Television networks throughout the United Kingdom have created and published numerous amount of documentaries and television shows to try and educate the masses about important issues which face society today. There have also been plenty of these documentaries which aim to explore the lives of Jews within the United Kingdom. In 2018 the BBC network published a series titled "We Are British Jews", the aim of the series was to document 8 different British Jews and to ask them a variety of important questions which Jews face in modern day society, these included dealing with the controversy of anti-Semitism and the existence of the State of Israel. Television shows like this give the general audience an understanding to how the British Jewish community deal with these sensitive subjects and how they live their lives.

⁵⁰ Ynetnews. *ADL: Concerned over Borat's depiction of anti-Semitism*. [ONLINE] Available at: <https://www.ynetnews.com/articles/0,7340,L-3309866,00.html> [Accessed 1st May 2019]

Comparing both the Historical and Modern Treatment of British Jews

Summary of the Historical treatment of British Jews

The history of the Jewish people in Britain has been a long and difficult one. Ever since their migration into the British Isles they have faced prejudice and violent discrimination for their religious beliefs. The first chapter of this thesis aimed to give a timeline and give examples to the poor treatment of the Jewish communities which lived here in our history. The chapter was separated into nine different sub sections to make it easier for the reader to follow.

In my research I found out that the first confirmed Jewish settlement in Britain predates back to the period in which William the Conqueror became the King of England with his Norman army in 1066 CE. They were brought over to settle in England so they would fulfil the role of both money lenders and merchants in a society which was so diversely divided between the rich nobles of England and the ordinary commoners. This can be seen as being the only time during the medieval period in which the Jewish community of Britain lived a mostly peaceful existence, however as soon as the Crusades began in Europe the luck of the British Jews took a turn for the worst.

The next subchapter discussed the effects that the Crusades during the 12th century took on the medieval British Jewish community. The Crusades main goal was to eradicate the Islamic invasion of the 'Holy Land' in the Middle East, however many Christians used it as an excuse to go and attack the Jewish community throughout both Europe and the Middle East in which the Crusades took place. This anti-Jewish mind-set was spread into England and in turn many Jews in Britain were accused of performing Blood libels and other sadistic rituals.

This anti-Jewish sentiment persisted throughout the 12th and 13th century until they were expelled from Britain by the English Monarch Edward the 1st. This ban on any Jews from returning to the British Isles lasted over 350 years until they were eventually allowed to resettle by the Lord Protector of England, Oliver Cromwell in the late 17th century.

Once the Jewish resettlement took place in the late 17th century, the Jewish communities of Britain faced a primarily peaceful period without any major discriminatory crimes made against their people like there had been in the previous period in which they lived there. The period during the First and Second World War can be seen as being one of the most significant times of the Jewish community in Britain. During these two world wars, many Jews signed up to fight for their freedom to live in the British Isles and fought to fight against the anti-Semitic military powers throughout Europe, this especially can be seen from the formation of the Jewish brigade during the Second World War.

The history of the Jews of Britain prior to the 21st century have been both bloody and tragic, however no matter what resistance and massacre came their way, they have continued to persevere and make the land of Britain as their own. This chapter aimed to show the tragic history that the Jewish community faced throughout their history in the British Isles and how they have persevered in this somewhat hostile environment until the 21st century.

Summary of the Modern treatment of British Jews

For the British Jewish community, the past two decades of the 21st century has been one of the most eventful and prolific in their history. There have been many developments in the treatment of the community by both the Government and different organisations. The second chapter aimed to give an insight into the different aspects surrounding how the British Jewish community is treated in a modern diverse Britain.

In my research into this subject matter, I came across an organisation called the Community Security. This organisation aims to help protect and aid the Jewish communities located all across Britain against both anti-Semitism and other forms of abuse. It has created a platform which allows Jews to easily report any anti-Semitic incident and this in turn will be handed over to the right authorities which will deal with the issue effectively. The Community Security Trust also release a report each year revealing statistical data about the reported anti-Semitic incidents which have been reported to them. In my research I found that anti-Semitic incidents in England and Wales had risen over 16% between 2017 and 2018. For the Jewish community this is an alarming statistic and could easily be linked to a rise in anti-Semitism in the United Kingdom as a whole.

Another interesting subject matter which I researched into for this chapter was the presence of anti-Semitism in the British political landscape in the past decade. During my research I had found out that there has been an issue regarding the leadership of the Labour party and possible anti-Semitism running throughout the party because of this. Since 2013 there have been numerous amount of members of both the Jewish Community as well as MPs belonging to Labour trying to resolve and destroy this problem which has been associated with it. I came across a Jewish Labour based political group called the 'Jewish Labour Movement' who had openly called out the party's leader for his anti-Semitism and for him to step down so the issue can be dealt with.

This chapter showed especially that although Britain has become a more diverse and open culture to those who are from different cultures, there still remains to be an issue with the Jewish community from some anti-Semitic members of society and with some of the largest and most influential political parties which aim to govern the country.

Conclusion

The aim of this thesis was to research and explore the treatment of the British Jewish community in both its history and in the 21st century. I have used a number of different resources, both academic and online to conduct my research efficiently and to provide accurate information. It is easy to see from both the information in the first and second chapter that the Jewish communities of Britain have faced an extremely difficult time during their period of living here.

The First chapter emphasised the struggle that the British Jews faced when living in a society which was primarily ruled by extremely devoted Christians who held many anti-Jewish views. The horrendous massacres and acts of horrific violence against the Jewish people would be a totally justified reason for the Jewish communities to leave the country and settle elsewhere, however they endured and made this country their own throughout the medieval and later centuries. The second chapter gave light to the fact that after all this time of Britain becoming a more fair society, the Jewish people have continued to suffer by the hands of xenophobic members of society and their irrelevant and outdated views on life.

When you compare the two periods of time which was discussed in the thesis, it is easy to see that in their history the Jews faced much crueller acts of violence and treatment by the British people prior to the 20th century. This can be seen by the blood accusations which were made against innocent Jews in the medieval period in places like Norwich and Lincoln. However Britain has become a more modern and civilized society since then, so governing bodies and parliament need to address the growing issues of anti-Semitism.

If British anti-Semitism continues to grow at the alarming rate that it has in the past decade (by looking at reports such as the one released by the Community Security Trust), the Jewish communities of Britain may feel that the country that they love and have made their home is once again turning into a xenophobic and hostile environment for them to live in. This in turn would drive some of our oldest communities which have lived in Britain for generations to move elsewhere out of fear and disgust.

To improve the treatment of Jews in Britain the government needs to address the anti-Semitic issues which are prominent in some of its political parties like Labour and deal with them effectively. They also need to educate the public about the Jewish community and how to spot and deal with anti-Semitism in the public domain such as social media. Once these issues have been dealt with, Britain would become a much friendlier and hospitable society for Jews to live in as it should have been since their first settlement here centuries ago.

Bibliography

Introduction

Holocaust Remembrance. *Working Definition Antisemitism*. [ONLINE] Available at: <https://www.holocaustremembrance.com/working-definition-antisemitism> [Accessed 2nd March 2019]

Chapter 1

BBC. *BBC Blogs – Wales – The Tredegar anti-Jewish Riots of 1911*. [ONLINE] Available at: <https://www.bbc.co.uk/blogs/wales/entries/14e98093-1dc2-3401-80cd-9209dc21ea06> [Accessed 11th April 2019]

Dobson, R. 2010. *The Jewish Communities of Medieval England: The Collected Essays of R.B. Dobson*. Borthwick Publications

Endelman, T., 2002. *The Jews of Britain 1656 to 2000*. University of California Press.

History of Information. *Edward I's Statute of the Jewry*. [ONLINE] Available at: <http://www.historyofinformation.com/detail.php?entryid=2257> [Accessed 27th March 2019]

History of York. *The 1190 Massacre*. [ONLINE] Available at: <http://www.historyofyork.org.uk/themes/norman/the-1190-massacre> [Accessed 25th March 2019].

History.State.gov. *Milestones: 1945-1952 – Office of the Historian*. [ONLINE] Available at: <https://history.state.gov/milestones/1945-1952/creation-israel> [Accessed 14th April 2019]

Howling Pixel. *William of Norwich*. [ONLINE] Available at: https://howlingpixel.com/i-en/William_of_Norwich [Accessed 16th March 2019].

Hyamson, A., 2012. *A History of The Jews In England*. Forgotten Books.

Jewish Encyclopedia. *Benedict of York*. [ONLINE] Available at: <http://www.jewishencyclopedia.com/articles/2930-benedict-of-york> [Accessed 20th March 2019].

Jewish Encyclopedia. *Hugh of Lincoln*. [ONLINE] Available at:
<http://www.jewishencyclopedia.com/articles/7921-hugh-of-lincoln> [Accessed on 27th March 2019].

Jewish Encyclopedia. *William of Norwich*. [ONLINE] Available at:
<http://www.jewishencyclopedia.com/articles/14930-william-of-norwich> [Accessed 13th March 2019].

Jewish Virtual Library. *Battle of Cable Street*. [ONLINE] Available at:
<https://www.jewishvirtuallibrary.org/battle-of-cable-street> [Accessed 14th April 2019]

Jewish Virtual Library. *The Jewish Brigade Group* [ONLINE] Available at:
<https://www.jewishvirtuallibrary.org/the-jewish-brigade-group> [Accessed 14th April 2019]

Jewishgen. *JCR-UK: Former Creechurch Lane synagogue*. [ONLINE] Available at:
https://www.jewishgen.org/JCR-UK/London/city_creechurch/index.htm [Accessed 9th April 2019]

Leventhal, M. & Goldstein, R. 2013. *Jews in Britain*. Shire Publications.

My Jewish Learning. *The Merchant of Venice*. [ONLINE] Available at:
<https://www.myjewishlearning.com/article/the-merchant-of-venice/> [Accessed 30th March 2019]

New Advent. *William of Norwich*. [ONLINE] Available at:
<http://www.newadvent.org/cathen/15635a.htm> [Accessed 16th March 2019].

Sacred Texts. *Jewish Magic and Superstition: 1. The Legend of Jewish Sorcery*.
[ONLINE] Available at: <http://www.sacred-texts.com/jud/jms/jms03.htm> [Accessed 20th March 2019]

Spartacus Educational. *Rodrigo Lopez*. [ONLINE] Available at: https://spartacus-educational.com/Roderigo_Lopez.htm [Accessed 30th March 2019]

St Hughs Lincoln. *St Hughes Roman Catholic Church*. [ONLINE] Available at:
<http://www.sthughslincoln.org.uk> [Accessed 27th March 2019]

Chapter 2

BBC. *Chakrabarti Inquiry: Labour not overrun by anti-Semitism*. [ONLINE] Available at: <https://www.bbc.co.uk/news/uk-politics-36672022> [Accessed 28th April 2019]

CST. *About CST*. [ONLINE] Available at: <https://cst.org.uk/about-cst> [Accessed 21st April 2019]

CST. *Events*. [ONLINE] Available at: <https://cst.org.uk/security/events> [Accessed 21st April 2019]

CST. *Incidents Report 2018*. [ONLINE] Available at: <https://cst.org.uk/public/data/file/2/9/Incidents%20Report%202018%20-%20web.pdf> [Accessed 21st April 2019]

CST. *Police Officers Guide to Judaism*. [ONLINE] Available at: <https://cst.org.uk/about-cst> [Accessed 21st April 2019]

CST. *Report Incident*. [ONLINE] Available at: <https://cst.org.uk/report-incident> [Accessed 21st April 2019]

Hirsh, D., 2017. *Contemporary Left Antisemitism*. Routledge.

Ons.gov.uk. *Religion in England and Wales 2011*. [ONLINE] Available at: <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/articles/religioninenglandandwales2011/2012-12-11> [Accessed on 20th March 2019]

Rich, D., 2018. *The Left's Jewish Problem*. Biteback Publishing.

The Guardian. *Jeremy Corbyn launches antisemitism report and controversy*. [ONLINE] Available at: <https://www.theguardian.com/politics/2016/jun/30/jeremy-corbyn-appears-compare-israeli-government-islamic-state-labour-antisemitism-review> [Accessed 28th April 2019]

The Independent. *Labour Jewish members declare party's leadership 'antisemitic' in damning vote*. [ONLINE] Available at: <https://www.independent.co.uk/news/uk/politics/labour-antisemitism-jewish-movement-corbyn-no-confidence-motion-a8858866.html> [Accessed 28th April 2019]

The JC. *Sadiq Khan joins JLM and urges 'decent Labour members' to support Jewish community*. [ONLINE] Available at: <https://www.thejc.com/news/uk-news/sadiq-khan->

joins-jlm-and-urges-decent-labour-members-to-show-support-for-the-jewish-community-1.483011 [Accessed April 28th 2019]

Twitter. *HOPE not hate on Twitter: "No ifs, no buts, no qualifications, no caveats." Gordon Brown has a message to Labour supporters: the fight against antisemitism is a fight for all of us to wage.* [ONLINE] Available at:
https://twitter.com/hopenothate/status/1112630281272467456?ref_src=twsrc%5Etfw%7Ctwcamp%5Etweetembed%7Ctwterm%5E1112630281272467456&ref_url=https%3A%2F%2Fwww.thejc.com%2Fnews%2Fuk-news%2Fgordon-brown-labour-has-let-down-the-jewish-community-over-antisemitism-1.482365 [Accessed 1st May 2019]

Ynetnews. *ADL: Concerned over Borat's depiction of anti-Semitism.* [ONLINE] Available at: <https://www.ynetnews.com/articles/0,7340,L-3309866,00.html> [Accessed 1st May 2019]