

**HNRS 195H
FALL 2014**

HISTORICAL NARRATIVES OF JEWISH IDENTITY
Israelite and Jewish Perspectives from the Ancient World to the Present

INSTRUCTOR

Prof. David Graizbord
Office: Judaic Studies, 845 N. Park Ave., Suite 420, Tucson, AZ 85721-0158
Hours: Fridays, 12:30-2:30 and by appointment (call ahead to make sure I am in)

Telephone (Office): 626-5784
E-mail: dlgraizb@email.arizona.edu
Fax: 626-5767
Class meetings: Thursdays, 11-11:50 at HARVILL 303

COURSE DESCRIPTION

This seminar will examine what it has meant and means to belong to—and to experience a core solidarity with—Jewish (a.k.a. Judean) culture. Specifically, we will explore various ways in which Judeans/Jews have defined themselves and approached the dilemmas of being the creators and inheritors of a distinctive culture or family of cultures—one of the oldest, most widely diffused, and one whose very legitimacy has been repeatedly subjected to attack.

We will read and discuss several short documents, mostly texts written by people who define(d) themselves and are generally regarded as Israelites and Jews. The texts attempt to set and/or question boundaries between Jews and non-Jews, and/or between Jews and other Jews. Some of the texts also grapple indirectly with accusations that Jews and/or Judaism are inadequate or even illegitimate in some way. Most of the weekly readings will include analytical material that will (I hope) help you to place the other works in their respective historical and ideological contexts.

OBJECTIVES OF THE COURSE

Our discussion of the assigned texts is not intended to argue in favor of or against the moral or aesthetic value of particular definitions of Jewish identities. Neither is the course merely about how Jews have confronted anti-Jewish hostility per se. Rather, the course aims to help you, the students, acquire a preparatory understanding of the unique complexity of Jewish identities, and hence of Jewish culture (or cultures), as specific instances of general human phenomena.

The course is also intended to introduce you to ways in which scholars of the humanities and social sciences—especially historians—read and interpret culture through primary sources (=historical documents). The aim is that you will begin to develop the rational-empiricist thinking and communication skills that are required to make persuasive, sophisticated arguments about the past, about the ways in which cultures are constructed, and about what cultures “do” for the people who build and maintain them.

COURSE WEBSITE

The webpage for this course is found in the D2L website: www.d2l.arizona.edu. All of the reading assignments for the class are or will be posted to that webpage. (On using the d2l platform, see items 16-18 under POLICIES AND REQUIREMENTS, below).

COURSE FORMAT/ AGENDA FOR CLASS SESSIONS

A typical session will proceed as follows: I will make brief, opening remarks to frame our discussion. Occasionally I may use my opening remarks to provide some background information that I consider relevant to the assignment. I will proceed to ask questions on what you have read and about your responses to it. I will probably start with the questions that are listed in the section entitled "Reading Assignments," below, for each of the reading units. Then I will open the floor to general reactions and questions on the reading assignment.

The lion's share of our time together, and the vast majority of our 50-minute sessions, will be devoted to a discussion of the assigned reading material. Hence, your participation in class discussions is the name of the game, so to speak. This is certainly not a lecture course.

REQUIRED MATERIALS

All assigned reading material is or will be on reserve at the d2l website for the course.

There are no required books for this course. However, you would be very well advised to consult (even purchase or borrow) a book that will allow you to familiarize yourself with Jewish history and culture, and thus help you make sense of the reading assignments. Helpful single-volume introductions to Jewish history and to Judaism, or at least key aspects, include (in no particular order),

1. Raymond Scheindlin, *A Short History of the Jewish People* (2000).
2. John Efron, et. al., *The Jews: A History* (1st ed., 2009; 2nd ed., 2012).
3. H.H. Ben-Sasson, ed., *A History of the Jewish People* (1985)
4. Nicholas de Lange, *Judaism* (2003)
6. Michael L. Satlow, *Creating Judaism: History, Tradition, Practice* (2006)
7. Steven M. Lowenstein, *The Jewish Cultural Tapestry: International Jewish Folk Traditions* (2000)
8. James M. Seltzer, *Jewish People, Jewish Thought: The Jewish Experience in History* (1980)

Relatively reliable (if somewhat outdated) on-line resources on Jewish culture and history include the following:

1. www.myjewishlearning.com
2. www.jewishvirtuallibrary.org
3. The Internet Jewish History Sourcebook, at: <http://www.fordham.edu/halsall/jewish/jewishsbok.html>
4. The Jewish Women's Archive (Encyclopedia section), at: <http://jwa.org/encyclopedia>

WRITING ASSIGNMENTS

JOURNAL ENTRIES

You are required to write and submit a total of 6 journal entries of at least 700 words each (appx. 1.5 single-spaced pages or 2.25 double-spaced pages). Slightly longer entries (e.g., 2000 words) are acceptable. Note: I may change the required length of the entries depending on the strengths and weaknesses of the first few submissions. The seventh and last journal entry will be due during finals' week in lieu of a final exam. See the schedule below.

Bring your entries and/or other notes to class, use them to help you join the discussion, and submit the entries as indicated in the list of deadlines, below. No late submissions will be accepted. I am sorry about this, but there are too many of you, and there will be too many journal entries for me to keep track of your circumstances. You will earn ZERO points for each entry that you fail to submit in a timely fashion.

Your journal entries should be spontaneous but well thought-out responses to the assigned reading. They may certainly address some of the questions that I pose in this syllabus (see under Reading Assignments, below). However, feel free to use the entries to reflect on aspects that the standard questions do not cover. For instance, you may talk about something—an idea, a thought, an image—that the reading assignment brings to mind. You may speculate, provide tentative answers to the questions posed in this syllabus, relay impressions based on your experience (including your own independent reading), and

explain how the assigned material makes you feel and why. However, stay on the general question of how the author(s) address the subject of what it means to belong to and live with (Jewish) culture.

Each and every journal entry should be saved as a Word Document and uploaded to the designated "dropbox" in the D2L site for this course. Your entries should be paginated and include the following information: Your name, the course number (HNRS 195H), the date, the number of the weekly entry you are writing (for example: "Journal 3"), and the title of the material to which you are responding.

Here are some of the criteria that I will employ in evaluating the quality of your journal entries:

- 1) The clarity and precision of your writing
- 2) Your attention to, and comprehension and mastery of, the detailed content of the assigned texts
- 3) The formal quality of your writing (spelling, grammar, syntax)
- 4) Your ability to "think across reading assignments" by making connections, comparisons, contrasts, etc. (In other words, I will pay attention to your ability to discern patterns and discontinuities)
- 5) The depth and cogency of your ideas
- 6) Your ability and willingness to incorporate the assigned background reading into your entries
- 7) Your willingness to interpret the material by reference to its authors' historical and cultural contexts
- 8) Your ability to cite textual material according to an accepted style (e.g., MLA, APA, Chicago)
- 9) Whether you do only the minimum required or truly sink your teeth into the assignments
- 10) Your ability to follow instructions about formatting, pagination, and other requirements noted above

Schedule of Writing Assignments*

JOURNAL	READING ASSIGNMENT(see pp.7-9 below)	DUE DATE
Journal 1	Highlighted reading for 9/4	11PM, Thurs., 9/4
Journal 2	Highlighted reading for 9/11	11PM, Thurs., 9/11
Journal 3	Highlighted reading for 10/8	11 PM, Wed. , 10/8
Journal 4	Highlighted reading for 11/6	11PM, Thurs., 11/6
Journal 5	Highlighted reading for 11/13	11PM, Thurs., 11/13
Journal 6	Highlighted reading for 12/4	11PM, Thurs., 12/4

* Any changes to the schedule will be announced in class or via email or on D2L

GRADING

Final grades for this course will be based on two factors:

1. Your participation in class discussions (40%)
2. Writing assignments (= journal entries; 60%--10% each)

1. Participation in Class Discussions (40% of your semester grade):

An operating principle of this course is that true learning is participatory. Becoming an educated, sophisticated, and intellectually powerful individual is not a "spectator sport." Therefore, your participation in class discussions will not only be welcome; it is expected. If you are shy, this class will challenge you to overcome that particular obstacle to your success in life.

This is a seminar, not a lecture course, so I expect everyone to speak regularly. *You should prepare to participate in class discussions on a weekly basis* by completing all the reading assignments (paying close attention to the questions and prompts I have provided below) on schedule and by coming to class with questions, comments, and ready to field questions on the assignments, as I will regularly ask for feedback from you. If you participate, you will develop valuable communication and thinking *skills without which you will not be able to do well in the course*, and exercise control, creativity, and leadership in many aspects of your life. Do you want control over your own education, and by extension, of your own life, and do you wish to positively influence the communities to which you belong, or would you rather be a "fly on the wall," an inconsequential seat-warmer, to the tune of thousands of (usually borrowed) dollars per semester for over four or five years? The choice is yours.

For purposes of this course, "participation in class discussions" means asking questions, issuing constructive comments, and answering questions consistently throughout the semester. It also

means speaking in full sentences. It does not mean being present in the classroom, attentive, and generally nice, and saying something every once in a blue moon.

To earn a "C" in participation, you must speak consistently in the class. "Consistently" means every week. To do better than a "C," you must contribute more often, and substantially, but not X number of times. Granted, speaking often will increase your chances of making an impact on discussions—and on my memory—but you do not have to be "The One Who Speaks The Most" to do well in this regard. Just give it your all. *Aim to say something relevant every week.* Think out loud. If you are shy, write questions or comments down as you read the assignments at home, and read your questions and comments in class.

Bear in mind that I do not expect you to be an expert on the subject of the course. You do not need to be Jewish to understand and master the assigned material. Historically, Jews do not do better or worse in this class than non-Jews. So, you should not expect to always make sense or "know The Answer" when you participate in the discussions. Often, there is no "right answer" to historical questions; there are only cogent and persuasive arguments, and less cogent and less persuasive arguments. By the same token, there are always questions to ask about history and culture, so ask them. All I require is participation to the best of your ability. Reactions such as, "Can you go back to what you said earlier about XYZ?" or, "I'm lost!" or, "I don't understand what you are talking about," are valid and valuable forms of participation. *Again, think aloud. Get used to it.* If you feel that you have put your foot in your mouth, bear in mind that the feeling is normal and quite common (I feel it all the time!). Relax. There will be other opportunities to speak cogently and persuasively in the class. Think of the classroom as a laboratory where we experiment with ideas, often messy and caustic ones that may ignite and singe our eyebrows, just as a lab scientist experiments with dangerous substances and physical forces. It is OK, in fact, it is necessary to make mistakes in our lab. That's how we—you and I—learn.

When determining how well or how poorly you performed in the "Participation" component of the class, I ask myself the following questions: Has this student been engaged consistently in discussions? Do I consider the quality of his or her contributions to be excellent, good, poor, or negligible? One thing is for sure: People who say very little or do not say anything when they are in my class lose a huge percentage of their grade for the semester, which is a shame, and a self-inflicted wound.

2. Journal entries (60% of your semester grade).

Each of your 6 journal entries is worth 10% of your semester grade, so get them done early and submit them early to avoid any catastrophes (such as: "D2L was down!" "I got sick!" "My computer crashed!" "My roommate totaled my car!"). Assignments that are not submitted or are submitted late will be assigned a score of 0 (zero) pts.

Calculating Final Grades for the Semester: EXPLANATION AND WORKSHEET

Writing assignments: 60% of semester grade
Participation in seminar discussions: 40% of semester grade

Grading scale for journals: A = 9-10 points; B = 8; C = 7; D = 6; E = 0-5

Semester grading scale:

A = 90-100 points
B = 80-89.99
C = 70-79.99
D = 60-69.99
E = 0-59.99

GRADE CALCULATION WORKSHEET

Journal 1 ___/10
Journal 2 ___/10
Journal 3 ___/10
Journal 4 ___/10
Journal 5 ___/10
Journal 6 ___/10
Participation ___/40
TOTALS ___/100

Please note:

- No “extra credit” or “make up” work will be assigned.
- No writing assignments will be accepted after the corresponding deadline(s).
- Final grades for the semester, and grades for individual assignments, are not negotiable and will NOT be rounded upward to the nearest full number. For example, 89.85 = B, not A.

ADDITIONAL POLICIES AND REQUIREMENTS

PREPARATION

1. **Complete all the reading and writing assignments** and come promptly to *each and every class* session prepared to discuss these assignments. There is no better near-guarantee of your basic success in the course than to do this. If you do not understand the assignments see me as early and as often as possible.
2. **Bring your reading and writing assignments to class.** I will regularly ask you to consult them. Print out all web-based material (including electronic reserves) and bring your printouts to class on the days that they will be discussed. Prepare to provide responses to my weekly questions (see above). Print all electronic reserves early to avoid last-minute crises.

ATTENDANCE

3. Your **attendance** at each and every class session is **required** and extremely important for the success of the course—and for yours.
4. **Enrolled students who are absent during either or both of the first two, scheduled class sessions may be administratively disenrolled (=“dropped”) from the course.** It is ultimately your responsibility to manage your enrollment and financial aid status.
5. Attendance on the day when Course Evaluation Forms are to be filled out (henceforth, “TCE day”; see item 9 of this section, below) is absolutely mandatory. *Attendance will be taken on that day.*
6. There will be no opportunities to make up missed work except in cases of family-related emergencies, medical emergencies, University-approved absences, and University-recognized religious holidays as described in various items of this section. If you know that you will be absent from the class because of an illness, family-related emergency, a religious holiday, or Dean-approved commitment, let me know this *before* your absence if at all possible. Otherwise, it may be impossible to grant you an excuse for any work you miss. Although cases vary, students who do not attend my classes regularly will rarely earn a course grade above a “C.” Often, they will not even earn a semester score above a “D”; many will fail the classes entirely.
7. To account for any and all absences, it is best if you keep an email record of them. In case of an absence, you may wish to send me a note by email to let me know of your general circumstances (e.g., “I will not be in class today because I am ill.”). Typically, it is not necessary, neither is it required, for you to delve into fine details. It is never my intention to violate your privacy. When disclosing information about your status, just use common sense. If you wish to provide me with documentary proof that you were absent because of an illness, you may, for instance, provide a copy of a receipt of your visit to a physician; it is typically not necessary for the physician’s office to write a note for you, much less provide any but the most general details of your health.
8. Your attendance on the date that Course Evaluation forms will be completed—TCE day—is absolutely mandatory, except in cases of medical and/or family emergencies, University-approved absences, and/or religious holidays. I will penalize unexcused absentees by downgrading their participation scores by 10%. On most semesters, the instructor will announce the date that Course Evaluation forms are to be completed. If no announcement is made, assume that Course Evaluation forms are to be completed during the last scheduled class session before Finals’ Week.

9. Absences pre-approved by the UofA Dean of Students (or the Dean's designee) will be excused.
10. Students who can conceivably demonstrate their affiliation with an organized religion will be excused if they are absent from the class owing to their observance of religious holidays (of the students' respective religions). *Absences owing to travel to and from holiday observances that does not take place during the holidays themselves will not be excused, so plan your schedules accordingly.*
11. Students remain responsible for the material covered during their absence. If you miss a class meeting, do the reading assigned for that session, ask a classmate for his/her notes on the session, review the notes, and only then contact me if you have questions. I cannot replicate class discussions for absentees.
12. Students who observe Judaism strictly are expected to attend all class sessions scheduled for *erev yom tov* and *erev chag*, but may be excused from the classroom before sundown on those days if sundown is expected to occur before the conclusion of the session(s).

USING D2L

13. To access reading material on electronic reserve, log on to the d2l website at: <http://www.d2l.arizona.edu>. You will need to enter your UA NetID and password to access the site's content. Submit writing assignments electronically at designated drop-boxes in the website. If that fails, send them to me by email before the deadline at dlgraizb@email.arizona.edu.
14. Not being able to access course reserves electronically at the last minute is no excuse for not reading assignments. Make use of computer terminals on campus if your home's internet connection and/or your own computer and printer are unreliable or otherwise inadequate.

ACADEMIC INTEGRITY

15. You must abide by all University regulations concerning academic honesty and plagiarism, as specified in the University's *Code of Academic Integrity*. Papers that read oddly alike will be treated as possible violations of the *Code*. See under "Code of Academic Integrity" at: <http://deanofstudents.arizona.edu/codeofacademicintegrity>. Plagiarism is defined as using the ideas and words of others without indicating whose ideas and whose words they are. For a more in-depth discussion of plagiarism, see <http://www.library.arizona.edu/help/tutorials/plagiarism/index.html>. Do not plagiarize, even inadvertently. If you quote, use quotation marks and provide the reference. If you use ideas only and not the actual words, provide the reference but do not use quotation marks. The penalty for cheating or plagiarism in this course is zero credit for any assignment in which it occurs, and you may be reported to the Dean of Students. Depending on the case and the severity of the offense, additional penalties may be warranted.

BEHAVIOR IN THE CLASSROOM

16. I expect all students to turn off their cell phones, pagers and other non-essential beeping devices for the duration of all class sessions.
17. **Students may not use laptop computers** during class sessions unless the students document a disability or other special needs that require the use of such computers.
18. I expect students to refrain from socializing, eating, and texting during the class sessions and to act courteously towards others at all times. No disruptions, such as socializing during class lectures and discussions, aggressively interrupting others' speech, and engaging in threatening behavior, will be tolerated. A definition of and policies against threatening behavior at the University are accessible at: <http://policy.arizona.edu/threatening-behavior-students>. "Threatening behavior" means any statement, communication, conduct or gesture, including those in written form, directed toward any member of the University community that causes a reasonable apprehension of physical harm to a person or property. A student can be guilty of threatening behavior even if the person who is the object of the threat does not observe or receive it, so long as a reasonable person would interpret the

maker's statement, communication, conduct or gesture as a serious expression of intent to physically harm. Students who engage in disruptive and/or threatening behavior may be referred to the Dean of Students for disciplinary action. Students who engage in disruptive and/or threatening behavior may be referred to the Dean of Students for disciplinary action.

SPECIAL NEEDS

19. Students with special needs who are registered with the S.A.L.T. and/or the Disability Resource Center must submit appropriate documentation to request and arrange for special accommodations. If you anticipate barriers related to the format or requirements of this course, please meet with me ASAP so that we can discuss ways to ensure your full participation in the course. If you determine that disability-related accommodations are necessary, please register with Disability Resources (621-3268; <http://drc.arizona.edu/>) and notify me of your eligibility for reasonable accommodations. We can then plan how best to coordinate your accommodations.

COURSE POLICY ON COPYRIGHT AND THE USE OF CLASS NOTES

20. I hold the copyright in my lectures and written course materials in powerpoint presentations for this class. That copyright includes student notes and summaries that substantially reflect my lectures or materials. These materials are made available only for personal use by students and for purposes of this class only. *Students may not distribute or reproduce the materials for commercial purposes without my express written consent.* (This does not prevent students from sharing notes on an individual basis for personal use.) Violations of my copyright violate the Code of Academic integrity and may result in course sanctions—in a word, you will earn a failing grade for the semester.

CHANGES TO THE SYLLABUS

21. The information contained in this course syllabus, other than the information contained under the sections on grading and attendance above, may be subject to change with reasonable advance notice, as deemed appropriate by me (the instructor).

SCHEDULE OF READING ASSIGNMENTS

NOTE 1: I will let you know in advance if any changes to the list below are necessary.

NOTE 2: *READING FOR JOURNAL ASSIGNMENTS IS HIGHLIGHTED IN **BOLD***

Thurs., August 28. Introduction to the course/Who and What are The Jews?

Assignment: Read,

- This course syllabus in its entirety (if you have not read it already)
- John Hutchinson and Anthony D. Smith, "Introduction," in *Ethnicity* (Oxford: Oxford UP, 1996), 4-7 and 10-14 (you may skim over the "Approaches" section in 7-10).

Thurs., September 4. Biblical Notions of Peoplehood and Israelite Peoplehood

- D. Graizbord, ed., "Summary of the Books in the Hebrew Bible"
- "Peoplehood in the Hebrew Bible: Excerpts"**

Questions for Discussion:

- How do each of the excerpted biblical books define being an Israelite or a Jew (=Judean), and how do you know?
- How do the definitions found in each of the books resemble and differ from one another?

Thurs., September 11. A Voice from the Hasmonean Period

- D. Graizbord, ed., "On the Literary and Cultural Context of the Book of Judith."
- The Book of Judith (abridged version in D2L).***

Questions for Discussion:

- 1) What is the main theme of the Book of Judith, and how do you know?
- 2) Compare and contrast Judith to Esther.

September 18. Rabbinic Voices from Late Antiquity

- a) "The Emergence of Rabbinic Leadership and the Transformation of Jewish Culture in Late Antiquity."
- b) "'Israel' and 'Judean' as Rabbinic Categories of Identity: Excerpts from the Mishnah and Gemara."

Questions for Discussion:

- 1) How do each of the rabbinic commentaries define Jewish identity?
- 2) How do the commentaries differ from each other and from the material we read in the Hebrew Bible?

September 25. ROSH HA-SHANAH—NO CLASS

October 2. A Rabbinic Luminary in Iraq Confronts the Intellectual Environment of his time

- a) "Saadia Gaon and His Time."
- b) Saadya Gaon, "Selection from Book One of The Book of Beliefs and Opinions," in Aaron W. Hughes, ed., *Defining Judaism: A Reader* (London: Equinox, 2010), 20-36.

Questions for discussion

- 1) How does Sa'adia depart from the earlier rabbinic definitions of Jewish culture and identity that we have read?
- 2) Why do you think that is the case?

Journal Assignment for 10/8: A Selection from The *Siddur*

- a) Alan Mintz, "Prayer and The Prayerbook," in Barry W. Holtz, ed., *Back to the Sources* (New York: Summit Books, 1984)
- b) "**Birkat HaMazon Text**," at: http://www.lookstein.org/lessonplans/bh/bh_text.pdf

Questions for Discussion

- 1) What would you say are the values that the *Birkat HaMazon* (literally, "Blessing of the Meal," also mistranslated as "Grace after Meals") articulate?
- 2) What, if anything, do those values have to do with—and what do they tell you about—Jewish identity specifically?

October 9. SUKKOT—NO CLASS

October 16. SIMHAT TORAH—NO CLASS

October 23. Snapshots from Medieval Times: A Mother's Letter and a Living Will.

- a) Rachel Susman, "A Yiddish Letter of a Mother to her Son From Jerusalem to Cairo," in Franz Kobler, ed., *Letters of Jews Through the Ages*, 2 vols. (New York: Jewish Publication Society, 1952), 2:364-367.
- b) "Medieval Sourcebook: Jewish Ethical Wills, 12th & 14th Centuries," at: <http://www.fordham.edu/halsall/source/jewish-wills.asp>

Questions for Discussion

- 1) Do you think Rachel Susman's letter sheds light on her identity as a Jew? If so, how? If not, why not?
- 2) What values do the ethical wills articulate, and what, if anything, do they have to do with the testators' identity as Jews?

October 30. The Rupture of Modernity: Historical Background

- a) "The Rupture of Modernity and the Rise of Jewish Religious Options."
- b) Shmuel Ettinger, "Jewish Emancipation and Enlightenment," at: http://www.myjewishlearning.com/history/Modern_History/1700-1914/Emancipation_and_Enlightenment.shtml
- c) Louis Jacobs, "Haskalah," at: http://www.myjewishlearning.com/history/Modern_History/1700-1914/Emancipation_and_Enlightenment/In_the_West/Haskalah_I.shtml?p=1
- d) Louis Jacobs, "Reform Judaism," at: http://www.myjewishlearning.com/history/Modern_History/1700-1914/Denominationalism/Reform.shtml?p=1

Questions for Discussion

- 1) How did Haskalah propose to reconfigure Jewish identity?
- 2) Apply the first question to Reform Judaism.
- 3) What would you say are key differences between Haskalah and Reform Judaism?

November 6. "Enlightened," Modernist Perspectives from the Era of Emancipation

- a) **Abraham Geiger, "Preface to the Frankfurt Prayerbook," in Robert Chazan and Marc Lee Raphael, eds., *Modern Jewish History: A Source Reader* (New York: Schocken, 1975), 56-62.**
- b) "Pittsburgh Platform (November 16-19, 1885)," at: http://www.jewishvirtuallibrary.org/jsource/Judaism/pittsburgh_program.html

Questions for Discussion

- 1) In what ways do Geiger's and the Pittsburgh Platform critique and revise traditional Jewish identities?
- 2) Why do you think these Reform Jews issued this critique? What was their aim?

November 13. A Perspective from the Trenches of Europeanization

- 1) **Frank Kafka, "Josephine the Singer, or The Mouse folk," in *Kafka: The Complete Stories and Parables*, ed. Nahum Glazer (New York: QPB and Schocken, 1971), 360-376.**
- 2) **Franz Kafka, "A Report to an Academy," in *The Basic Kafka* (New York: Washington Square Press, 1971), 245-254.**

Questions for Discussion

- 1) If Kafka's stories may be read as commentaries on the psychological, political, and cultural state of Jewish people in Central Europe, what is/are Kafka's messages in this regard?
- 2) Do you think Kafka is making an implicit argument about what Jewish identity *should* be? Discuss.

November 20. Modern, Nationalist Perspectives

- 1) Peretz Smolenskin, "It's Time to Plant (1875-1877)" and "The Haskalah of Berlin (1883)," in Arthur Hertzberg, ed., *The Zionist Idea* (Philadelphia: JPS, 1997), 145-147 and 154-157.
- 2) Simon Dubnow, "Under the Sign of Historicism," in Lucy Dawidowicz, ed., *The Golden Tradition: Jewish Life and Thought in Eastern Europe* (Syracuse: Syracuse Univ. Press, 1996), 232-242.

NOV 27-30 THANKSGIVING RECESS

December 4. A Contemporary Israeli-American Perspective

- a) Charles Liebman, "Unraveling the Ethnoreligious Package," in E. Ben-Rafal and Y. Ro'i, eds., *Contemporary Jewries: Convergence and Divergence* (New York: Brill, 2012), 143-150.
- b) **Ze'ev Maghen, "Imagine: On Love and Lennon," in David Hazony et al., eds., *New Essays on Zionism* (Jerusalem: Shalem Press, 2006), 252-294.**

Questions for Discussion

- 1) What does Maghen's argument or position have to do with the phenomenon Liebman addresses?
- 2) How would a more universalist Jew reply to Maghen's critique?