

JUS 370A—FALL 2014
History of the Jews: The Modern Period (1750-1950)

INSTRUCTOR

Prof. David Graizbord

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Office Hours: Fridays, 1:30-2:30 (pls. call to make sure I am available) and by appointment

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Class meetings: M, W, F 11:-11:50 PM in CHAVEZ 400

COURSE DESCRIPTION

In this course we will survey key events and themes in Jewish history as that history developed from the late eighteenth century through the first half of the twentieth. We will concentrate on events between the eve of the French Revolution (1789) and the establishment of the State of Israel (1948).

First we will examine and discuss Jewish history in the context of “modernity.” Our foremost task will be to define the historical meaning(s) that modernity has had for Jews, and to explore the effects of modernity upon Jewish self-perceptions and Jewish behavior, individual and collective. We will proceed to survey Jewish history during the momentous nineteenth and early twentieth centuries, which saw the rise of pseudo-scientific antisemitism, and the growth of mass movements of Jewish liberation. Finally, we will focus on historical watersheds such as the Holocaust and the founding of the State of Israel. Along the way we will review assorted long-term phenomena, such as the modernization of Jews from Northern Africa and the Near East, and the emergence of a prosperous, diverse, and highly acculturated American Jewish community.

Beyond introducing you to main events and themes in modern Jewish history, the course has three principal objectives:

- 1) To help you develop and exercise the analytical skills that are required to attain an informed and sophisticated understanding of history, particularly of,
 - a. Why history occurred as it did (and not in another way)
 - b. How historical events and forces can become (and have become) intertwined to produce change
 - c. What specific events meant and mean in their larger historical context(s)
 - d. The dynamics and dilemmas of existence for members of ethnic and religious minorities
- 2) To introduce you to—and allow you to practice—the empirical methods by which professional historians build and support hypotheses and conclusions as to the shape and meaning of history on the basis of historical documents (also known as “primary sources”).
- 3) To help you learn and sharpen the skills in oral and written communication that are required to convey your ideas correctly, persuasively, and in a disciplined way. Once mastered, these skills are not only essential to historical scholarship; they are the mark of an intellectually mature and sophisticated individual. Language is power, and as such it is a key to effective citizenship and to your own development.

COURSE WEBSITE

The webpage for this course is found in the D2L website: <http://d2l.arizona.edu/>; see relevant items under POLICIES AND REQUIREMENTS, below.

COURSE FORMAT

The course will consist of lectures and discussions. A typical week may work something like this:

1. Monday: Lecture. Your job is to come prepared to ask questions that arise from your reading of the assigned material and to **bring your reading assignment to class**.
2. Wednesday: Lecture and discussion. Your job is to do the reading assignment, **bring it to class**, and both pose and answer questions about it.
3. Friday: Discussion: Your job is to do the reading assignment, **bring it to class**, and pose and answer questions about it. **Attendance will be taken on Fridays** only.

REQUIRED BOOKS

- 1) Paul R. Mendes-Flohr and Jehuda Reinharz, eds., *The Jew in the Modern World: A Documentary History*, 3rd ed. (Oxford: Oxford UP, 2011).
- 2) Lucy S. Dawidowicz, ed., *The Golden Tradition: Jewish Life and Thought in Eastern Europe* (Syracuse: Syracuse University Press, 1996).
- 3) Zvi Gitelman, *A Century of Ambivalence: The Jews of Russia and the Soviet Union, 1881 to the Present* (Bloomington: Indiana UP, 2001).
- 4) Additional material will be available in D2L, on other websites, or on reserve at the JUS Office.

NOTE: Required books will be on reserve at the JUS office. Call 626-5758 to inquire as to their availability. To access them, bring your Cat Card to Marshall 420 and expect to read them on-site while the staff hold on to your cat-card.

GRADED WORK

1. **Exams:** Three “take-home” exams based on class sessions and your weekly reading assignments.

Format: Each exam will consist of at least three previously distributed essay questions, of which you will answer two of your choice. Details will follow in class.

Material covered: Each exam will address material learned during the preceding 1/3 of the course.

Length: Your responses to each exam should cover approximately 6-7 double-spaced, typed pages.

Preparation: You will receive review sheets to help you prepare for each exam.

DUE DATES: Exam #1: Mon., **10/6 no later than 11 AM by D2L.**
 Exam #2: Thurs., **11/20 no later than 5:00 PM by D2L.**
 Exam #3 or Honors Paper: **Mon., 12/15 no later than 12:30 PM (1/2 hr. after 12 noon) by D2L.**

2. **Assignments for Reading Days:** In the event that I cannot be present at a given class session or sessions, I may give you “Reading Day” assignments to compensate for the loss of classwork. That is, I will assign written work based on reading scheduled for that session or sessions. I will then count the written work toward the “Oral Participation” component of your semester-long performance. The grading and weight of each Reading Day assignment would depend on the nature of the assignment itself, and be explained in the instructions for each and every assignment.
3. **Oral Participation in class discussions:** 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.

You should prepare to participate in class discussions on a weekly basis by completing all the reading assignments on schedule and 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 four or more 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, at least in one of the scheduled class sessions. To do better than a “C,” you must contribute more often, and substantially, but not a specific 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 don’t look at a chart or merely rely on a mathematical formula. I don’t tally anything. Rather, 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 during the semester forfeit a whopping percentage of their grade for the semester, which is a shame, and a self-inflicted wound.

GRADING (See also under “Evaluations”)

1. This course employs a “weighted percentage” system, not a simple “points out of...” system. This means that each graded component, including Oral Participation, has its own specific weight as a percentage of a student’s overall semester grade. The overall semester grade is the sum total of all those weights. The final, letter grade for the semester corresponds to the value of that sum total according to the following semester grading scale: 90-100 =A; 80-89.99 = B; 70-79.99= C; 60-69.99 = D; 0-59.99 = E. Here is a summary:

Graded Item	Section 001	Section 002
Exam #1	20% of semester grade	20%
Exam #2	30% of semester grade	30%
Exam #3	35% of semester grade	35% (Research paper, no Exam 3)
Oral Participation (incl. Reading Day assn.):	15% of semester grade	15%

SEMESTER GRADES: 90-100 % = A, 80-89.99% = B, 70-79.99% = C, 60-69.99% = D, 0-59.99% = E

2. Each of the first two exams will be graded on its own 100-point scale: 90-100 = A; 80-89.99 = B; 70-79.99 = C; 60-69.99 = D; 0-59.99 = E.

3. **The third and final Exam** will be read, left unmarked or marked with little comment, and assigned a numerical score and corresponding letter grade. I will NOT calculate points earned the standard evaluation sheet, *unless* you provide a sufficiently stamped and self-addressed envelope in which I may send you your material. You must submit that envelope by the deadline specified in the exam itself or relayed by email or in class me, the instructor.

4. After your exams (and research paper instead of Exam 3, in the case of students in section 002), and your Oral Participation have been evaluated, the letter grades you receive on each of those graded components will be converted as described in the table below. You may wish to use the table to estimate your performance level as the semester proceeds.

HOW SEMESTER GRADES ARE CALCULATED

Graded Items	Student's score X as earned pts.	Weight of the graded item as % of semester grade	=	Weight of student's score towards semester grade	Letter grade
Exam 1	___/100 = ___ X	20	=	_____	_____
Exam 2	___/100 = ___ X	30	=	_____	_____
Exam 3	___/100 = ___ X	35	=	_____	_____
Oral particip.	___/10 = ___ X	15	=	_____	_____
TOTALS	___/310	100%		_____	_____

Here is an example of how the grading system works:

Graded Items	Student's score X	Weight of the graded item as a % of semester grade	=	Weight of student's score towards semester grade	Corresponding letter grade
Exam 1	80/100 = .8 X	20	=	16	B
Exam 2	85/100 = .85 X	30	=	25.5	B
Exam 3	87/100 = .81 X	35	=	24.3	B
Oral particip.	6/10 = .6 X	15	=	9	C
TOTALS	252/310	100%		74.8	C

Note that in the above example, the fictitious student earned B scores on all exams, yet his/her Oral Participation was relatively poor (which means that he/she spoke up a bit, but not enough to make an impact on the discussions). This pushed his/her semester grade down to a C. Also note, again, that this is not a simple "X points out of..." grading scheme. If it were, the student would have earned an 81.3 (a low B) for the semester (since $252/310 = .8129$, and $.8129 \times 100 = 81.29$), and not a 74.8 (a flat-to-high C).

5. Students in the Honors Section (if any) must meet with me individually no later than the week before the second (or midterm) exam and complete a 10-13-page research paper instead of the Third Exam. The topic of the paper must

be related to at least 2 Units from the part of the course that we cover after the second exam; see the list of thematic units below, under “Reading Assignments.” Instructions are or will be posted as a link on the course website. Students in the Honors Section must consult the link as soon as possible and note the relevant deadlines. You must obtain my approval of your research and writing plan by the week that precedes the second exam. If you do not secure my approval by the deadline, *I will not read your paper and you will earn an E for it.* (See also under Policies and Requirements, below.)

6. Grades are not negotiable. They will not be rounded upward at all. For example, 89.5 = “B,” not “A.”

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. I want to help you understand them. That is part of my job.
2. **Bring your reading assignments to class**, especially on Wednesdays and Fridays, when I will probably 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 any weekly questions that are provided by the instructor. It is best if you briefly write your responses and bring them to class. Print all electronic (D2L) reserves early to avoid last-minute crises when you are trying to write your essays for the exams.
3. When preparing your essays for the exams of this course, you should read or at least consult any items listed as “**Recommended**” in the schedule of reading assignments (below). Reading only the required reading assignments may result in lower scores for your essays.

ATTENDANCE

1. Your **attendance** at each and every class session **is required** and extremely important for the success of the course—and for yours. Although cases vary, students who do not attend my classes regularly will very 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. To ensure that a quorum is present for discussions, **I will take attendance by the end of every Friday class session, so be in class on time.** It is your responsibility to make sure that you are accounted for. Do not rely on my possible memory of your presence. **Students who miss more than two Friday sessions for inexcusable reasons (on excusable absences, see the relevant items, below), will be penalized at the rate of a 1% point drop in their global participation score for every additional absence.** I will not tally Friday absences until the end of the semester (Finals’ Week). Do not ask me how many sessions you have missed until the semester ends. It is YOUR responsibility to document and to keep track of your attendance.
2. 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.
3. 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 not be able to complete an assignment 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.

4. To account for any and all missed assignments, it is best if you keep an electronic (email) record of your situation. In case of a missed assignment, you may wish to send me a note by email to let me know of your general circumstances (e.g., "I did not complete the Reading Day assignment because I was called up by my army unit to conduct military exercises"). Typically, it is not necessary, neither is it required, for you to delve into fine details, however. It is never my intention to violate your privacy. When disclosing information about your status, just use common sense. If you wish to provide 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.
5. 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. Attendance may be checked on that day by roll call. The instructor of record may penalize unexcused absentees by downgrading their final grade for the semester by 5% points. On most semesters, I 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.
6. Absences pre-approved by the UofA Dean of Students (or the Dean's designee) will be excused.
7. Students who can conceivably demonstrate their affiliation with an organized religion will be granted a deadline-extension to complete the first two exams, and, depending on the circumstance, one or more graded assignments, if the students' observance of religious holidays in which work is traditionally forbidden must occur during all of the time that has been allotted for the completion of the graded work in question. *Loss of work-time owing to travel to and from holiday observances that does not take place during the holidays themselves will not be excused and cannot be used to calculate extended deadlines. Budget your time accordingly.*
8. Students remain responsible for the material covered during their absence(s). 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 and will not replicate class lectures and discussions for absentees. (The questions "What did I miss?" and, "Did I miss anything important?" have an obvious answer: "Yes, you missed the class. The class is important." Please do not ask these questions.) Also, I will not email exams, class notes, and assignments to students except in cases in which the students are undergoing extraordinary difficulties. JUS 370A is not a correspondence course.
9. Students who observe Jewish law strictly are expected to attend all class sessions scheduled for *erev yom tov* and *erev chag*.

REQUIREMENTS FOR HONORS STUDENTS

10. See the instructions and deadlines in D2L concerning the research paper that you must complete in lieu of the final exam. Be sure to meet with me early to discuss your paper topic, and to observe all relevant deadlines.

USING D2L

11. 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. You may submit writing assignments electronically at designated drop-boxes in the website or as instructed by the teaching faculty.
12. Since all materials can be found on-line, and/or in the main stacks of the Main Library, and/or at the JUS office (Marshall 420, M-F 9-4), or sometimes at local libraries, not being able to access course reserves electronically 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.

EVALUATIONS

13. **Exam 1 and Exam 2 papers that are submitted late** will be downgraded as follows: If you submit your work within 2 hours after the deadline: minus 6 points. If you submit the material verifiably 2-8 hours after the deadline: minus one full letter grade. If the paper is submitted or received over 8 hours after the deadline: a failing grade of "E." Unfortunately, the deadlines for submitting semester grades to the University Registrar prevent me from accepting **final exam papers (including Honors research papers) that are submitted late** except under extreme circumstances or per DRC guidelines. If you foresee problems in meeting deadlines, contact me in advance.
14. If you submit a written assignment (exam and/or research paper, not Reading Day assignments) in a timely manner and the work is complete, but earn a failing score for that material, the work will be assigned 5 points (each) for purposes of determining your final grade for the course. However, if you earn a failing score for a written assignment because you submitted it (or them) late, or because you failed to submit it (or them), a score of 0 (zero) points will be assessed for purposes of calculating your final grade for the course.
15. No resubmissions of exams or other assignments will be accepted without special permission. If you are willing to rewrite an exam or other assignment that you submitted in a timely fashion and that was complete, but for which you earned a letter grade of "D" or below, contact me ASAP to discuss this. You may then request special permission to rewrite your assignment and resubmit it within 1 week or as specified by me, the instructor. I will evaluate your request and let you know of my decision as soon as possible. Be aware, however, that in most cases I will deny such requests, especially those involving final exams. Students may not resubmit more than one exam or term paper per semester.
16. No "extra credit" or "make up" work will typically be assigned.
17. Final grades for the semester, and grades for individual assignments, are not negotiable and will not be rounded upward. For example, 89.5 = B, not A.

ACADEMIC INTEGRITY

21. 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, see <http://www.library.arizona.edu/help/tutorials/plagiarism/index.html>. If you quote, use quotation marks and give the reference. If you use ideas only and not the actual words, give 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.

COURSE POLICY ON COPYRIGHT AND THE USE OF CLASS NOTES:

22. I hold the copyright in my lectures and written course materials in the 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.

BEHAVIOR IN THE CLASSROOM

23. I expect all students to turn off their cell phones, pagers and other non-essential beeping devices for the duration of all class sessions.
24. **Students may *not* use laptop computers and e-readers with web access during class sessions** unless the students, through the DRC, document a disability or other special condition(s) that require the use of such computers and/or e-readers.
25. I expect students to refrain from socializing during the class sessions and to act courteously towards others at all times. Students may not use cell phones or pagers during class time except in case of a dire emergency. Students may not chat, eat meals, sleep, read newspapers, check and/or send text messages (“**texting**”), listen to music or otherwise behave disruptively during class time. The classroom is not a movie theater or a sports arena. This is *your* education. Be there. No disruptions, such as texting, 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.

SPECIAL NEEDS

26. Students with Disabilities: 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.
27. 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.
28. DRC-authorized students who qualify for extended deadlines (e.g., “time and a half”) may receive grades of “I” (Incomplete) for the semester until their final exams are reviewed. At that point, I will request that the “I” grade be replaced with a regular letter grade.

CHANGES TO THE SYLLABUS

29. The information contained in this course syllabus, other than the information contained under the sections entitled “Grading (or Graded Work),” “Evaluations” and “Attendance” above, except as noted above, may be subject to change with reasonable advance notice, as deemed appropriate by me (the instructor).

DOING WELL IN THIS COURSE

“Doing well” in this course is not merely a matter of working hard. It is a matter of understanding and skill. At this level, either you possess and can use the thinking, reading, speaking, time-budgeting, social, and especially *writing* skills that translate into success in the course, or you do not. This is irrespective of your effort, earnestness, respectfulness, niceness, ability to pay attention, and so on. The course will allow you to exercise and improve your academic skills, but is not designed *primarily* to teach college-level writing and related communication skills. The course is not designed, neither is it the instructor’s job, to help you achieve specific academic and/or career goals that do not pertain to the

course objectives listed above, such as getting into law school, business school, or meeting requirements for receiving financial assistance.

This class assumes no prior knowledge of Jews and of Judaism whatsoever. You do not need to be Jewish to do well in the class. Students who have a background in Judaica may know a few relevant terms and facts, but this does not mean that these students will do better or worse in the course than students who do not possess such a background. Much of what this course covers is not part of a traditional, day school-, synagogue- or yeshiva-based education in any case. More importantly, the approach of this course is secular and empirical, not traditional and/or partisan. Perfect objectivity is difficult to achieve, but the course is not intended to argue for or against Jews and Judaism. This means that all students have an equal opportunity to perform well in the course. Advice for optimizing your performance is listed below.

HOW TO OPTIMIZE YOUR PERFORMANCE

1. **Establish a good rapport with your instructor(s)** early on. Do this by coming to each and every class session prepared (having read the assigned material—including the syllabus) and in a timely fashion, by asking questions as they arise, and by participating consistently in class discussions. Doing this will convey that you are interested, mature, resourceful, and reliable. As you know, true learning is not a “spectator sport.” You are entrusted with considerable power and control over your own education. There is no better way to own that power, to seize and exercise that control, than to prepare for class sessions *outside* the classroom and to participate in the sessions to the best of your ability.
2. Accomplish much of your learning outside the classroom by **immersing yourself in the reading assignments**. Read actively. Think while you read. Ask questions of the authors. Write down your reactions to what you read and convey these impressions in class. Mark the things you do not understand and ask the teaching faculty about them in class or by e-mail. Write notes on the material that you read for the class; do not merely “scan” texts or underline whatever seems to be important without digesting it. On “How to Read in College,” see for instance: <http://blogs.swarthmore.edu/burke/permanent-features-advice-on-academia/how-to-read-in-college/>. See also “How to Read a (Good) Book in One Hour,” at <http://savageminds.org/2007/10/01/how-to-read-a-good-book-in-one-hour/>, and “How to Read,” at <http://pne.people.si.umich.edu/PDF/howtoread.pdf>.
3. **Focus on understanding the assigned reading material and on sharpening your communication skills, rather than on securing certain grades**. Be assured that you are largely in control of your performance in the class. This is because students’ scores are earned, not doled out arbitrarily. At any rate, in the grand scheme of life, grades are almost completely insignificant. By contrast, your learning, and how you learn, are crucial. Please know that your instructor will not like you more or less according to your grades. He will, by contrast, appreciate and accommodate your genuine interest, your willingness to learn, and your positive attitude, regardless of the current level of your intellectual development and skills. A word of advice: Instructors love to talk about what they teach. Do not talk to them about grades. Talk to them about the substance of the course, as mastering that substance is a key to good performance. Talk to our instructor about improving your skills. Putting grades at the front and center of a conversation with your instructor conveys that you are not a mature person but a “grade-grubber” and mere status-seeker who thinks nothing of hassling people to achieve a certain placement irrespective of merit—or lack of merit.
4. **Use available resources**. This course is largely about reading and writing. How well and how correctly you express your ideas in writing is especially crucial to your performance in the course. Your professor, the Graduate Teaching Associate (if any), the library staff, academic and psychological counselors, and the staff of the **U of A’s Writing Center (621-3182)** and Writing Skills Improvement Program (621-5849), among other services, are here to try to help you where and when it is appropriate to do so. We may do this only if you articulate your needs to us. *I advise ALL students to make appointments with the staff of the Writing Center NOW for review of rough drafts of essays before the applicable deadlines (see list of assignments, above).*

Summary: Your job is to complete all reading assignments, come to every class session, and, above all, to think, question, and learn from the assignments and class discussions. To perform to the best of your ability, do the following: Read and listen actively, participate in class discussions, be timely, complete all assignments, follow instructions thoroughly, budget your time well, refrain from all rudeness, and ask for help whenever you need it. (An itemized list of all assignments is below.)

READING ASSIGNMENTS AND EXAMS

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

When preparing your essays (=“Exams” and/or “Honors Paper”) for this course, you should read or at least consult the items listed as “**Recommended for the exam**” in the schedule of reading assignments (below). Reading only the required reading assignments may result in lower scores for your essays.

(D2L) = Electronic Reserves

INTRODUCTION: Diaspora, Tradition, and Modernity.

Mon. 8/25 The first few pages of the course syllabus will be distributed and discussed. The lecture for Unit 1 may commence.

Your homework for this week is to (1) go to the course’s D2L site, (2) print out and read the entire syllabus and the Guidelines for Writing Assignments, and (3) print out and read the material listed under 8/27, below.

UNIT 1. (CONT.): The Traditional World of Jews before Modernization.

Wed. 8/28 D. Graizbord, “Key Questions on Being Jewish (Extended Version).” (D2L)

Mendes- Flohr and Reinhartz, eds., 7-8, 50 (map), 880-881 (tables).

Recommended:

Nicholas deLange, “The Jews in the World,” *An Introduction to Judaism* (Cambridge: Cambridge UP, 2000) 1-3. (D2L)

Fri. 8/29 Hilary L. Rubinstein et al., *The Jews in the Modern World: A History Since 1750* (New York and Oxford: Oxford UP, 2002) 6-21, 385-last full paragraph in 388. (D2L)

Mon. 9/1 LABOR DAY (No classes)

Wed. 9/3 Leo Spitzer, “Into the Bourgeoisie: The Zweig and Brettauer Story,” *Lives in Between: Assimilation and Marginality in Austria, Brazil, and West Africa, 1780-1945* (Cambridge: Cambridge UP, 1989) 73-83. (D2L)

Stuart Hall, “A Sociological Definition of ‘Modernity’” in the course’s on-line Glossary (see the text box under the term “Modernity,” on D2L). This is how you should cite the definition in your writing: Stuart Hall et al., eds., *Modernity: An Introduction to Modern Societies* (London: Blackwell, 1996) n.p.

Questions for Discussion:

On Spitzer:

1. Where did Stephan Zweig’s paternal great-great grandparents, Moses Zweig (formerly Petrowitz) and Elka Spitzer, and his maternal ancestors, Herz Brettauer and Brendel Uffenheimer, live, and when?
2. Why had Jews settled in those towns originally, and why did the Jewish population swell in these places in the 1650s?

3. What did Moses and Herz do for a living?
4. To what restrictions were the Jews subjected as residents of the towns and region in question?
5. What privileges, rights, or other liberties, if any, did they enjoy? (Consider: What is the difference between having a “right” and having a “privilege”?)
6. To whom were the Jews of these towns responsible on the Christian side?
7. What do you understand by “Judenstadt” and “letters patent” (p. 79) in this context?
8. What does the author mean when he says that Jews were “excluded from civic society” (p. 79, last paragraph) or socially excluded (p. 83)?
9. How did Joseph II’s “Edict of Tolerance” change the Jews’ status? Did it, for instance, “emancipate” them?
10. How did the Zweigs and Bretttauers’ lives change as a result of the Edict? How did it lead to their “modernization”? How did it not?

On Hall:

1. Based on Hall’s definition of “modernity,” do you believe the Zweigs and Bretttauers were “modern,” “traditional,” or something else?
2. Identify one group, society, or individual living today that you would consider “traditional” by Hall’s definition. Explain.

UNIT 2. Enlightenment and its Proponents.

Fri. 9/5 Robert M. Seltzer, “The European State and the Jews, 1770-1880,” *Jewish People, Jewish Thought: The Jewish Experience in History* (Upper Saddle River: Prentice Hall, 1980) 513-533, 557-570. (D2L)

Mendes-Flohr & Reinhartz, 121-122, 177-last full paragraph of 178.

Mon. 9/8 Jacob Katz, “The Haskalah’s Vision of the Future,” *Tradition and Crisis: Jewish Society at the End of the Middle Ages* (New York: Schocken, 1993) 226-236. (D2L)

Wed. 9/10 (Continuation)

Fri. 9/12 Mendes-Flohr and Reinhartz, eds., 27-34 (Dohm); 42-45 (Joseph II); 123-125 (French National Assembly); 74-77 (Herz Wessely), 796-799 (Maimon).

Leo Spitzer, “Into the Bourgeoisie: The Zweig and Bretttauers’ Story,” *Lives in Between: Assimilation and Marginality in Austria, Brazil, and West Africa, 1780-1945* (Cambridge: Cambridge UP, 1989) 83-93. (D2L)

Questions for discussion:

1. Did Von Dohm believe in an *inherent* Jewish right to equality? Explain.
2. Apply question 1 to Joseph II of Austria.
3. Apply question 1 to the Count of Clermont-Tonnerre, from the French National Assembly.
4. Did Clermont-Tonnerre think Jews could or should remain a national or ethnic group?
5. According to Naftali Herz Wessely, how should Jews determine whether their beliefs and behaviors are appropriate? What standard should they employ? Why do you think Wessely upheld that standard in particular and not another one?
5. What Jewish values does Solomon Maimon assail in his memoir, and on what grounds?
6. How, would you say, did the Zweig and Bretttauers’ families become “modern”? (In other words, of what did this “modernization” consist? You may wish to compare the segment of Spitzer’s article assigned for this week to the one you read for Unit 1).

UNIT 3. Reform, Neo-Orthodoxy, and the Question of Emancipation: Western and Central Europe.

- Mon. 9/15 Robert M. Seltzer, "The Question of Jewish Religious Reform in Nineteenth-Century Germany," *Jewish People, Jewish Thought: The Jewish Experience in History* (Upper Saddle River: Prentice Hall, 1980) 580-590. (Also recommended: 613-618). (D2L)
- Wed. 9/17 Mendes-Flohr and Reinhartz, last paragraph of 177-181, 233-235, Table XV in 888.
- Fri. 9/19 Mendes-Flohr and Reinhartz, eds., 183-187 (Liebermann), 209-210 (Holdheim); 189-1923 (Sofer), 220-224 (Hirsch).

Questions for discussion:

1. According to Liebermann, what religious values, types of knowledge, attitudes, and practices should Jews embrace and foment among themselves? Itemize (Include those he thinks should be learned from Gentiles and are being practiced and taught by the reformist Hamburg Temple).
2. Based on the selection and what you know of the reformers and their time, why do you think Liebermann valued the things he did?
3. What does Holdheim consider to be the chief goal or mission of the Jews and Judaism?
4. Given what you know of his time and place, why do you think he proposed this?
5. What is the main fault of the reformers, in Sofer's view?
6. According to Sofer, how should Jews view themselves in relation to their non-Jewish neighbors? Why?
7. What does Sofer view as the solution to the problem of religious laxity?
8. What does Samson R. Hirsch see as the chief fault of the reformers?
9. How does Hirsch's solution differ from the solution offered by Sofer?

UNIT 4. Incipient Modernization in the Russian Empire to 1881.

- Mon. 9/22 Gitelman, 1-9.
Dawidowicz, 14-38, 81-89.
- Wed. 9/24 Mendes-Flohr and Reinhartz, 347-349, 355 (map), tables III, IV, and V in 882-883.
- Fri. 9/26 ROSH HA-SHANAH (No class)
- Mon. 9/29 Dawidowicz, ed., 154-160 (Mandelstamm). 160-168 (Wengeroff), 179-185 (Gerz on Z. H. Finkel, "The Old Man of Slobodka").

Questions for discussion:

1. How is Mandelstamm's experience of "enlightenment" and secularization different than that of his counterparts among the central European *maskilim* (for example, Maimon, who was from Eastern Europe but settled in Germany)?
2. In all, was Mandelstamm's experience of modernization a happy one? Why or why not, and how do you explain this?
3. How does being married to a *maskil* challenge and threaten Pauline Wengeroff's world?
4. How would you characterize the personality and behavior of Rabbi Finkel (the "Old Man of Slobodka") as Gerz describes it?
5. How does Rabbi Finkel's (alleged) behavior represent an ethos specifically meant to combat *haskalah*?

- Wed. 10/1 (Continuation)
FIRST EXAM DISTRIBUTED AT THE END OF THE SESSION TODAY. Submit your responses by D2L no later than 11 AM on Monday 10/6/14.

Fri. 10/3 (Catch up and review)

UNIT 5. The Post-Emancipatory Conundrum in Western and Central Europe.

Mon. 10/6 “The Development of Modern Antisemitism” *Beyond the Pale: The History of Jews of Russia*, ed. J. Kniesmeyer and D. Brecher, 1995 <<http://www.friends-partners.org/partners/beyond-the-pale/english/20.html>>

Mendes-Flohr and Reinhartz, 277-278.

First Exams due today no later than 11 AM by D2L.

Wed. 10/8 Albert S. Lindemann, “The Rise of the Jews in the Nineteenth Century,” *The Jew Accused: Three Anti-Semitic Affairs: Dreyfus, Beilis, Frank, 1894-1915* (Cambridge: Cambridge UP, 1991) 10-33. (D2L)

Fri. 10/10 SUKKOT (no class)

Mon. 10/13 Mendes-Flohr and Reinhartz, eds., 810-812 (Bernstein), 814-817 (Rathenau).

Leo Spitzer, “Into the Bourgeoisie: The Zweig and Brettauer Story,” *Lives in Between: Assimilation and Marginality in Austria, Brazil, and West Africa, 1780-1945* (Cambridge: Cambridge UP, 1989) 93-100. (D2L)

Questions for discussion:

1. What was Edouard Bernstein’s relationship to Judaism during his youth?
2. How and why did this relationship change during his adulthood? (Hint: It changed more than once.)
3. Was Bernstein an “un-Jewish Jew”? Discuss.
4. How would you describe Rathenau’s view of fellow Jews and Judaism? (For example, what is “the problem” with Jews, as Rathenau sees it?)
6. Why do you think Rathenau held the negative view of Jews that he did? (Think of his historical context and its cultural environment.)
7. How would you characterize the behavior of members of the Zweig and Brettauer families (say, Ida and Moritz Zweig) in response to their relatively new status as emancipated Jews and members of the upper middle class?

UNIT 6. Politicization and Migrations: The Russian Empire.

Wed. 10/15 Gitelman, 4-38 (you may skim 17-21 or read it later, for unit 8).

Dawidowicz, 38-49.

Fri. 10/17 SIMCHAT TORAH (No class)—Your assignment is to complete viewing the .ppt on Unit 6, and ask me any questions you have on it on Monday, 10/20, when we will also discuss the material by Singer assigned for that date.

Mon. 10/20 Isaac Bashevis Singer, *Love and Exile: An Autobiographical Trilogy* (New York: Farrar, Straus, Giroux, 1986) xiii-xx, 160-164. (D2L)

Questions for Discussion: (Note: Questions 1-4 are based on the material assigned for 10/15)

1. What was the chief aim of Nicholas I’s policies toward the Jews of the Russian Empire?

2. How did the application of the Cantonist Decrees affect the internal cohesion of Jewish society in the Pale of Settlement?
3. Who was Max Lilienthal and how did his activities shape the predominant attitudes of Jews in the Pale towards Haskalah and the Russian regime?
4. If the Jews of the Russian Empire came under the influence of modernity largely *despite* the Tsars' policies and not because of them, what were the causes of the Jews' (partial) modernization?
5. How did the move to Warsaw (xiii-xx) challenge the traditional world-view of Singer's father? What, for instance, were the sources of "modernity" here?
6. According to Singer's father (160-164), how should Jews relate to Gentiles?
7. How does the father's traditional view differ from Singer's own, and from those views that were dominant among urban, Polish Jews of Singer's generation? (The contrast is largely implicit).

Wed. 10/22 Dawidowicz, ed., 405-410 (Axelrod), 441-447 (Trotsky), 411-422 (Zhitlowsky).

Mendes Flohr and Reinhartz, eds., 399-402 (Bund), 405-407 (Shohat).

Strongly recommended for the Exam: Dawidowicz, 50-81.

Questions for discussion:

1. According to Axelrod, why had he and other Jews like him become revolutionary socialists? (In other words, what had been the appeal of revolutionary socialism for them?)
2. How did their outlook change toward, in, or after 1881-2?
3. Apply question 1 to Trotsky.
4. Describe Trotsky's relationship to Jews and Judaism.
5. How and why does Zhitlowsky's political outlook shift from general revolutionary socialism to a specifically "Jewish" revolutionary socialism?
6. How did the Bund's official position on Jewish nationality change toward 1905?
7. What did "cultural autonomy" mean to the (later) Bund?
8. What was the appeal of Jewish revolutionary socialism for Manya Shohat?

Fri. 10/24 (Continuation and catch-up)

UNIT 7. Political and Pioneering Zionism.

Mon. 10/27 Mendes-Flohr and Reinhartz, 585-587.

Yoram Hazony, "Theodor Herzl's 'Jewish State' Versus Rousseau's Social Contract," *The Jewish State: The Struggle for Israel's Soul* (New York: Basic Books, 2001) 81-115. (D2L)

Gitelman, 17-21.

Dawidowicz, 49-69.

Recommended for the exam:

Walter Laqueur, "Conclusion: Thirteen Theses on Zionism," *A History of Zionism* (New York: Schocken, 1972) 589-599. (D2L).

Wed. 10/29 (Continuation)

Fri. 10/31 Mendes-Flohr & Reinhartz, eds., 588 (*Bilu*), 599-603 (Herzl).

Dawidowicz, ed., 383-388 (Shazar), 388-393 (Rakowski).

Questions for discussion:

1. On what traditional Jewish ideas and/or practices did the group called “The Bilu” rely?
2. What main, non-traditional ideas are expressed in the Bilu’s manifesto?
3. Apply question 1 to Herzl.
4. What kind of polity does Herzl envision? Explain.
5. What, if anything, does Herzl’s vision of a Jewish state owe to European social and political models of his day?
6. What kind of Jews does Shazar seem to admire and try to “connect” with? Why do you think this is the case?
7. In light of Shazar’s memoir, what do you think Zionism meant to him? Discuss.
8. What did Zionism mean to Rakowski? Why did it appeal to her?
9. How did Rakowski seek to realize her ideology? Was she successful?

UNIT 8. Cultural-Political Ferment and De-emancipation in Eastern Europe between the World Wars.

Mon. 11/3 Dawidowicz, 50-81.

Ezra Mendelssohn, “Appeal,” *On Modern Jewish Politics* (Oxford: Oxford UP, 1993) 93-113. (D2L)

Gitelman, 42-52.

Wed. 11/5 (Continuation)

Fri. 11/7 Dawidowicz, ed., 273-280 (Mendele Mokher Sforim), 281-286 (Brainin), 232-242 (Dubnow).

Questions for discussion:

1. Describe Mendele’s attitude toward traditional Jewish culture and the Jewish common folk.
2. Why did Mendele choose to write in Yiddish?
3. Apply question 1 to Brainin.
4. Why did Brainin choose to write in Hebrew?
5. How and why was Brainin’s approach different than that of traditional (religious) scholars and classic *Haskalah*?
6. According to Dubnow, why was it highly desirable—even necessary—to study Jewish history?
7. What did Dubnow consider to be the bases of Jewish peoplehood?

UNIT 9. Jewish History and Identity in the United States: Religion and Ethnicity Bound and Unbound

Mon. 11/10 Mendes-Flohr & Reinhartz, eds., 499-500, tables V, VI, VII, and IX in 883-884, 532-533 (table and map)

Wed. 11/12 Raymond P. Scheindlin, “The United States,” *A Short History of the Jewish People* (Oxford: Oxford UP, 1998) 187-197. (D2L)

Strongly Recommended:

Andrew R. Heinze, “Luxuries, Holidays and Jewish Identity,” *Adapting to Abundance: Jewish Immigrants, Mass Consumption, and the Search for American Identity* (New York: Columbia UP, 1990) 68-85. (D2L)

Fri. 11/14 Mendes-Flohr & Reinhartz, eds., 521-522 (Conference of Reform Rabbis); 551-552 (Zhitlowsky).

Questions for discussion:

1. Compare and contrast the notions of an ideal American-Jewish identity (and future) espoused by the authors of the Pittsburgh platform and by Zhitlowsky?
2. Explain the two positions on historical grounds. Why do these positions differ so, given the origins of the people who articulate them?

SECOND EXAM DISTRIBUTED TODAY. Submit your responses by D2L no later than 5 PM on Thursday, 11/20/14 PM.

UNIT 10. Cultural Genocide: The USSR, 1917-1939.

Mon. 11/17 Gitelman, 59-114.

Websites recommended for the third exam:

J. Kniesmeyer and D. Brecher, "Jews of the Soviet Union," at:

<http://www.friends-partners.org/partners/beyond-the-pale/english/40.html>

(This is how you should cite the site: "Jews of the Soviet Union," *Beyond the Pale: The History of Jews of Russia*, ed. J. Kniesmeyer and D. Brecher, 1995 <<http://www.friendspartners.org/partners/beyond-the-pale/english/20.html>>.)

Weinberg, *Stalin's Forgotten Zion: Birobidzhan and the Making of a Soviet Jewish Homeland, An Illustrated History, 1928-1996*, at: <http://www.swarthmore.edu/Home/News/biro/>

(This is how you should cite the site: *Stalin's Forgotten Zion: Birobidzhan and the Making of A Soviet Jewish Homeland, An Illustrated History, 1928-1996*, ed. Robert Weinberg, 2001 <<http://www.swarthmore.edu/Home/News/biro/> >)

Wed. 11/19 Mendes-Flohr & Reinharz, eds., 412-415 (*Yevseksiya*).

Menachem Begin, "The Story of the Assistant Editor of Pravda," *White Nights: The Story of a Prisoner in Russia*, trans. Katie Kaplan (New York: Harper & Row, 1977) 165-172. (D2L)

Questions for discussion:

1. According to the officers of the Yevseksiya, what is wrong with Jewish communal life outside the sphere of the Yevseksiya?
2. What are the "real" political and social goals of Zionists, according to the Yevseksiya document?
3. Why do you think the authors of the document wished to portray Zionists as they did?
4. How would you characterize the attitude of the Assistant Editor of *Pravda* toward the Soviet state?
5. What did the Assistant Editor believe about the Soviet State and the "Jewish problem"?
6. How would you explain that attitude (question 4) and that belief (question 5) on historical grounds?

UNIT 11. Sephardi and Oriental Modernization in the Ottoman and Successor States.

Fri. 11/21 Mendes-Flohr and Reinartz, eds., 435-443.

Esther Benbassa and Aron Rodrigue, "Eastern Sephardi Jewry in the Era of Westernization," *Sephardi Jewry: A History of the Judeo-Spanish Community, 14th-20th Centuries* (Berkeley and Los Angeles: University of California Press, 1995) 65-67, 72-89, 106-115. (D2L)

Norman A. Stillman, "The Wind in the Palace," *Sephardi Religious Responses to Modernity* (Luxembourg: Harwood Academic Publishers, 1995) 9-28. (D2L)

Recommended:

Michael Menachem Laskier, Sara Reguer, and Haim Saddoun, "Community Leadership and Structure," *The Jews of the Middle East and North Africa in Modern Times*, ed. Reeva Spector Simon, Michael Menachem Laskier, and Sara Reguer (New York: Columbia UP, 2003) 49-64. (D2L)

UNIT 12. The National Movement in Ottoman and Mandatory Palestine.

Mon. 11/24 Leslie Stein, "The First Aliyah: 1882-1903," *The Hope Fulfilled: The Rise of Modern Israel* (Wesport and London: Praeger, 2003) 19-49. (D2L)

Wed. 11/26 Shmu'el Ettinger, "The Zionist Movement and the 'National Home' Between the World Wars," *A History of the Jewish People*, ed. H. H. Ben-Sasson (Cambridge: Harvard UP, 1976) 989-1006. (D2L)

THANKSGIVING RECESS, Thurs. 11/28-Sun. 12/1

Mon. 12/1 Shulamit Reinharz, "Manya Wilbushewitz-Shohat and the Winding Road to Sejera," *Pioneers and Homemakers: Jewish Women in Pre-State Israel*, ed. Deborah S. Bernstein (Albany: State University of New York Press, 1992) 95-116. (D2L)

Mendes-Flohr & Reinharz, eds., 663-666 (*Ahdut Haavodah*), 671-674 (Jabotinsky).

Questions for discussion:

1. How did Manya Shohat become a Zionist?
2. What was the appeal of Zionism for her? Explain by providing illustrative examples.
3. What aspects of the First Aliyah did she wish to change or avoid and why?
4. What obstacles did she encounter in her attempts to fulfill her vision of a labor collective?
5. How was the model farm at Sejera egalitarian?
6. Where did Manya's ideal egalitarianism break down in practice and why?
7. What would you consider to be the top 5 values of the Ahdut Haavodah Party, according to the assigned document? (Consider: What traits and values should Jews embody according to the authors?)
8. How do Jabotinsky's vision and political values differ from those of the Ahdut Haavodah?

UNIT 13. Catastrophe and Aftermath.

Wed. 12/3 Lloyd P. Gartner, "Catastrophe, Recovery, and Triumph," *History of the Jews in Modern Times* (Oxford: Oxford UP, 2001) 347-382. (D2L)

Gitelman, 115-143.

Fri. 12/5 Read the following articles within Donald Niewyk, ed., "The Problem of Jewish Resistance" (D2L):

- i. Raul Hilberg, "Two Thousand Years of Jewish Appeasement," *The Holocaust: Problems and Perspectives of Interpretation*, ed. Donald L. Niewyk (Boston: Houghton Mifflin, 1997) 110-116.
- ii. Yehuda Bauer, "Forms of Jewish Resistance," *The Holocaust: Problems and Perspectives of Interpretation*, ed. Donald L. Niewyk (Boston: Houghton Mifflin, 1997) 116-132.

Mendes-Flohr & Reinharz, eds., 755-757 (Kaplan).

Questions for discussion:

1. What is Hilberg's position on the question of Jewish resistance during WWII?
2. What evidence does he furnish to support his position? (List at least 2 types).
3. What is Bauer's answer to Hilberg's thesis?

4. What evidence does he furnish to support his position? (List at least 2 types).
5. Define the following terms and indicate their significance to the problem of Jewish resistance as Bauer sees it: (a) Immanuel Ringenblum, (b) House Committees, (c) Zetos.
6. Which of the authors' positions do you find most convincing and why?
7. What does Kaplan see as the core of German hostility toward Jews?
8. To what does he attribute Jewish survival to the time of his writing? What do you think about that view?
9. Does Kaplan's memoir seem to you to support Hilberg's position or Bauer's? Neither? Both? Discuss.

UNIT 14. Nation-Building in the Land of Israel.

Mon. 12/8 Shmu'el Ettinger, "The Zionist Movement and the 'National Home' Between the World Wars," *A History of the Jewish People*, ed. H. H. Ben-Sasson (Cambridge: Harvard UP, 1976) 1006-1016. (D2L)

Laurence J. Silberstein "The Transition from Yishuv to State: Social and Ideological Changes," *New Perspectives on Israeli History: The Early Years of the State*, ed. Laurence J. Silberstein (New York: New York UP, 1991) 27-39. (D2L)

Mendes Flohr & Reinhartz, eds., 888, Table XVI.

Wed. 12/10 Ruth Elias, "My Israel," *Triumph of Hope: From Theresienstadt and Auschwitz to Israel* (New York: John Wiley and Sons, 1998) 247-262 (D2L).

Mendes-Flohr & Reinhartz, eds., review 663-666 (*Ahdut Haavodah*), 700-704 (Hazaz).

Tom Segev, "Nameless People," *1949: The First Israelis* (New York: The Free Press, 1986) 155-194. (D2L)

Questions for discussion:

1. What dilemma of nation-building does Hazaz's caricaturesque character, Yudka, represent?
2. On what basis does Yudka reject Jewish history?
3. What do you think is (Hazaz's view of) Yudka's self-image as a Jew?
4. What moves Ruth Elias about Israel, and why?
3. What difficulties does she encounter as a Holocaust survivor in adjusting to her new life in Israel?
4. According to Segev, what was the predominant attitude of Zionist and Israeli (mostly Ashkenazic) officials toward potential and actual Jewish immigrants from Near Eastern and North African countries?
5. How did the officials explain this attitude to themselves?
6. Provide four or more examples of the ways in which Ashkenazic officials in Israel treated Sephardic and Mizrahi newcomers.

THIRD EXAM DISTRIBUTED TODAY. Responses or Honors Paper due by D2L 12:30 PM (1/2 hr. after 12 noon) on Monday, 12/15/14.