

Jews and Orientalism

JST 3930 | EUH 3931 | REL 3938

syllabus

*North and West and South up-breaking!/
Thrones are shattering, Empires quaking;/
Fly thou to the untroubled East,/
There the patriarchs' air to taste!*

Johann Wolfgang von Goethe, "Hejira," in *West-östlicher Diwan* (West-Eastern Divan) (London and Toronto: J. M. Dent & Sons, 1914);
https://archive.org/stream/westeasterndivan00goetuoft/westeasterndivan00goetuoft_djvu.txt

Instructor: Katalin Franciska Rac

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Class meets on

Mondays, Wednesdays, and Fridays 5th period (11:45am - 12:35pm) in 0151 Matherly Hall, (MAT 0151)–off University Avenue

Office hours:

209 Keene-Flint Hall, Wednesdays 1pm-2pm, and via Zoom by appointment

Course description:

This course reconstructs the history of how European Jews, for centuries Orientalized as the perpetual Other of the west, became influential scholars of Islam, the Middle East, and the many regions, cultures, and religions of Asia. Moreover, as literary authors, painters, composers, and playwrights, Jews depicted the Orient of their imagination and the Asia they saw as travelers. The course asks how the political inclusion of Jews in European societies and continuing hostility toward them informed Jewish contributions to the west's knowledge of the east. In addition, the course investigates how Jewish communities of the Middle East, Arabia, Central Asia, and India influenced European Jewish scholarly, cultural, and political attitudes to Asia. Last but not least, the course examines how the image of the biblical Zion and the Orient shaped Zionism and Oriental Studies in the modern State of Israel.

Course objectives:

- Students will gain a broad knowledge of the history of Jewish learning, traditional and modern, and Jewish scholarly engagement with Orientalism

- Students will be introduced to the history of Oriental Studies in Europe and North America and the political and cultural influence of this scholarly field on modern European and Jewish identity discourse
- Students will develop a critical view of inter-cultural power relations generated by the European academic interest in Asia
- Students will hone their skills in critical thinking and academic writing

Course policies:

Classes will include lectures and discussions. By arriving to each class on time and prepared, that is having read the assigned readings, students actively shape the intellectual community formed in the classroom. To ensure a high-level learning experience, students will engage their peers and the instructor in conversations and written exchanges that, in addition to being academically driven and critical, will be based on mutual respect and appreciation for differences in world views, cultural values, and sensitivities. The instructor will address the students accordingly and will work to ensure that the classroom is an inclusive and inspiring place for learning and intellectual growth.

Students may use electronic devices that are silenced to take notes and refer to the readings during discussion. Using phones, computers, tablets, etc. for purposes irrelevant to the scope of the class can be disruptive, it is counterproductive and disrespectful, therefore highly discouraged.

In addition to regular attendance, completing the readings, and participation in class discussions (5 points), throughout the semester, students will answer ten short prompts (10*4 points), take two quizzes (2*5 points), write a 500-word (5 points), a 1500-word (15 points), and a 2000 words long paper (25 points). Deadlines are indicated on the course schedule. The short prompts will be available on Canvas after the Friday class, and the window to answer the prompts will be open until the beginning of class on next Monday. Each prompt is worth four points, by answering all the ten prompts, students can earn forty of the hundred points of the final grade. (See below the breakdown of the final grade.) The dates of the quizzes are also indicated on the course schedule (see below, page 6).

Attendance:

Requirements for class attendance and make-up exams, assignments, and other work in this course are consistent with university policies. To read the university attendance policies, visit <https://catalog.ufl.edu/UGRD/academic-regulations/attendance-policies/>. In the event that a student cannot attend class, the **student is required to inform the instructor in advance**, unless prior communication is not possible. For each unexcused absence, 1 point will be deducted from the final grade (computed of 100 points).

Communication:

Students are required to communicate in writing with the instructor about their absences, make-up work, requests for extension of deadlines and they are welcome to put in writing any concern or question they have regarding the course curriculum. Students will use email

and Canvas for written communication with the instructor. Students are also encouraged to speak with the instructor before or after class, during office hours, or by setting up an appointment regarding these issues as well as about any concerns, ideas, and questions pertaining to the course curriculum. **Asking questions is part of the learning process.**

To ask for help with technical and technological issues, please visit the Helpdesk website at <https://helpdesk.ufl.edu/>. The Helpdesk can be reached at (352)-392-4357 and is located at the HUB.

Accommodation for students with disabilities:

Students with disabilities who experience learning barriers and would like to request academic accommodations should connect with the Disability Resource Center. To get started with the Disability Resource Center, visit <https://disability.ufl.edu/get-started/> . It is important for students to share their accommodation letter with their instructor and discuss their access needs, as early as possible in the semester.

Grades and grading

Students’ written work will be evaluated based on the rubric accompanying the description of each assignment. Students’ work will be graded in accordance with UF grading policy, available from <https://catalog.ufl.edu/UGRD/academic-regulations/grades-grading-policies/>

The following grading scale will apply:

Grade	Grade Points	Percentage
A	4.0	93-100
A ⁻	3.67	90-92
B ⁺	3.33	87-89
B	3.0	83-86
B ⁻	2.67	80-82
C ⁺	2.33	77-79
C	2.0	73-76
C ⁻	1.67	70-72
D ⁺	1.33	67-69
D	1.0	63-66
D ⁻	.67	60-62
E	0	0-59

Late work will be accepted to a certain extent. For each day of delay, the instructor will deduct 1 point. (There will be no reason to submit a weekly prompt in more than four days of delay, given that the maximum four points can be earned with each prompt.)

The final grade will be computed of the following elements:

- Participation in class discussions 5%
- Quizzes (2*5 points) 10%

Short prompts (10*4 points)	40%
500-word paper	5%
1500-word paper	15%
Final, 2000-word paper	25%

Online course evaluation

Students are expected to provide professional and respectful feedback on the quality of instruction in this course by completing course evaluations online via GatorEvals. Guidance on how to give feedback in a professional and respectful manner is available at <https://gatorevals.aa.ufl.edu/students/>. Students will be notified when the evaluation period opens, and can complete evaluations through the email they receive from GatorEvals, in their Canvas course menu under GatorEvals, or via <https://ufl.bluera.com/ufl/>. Summaries of course evaluation results are available to students at <https://gatorevals.aa.ufl.edu/public-results/>.

Academic Conduct

UF students are bound by The Honor Pledge which states, “We, the members of the University of Florida community, pledge to hold ourselves and our peers to the highest standards of honor and integrity by abiding by the Honor Code. On all work submitted for credit by students at the University of Florida, the following pledge is either required or implied: “On my honor, I have neither given nor received unauthorized aid in doing this assignment.” The Conduct Code specifies a number of behaviors that are in violation of this code and the possible sanctions. To read the Conduct Code, visit <https://sccr.dso.ufl.edu/process/student-conduct-code/>. If you have any questions or concerns, please consult with the instructor in this class.

Campus Resources:

Health and Wellness

U Matter, We Care: If you or someone you know is in distress, please contact umatter@ufl.edu, 352-392-1575, or visit U Matter, We Care website to refer or report a concern and a team member will reach out to the student in distress.

Counseling and Wellness Center: Visit the Counseling and Wellness Center website or call 352-392-1575 for information on crisis services as well as non-crisis services.

Student Health Care Center: Call 352-392-1161 for 24/7 information to help you find the care you need, or visit the Student Health Care Center website.

University Police Department: Visit UF Police Department website or call 352-392-1111 (or 9-1-1 for emergencies).

UF Health Shands Emergency Room / Trauma Center: For immediate medical care call 352-733-0111 or go to the emergency room at 1515 SW Archer Road, Gainesville, FL 32608; Visit the UF Health Emergency Room and Trauma Center website.

GatorWell Health Promotion Services: For prevention services focused on optimal wellbeing, including Wellness Coaching for Academic Success, visit the GatorWell website or call 352-273-4450

Academic Resources

E-learning technical support: Contact the UF Computing Help Desk at 352-392-4357 or via e-mail at helpdesk@ufl.edu.

Career Connections Center: Reitz Union Suite 1300, 352-392-1601. Career assistance and counseling services. <https://career.ufl.edu/>

Library Support: Various ways to receive assistance with respect to using the libraries or finding resources. <https://uflib.ufl.edu/find/ask/>

Teaching Center: Broward Hall, 352-392-2010 or to make an appointment 352-392-6420. General study skills and tutoring. <https://teachingcenter.ufl.edu/>

Writing Studio: 2215 Turlington Hall, 352-846-1138. Help brainstorming, formatting, and writing papers. <https://writing.ufl.edu/writing-studio/>

Student Complaints On-Campus: Visit the Student Honor Code and Student Conduct Code webpage for more information. <https://sccr.dso.ufl.edu/policies/student-honor-%20code-student-conduct-code/>

On-Line Students Complaints: View the Distance Learning Student Complaint Process at <https://distance.ufl.edu/getting-help/student-complaint-process/>

Required materials:

There are no books or other materials that students are required to purchase. Required readings are available—in electronic format—via the Library or—scanned readings—on either Canvas or Ares (in the course schedule, it is marked Ares/Canvas). To learn how to search the library catalog and access electronic resources, consult this libguide:

<https://guides.uflib.ufl.edu/eresources/home>.

Students, nonetheless, should remember that it is a worthwhile and enriching endeavor to collect books and build one's own library.

Recommended readings:

Said, Edward. *Orientalism*. New York: Vintage Book, 1994 [1978].

Hourani, Albert. *Islam in European Thought*. Cambridge, New York: Cambridge University Press, 1991.

Irwin, Robert. *Dangerous Knowledge: Orientalism and its Discontents*. Woodstock: Overlook Press, 2006.

Woköck, Ursula. *German Orientalism: The Study of the Middle East and Islam from 1800 to 1945*. London, New York: Routledge, 2009.

Marchand, Suzanne. *German Orientalism in the Age of Empire: Religion, Race, and Scholarship*. Cambridge: Cambridge University Press, 2010.

Turner, James. *Philology: The Forgotten Origins of the Modern Humanities*. Princeton: Princeton University Press, 2014.

Course schedule and required readings

Week 1 Introduction: the power in and of learning in modern Europe and for modern Jewry | January 5, 7, 2022

Topics of the week: definition of basic course vocabulary, what we mean by othering, Orientalism, and Oriental scholarship, and how they are linked to European colonialism and Jewish Studies

Readings (to be completed by the end of the second week: the 500-word paper will be based on these readings):

Edward Said, Introduction to *Orientalism* (New York: Vintage Books, 1994), 1–28.
(Available on Canvas. First published in 1978, any edition can be read.)

James Pasto, “Islam’s ‘Strange Secret Sharer’: Orientalism, Judaism, and the Jewish Question,” *Comparative Studies in Society and History* 40, no. 3. (July 1998): 437–474.

Michel Foucault, "The Subject and Power," *Critical Inquiry* 8, no. 4 (Summer, 1982): 777–795.

1st short prompt at the end of the week

Week 2 Jewish and non-Jewish scriptural studies: a dialogue? | January 10, 12, 14, 2022

Topics of the week: Hebraica veritas, translation(s) of the Hebrew Bible, Enlightenment and *Haskalah*, the relationship between translation and interpretation in Christian and Jewish scholarship, Moses Mendelssohn's work on Jewish equality, learning, and the translation of the Hebrew Bible

Readings:

Moses Mendelssohn, *Jerusalem* 14–23 (from "I sought to obtain a clear and distinct view of the ideas of church and state" to subheading), 71–77 (top of the page, until "The Reviewer..."), 150–159 (until "Plato supposes..."). Available on Canvas.

Paul Mendes-Flohr and Jehuda Reinharz, *The Jew in the Modern World* (New York, Oxford: Oxford University Press, 1995), 28–41 (Dohm); 42–44 (Michaelis); 44–47 (Mendelssohn's answer to Dohm); 48–49 (Mendelssohn on Michaelis's response to Dohm). Available on Canvas.

David Sorkin and Edward Breuer, "Editors' Introduction," in *Moses Mendelssohn's Hebrew Writings* (New Haven: Yale University Press, 2018), 222–240. E-book.

Edward Breuer, "Rabbinic Law and Spirituality in Mendelssohn's 'Jerusalem,'" *The Jewish Quarterly Review* 86, no. 3/4 (January–April 1996): 299–321.

Maurice Olender, *The Languages of Paradise: Aryans and Hebrews, a Match Made in Heaven* (New York: Other Press, 2002 [1992]), 31–50 (end of chapters 2 and whole chapter 3). Available on Canvas.

Recommended reading: Moses Mendelssohn, "Or li-Netivah [A Light for the Path] A General Introduction to All Five Books [of the Pentateuch]," in *Moses Mendelssohn's Hebrew Writings* (New Haven: Yale University Press, 2018), 241–302. E-book.

Week 3 Jewish emancipation, *Wissenschaft des Judentums*, and institutions of knowledge production | [Holiday: January 17, 2022: Martin Luther King Jr. Day], January 19 and 21, 2022

500-word paper is due on Wednesday January 19, 2022, at the beginning of the class in hard copy and electronically on Canvas

Topics of the week: Jewish emancipation and learning continued, institutionalization of knowledge production, knowledge of the Orient and European scholarly institutions

Readings:

Leopold Zunz, “Etwas über die rabbinische Litteratur” (On Rabbinic Literature) in *Classic Essays in Early Rabbinic Culture and History*, ed. Christine Hayes (Abingdon, New York: Routledge, 2018), 27–41. E-book.

Ismar Schorsch, *Leopold Zunz: Creativity in Adversity* (Philadelphia: University of Pennsylvania Press, 2016): 29–47.

Wilhelm Bacher, “The Ancient Jewish School System,” in *Classic Essays in Early Rabbinic Culture and History*, ed. Christine Hayes, (Abingdon, New York: Routledge, 2018), 259–280. E-book.

Haruko Momma, “A Man on the Cusp: Sir William Jones’s ‘Philology’ and ‘Oriental Studies,’” *Texas Studies in Literature and Language* 41, no. 2 (Summer 1999): 160–179.

2nd short prompt at the end of the week

Week 4 The Proliferation of Scriptural Studies: from philology to the study of religion and beyond—to Orientalism | January 24, 26, 28, 2022 (January 28, 2022: 1500-word Library project paper preparatory class 1/2)

Topics of the week: comparative linguistics, religion as a historical phenomenon, study of India and Islam, the growth of the Oriental field, birth of new ways to categorize peoples, languages, religions, methodologies of comparison and contrasting between these categories, the idea of race

Readings:

Abraham Geiger, *Judaism and Islam*. A prize essay, translated from the German by a member of the Ladies’ League in aid of the Delhi Mission (Madras: M.D.C.S. P.C.K. Press, 1898), Preface, v–viii; “Did Muhammad borrow from Judaism?,” 26–45; “C.—Abraham to Moses,” 95–110. Hathitrust.org

Max Müller, *Introduction to the Science of Religion: Four Lectures delivered at the Royal Institution, in February and May, 1870*, new ed. (London: Longmans, Green, and Co., 1882), 1–51. Hathitrust.org

Recommended readings:

Susannah Heschel, “German Jewish Scholarship on Islam as a Tool for De-Orientalizing Judaism,” *New German Critique* 117 39, no. 3 (Fall 2012): 91–107.

Ivan Kalmar, “The Völkerpsychologie of Lazarus and Steinthal and the Modern Concept of Culture,” *Journal of the History of Ideas* 48, no. 4 (October–December 1987): 671–690.

3rd short prompt at the end of the week

Week 5 The Interest in Muslim Spain | January 31, February 2, 4, 2022 (February 4, 2022: 1500-word Library project paper preparatory class 2/2)

Topics of the week: The German-Jewish interest in Medieval Muslim Spain: the west in the east, Golden Age and symbiosis, study of Jewish languages, participation in non-Jewish polity

Readings:

Moritz Steinschneider, “The Hebrew Translations of the Middle Ages. Preface,” in *The Hebrew Translations of the Middle Ages and the Jews as Transmitters*, vol. 1, eds. Charles H. Manekin, Y. Tzvi Langermann, Hans Hinrich Biesterfeldt (Dordrecht, New York: Springer), 43–50. E-book.

Todd Endelman, “Benjamin Disraeli and the Myth of Sephardi Superiority,” *Jewish History* 10, no. 2 (Fall, 1996): 21–35.

Ismar Schorsch, “The Myth of Sephardic Superiority,” *The Leo Baeck Institute Year Book* 34, Issue 1 (January 1989): 47–66.

Recommended readings:

Ismar Schorsch, “Moritz Steinschneider: The Vision Beyond the Books,” in *Studies on Steinschneider*, eds. Gad Freudenthal and Reimund Leicht (Leiden, Boston: Brill, 2012), 3–36.

Alan Kadish, Michael A. Shmidman, Simcha Fishbane, “The Modern Period: The Library of Rabbi Samson R. Hirsch,” in *The Jewish Intellectual Tradition: A history of learning and Achievement* (Brookline: Academic Press, 2020).

Week 6 Jews under Islam from the late eighteenth century | February 7, 9, 11, 2022

First quiz on the material of weeks 3–5 February 7, 2022

Topics of the week: Alliance Israélite Universelle, Ashkenazic attitudes toward Jews in North Africa, Jews under European colonial rule

Readings:

Moritz Steinschneider, “An Introduction to the Arabic Literature of the Jews. II (Continued),” *The Jewish Quarterly Review* 13, no. 2 (January 1901): 296–320.

Colette Zytinski, “The ‘Oriental Jews’ of the Maghreb: Reinventing the North African Jewish Past in the Colonial Era” in *Colonialism and the Jews*, eds. Ethan Katz, Lisa Leff, and Maud Mandel (Bloomington: Indiana University Press, 2017), 29–53. E-book.

Albert Memmi, “The Colonized Jew,” in *The Albert Memmi Reader*, eds. Jonathan Judaken and Michael Lejman (Lincoln: University of Nebraska Press, 2020), 192–197. E-book.

Week 7 Travel, correspondence, and scholarship | February 14, 16, 18, 2022

1500-word library project paper due on Monday February 14, 2022, at the beginning of the class in hard copy and electronically on Canvas

Topics of the week and rest of the semester: scholars of armchairs and travelers, amateurs, women, museums, private collectors, newspapers: the livelihood of scholars and the business of the Orient, pilgrims

Readings:

Samuel Romanelli, *Travail in An Arab Land* (Tuscaloosa: University of Alabama Press, 1989) (Chapters 2 and 3 excerpts). Available on Ares/Canvas.

Edward Said, “Pilgrims and Pilgrimiges,” in *Orientalism*, 166–197.

Iris Idelson-Shein, “No Place Like Home: The Uses of Travel in Early Maskilic Translations,” in *Jews and Journeys: Travel and the Performance of Jewish Identity*, eds. Joshua Levinson, and Orit Bashkin (University of Pennsylvania Press, 2021), 129–144.

4th short prompt at the end of the week

Week 8 Turkology and Central Asia | February 21, 23, 25, 2022

Topics of the week: Jehuda Halévi’s *Kuzari* and the Khazarian conversion, travel in Central Asia, Turkish folklore collection, Ottoman legacy in Europe

Readings:

Salomon Schechter, “An Unknown Khazar Document,” *The Jewish Quarterly Review* 3, no. 2 (October 1912): 181-219.

Ármin Vámbéry, “Early Years,” “From Erzerum to the Persian Frontier,” In “Samarkand,” in *Arminius Vambéry, His Life and Adventures* (London: T. Fisher Unwin, 1889) 1–15, 47–56, 254–263. Gutenberg.org.

Ignaz Kunos, Robert Nisbet Bain, Celia Levetus, “Stone-Patience and Knife-Patience,” in *Turkish Fairy Tales and Folktales*. (New York: Dover publ., 1969). Available on Ares/Canvas.

5th short prompt at the end of the week

Week 9 Persia | February 28, March 2, 4, 2022

Topics of the week: the convergence of Christian and Jewish interest in Babylonia and Persia, Persia in Jewish history and literature

Readings:

Edward FitzGerald, transl., *Rubaiyat of Omar Khayyam* (Edinburgh, T. N. Foulis, 1905.) Hathitrust.org – other editions are also available.

Hamid Dabashi, “Goethe, Hegel, Hafez, and Company,” in *Persophilia: Persian Culture on the Global Scene* (Cambridge: Harvard University Press, 2015), 80–102. E-book.

Alexander Kohut, "Adam Myth in its Relationship to the Persian Yima," in *Classic Essays in Early Rabbinic Culture and History*, ed. Christine Hayes (Abingdon, New York: Routledge, 2018), 505–539.

6th short prompt at the end of the week

SPRING BREAK

Week 10 Yemen and Abyssinia | March 14, 16, 18, 2022

Topics of the week: Interest in ancient Arabian inscriptions, Joseph Halevy's travels in Yemen and Abyssinia, cooperation with Ernest Renan, Yemeni *piyyutim*, Eduard Glaser's travels

Readings:

Hayyim Habshush, *A Vision of Yemen: The Travels of a European Orientalist and His Native Guide: a translation of Hayyim Habshush's travelogue* (Stanford: Stanford University Press, 2018), 61–212. E-book.

Wilhelm Bacher, "More about the Poetry of the Jews of Yemen. Seven Yemenite Poetical Collections in New York City," *The Jewish Quarterly Review* 2, no. 3 (January 1912): 373–418.

Joseph Halévy, *Travels in Abyssinia*, translated from the author's French manuscript by James Picciotto (N.p.: n. p., 1913), 191–196, Chapter III 212–227. Hathitrust.org

7th short prompt at the end of the week

Week 11 Islamic Studies and Jewish Studies: law, travel, and ethnography | March 21, 23, 25, 2022

Topics of the week: the works of Gustav Weil, Ignaz Goldziher, and Leopold Weiss aka Muhammad Asad: mythology and the transformations of religiosity, the power and inevitability of change

Readings:

Ignaz Goldziher, *Mythology among the Hebrews and Its Historical Development* (London: Longmans, Green, and Co., 1877), 90–104. Hathitrust.org.

Ignaz Goldziher, "Introductory: Muruwwa and Din," in *Muslim Studies* (New Brunswick and London: Aldine Transaction Publishers, 2006), 11–33. Available on Ares/Canvas.

Gustav Weil, *The Bible, the Koran, and the Talmud, or, Biblical legends of the Mussulmans* (New York: Harper, 1846), 81–86. Hathitrust.org.

Abraham Rubin, "Muhammad Asad's Conversion to Islam as a Case Study in Jewish Self-Orientalization," *Jewish Social Studies* 22, no. 1 (Fall 2016): 1–28.

8th short prompt at the end of the week

Week 12 Egypt | March 28, 30, April 1

Topics of the week: Geniza as a repository for modern historiography, archeology in Egypt and Jewish history, European (Jewish) contributions to modern Egypt

Readings:

Max Margolis, “The Elephantine Documents,” *The Jewish Quarterly Review* 2, no. 3 (January 1912): 419-443.

Joel L. Kramer, “The Death of the Orientalist: Paul Kraus from Prague to Cairo,” in *The Jewish Discovery of Islam*, ed. Martin Kramer (Tel Aviv: Moshe Dayan Center, Tel Aviv University, 1999), 181-225. Available on Ares/Canvas.

Solomon Schechter, “Preparatory Note, Introduction, Notes on the Text, and The Text,” in *The Wisdom of Ben Sira: Portions of the Book Ecclesiasticus* (Cambridge: University Press, 1899), 1–38 [103–140]. Hathitrust.org.

Week 13 Architecture, Arts, Music and the Fin-de-Siècle | April 4, 6, 8, 2022

Second quiz on the material of weeks 9–12 April 4, 2022

Topics of the week: Jewish artistic depictions of the Orient and the Oriental, the Jewish and the non-Jewish, representations of femininity, exoticism, the Jewish Oriental past, Hassidic tales

Readings:

Ivan Davidson Kalmar, “Moorish Style: Orientalism, the Jews, and Synagogue Architecture,” *Jewish Social Studies* 7, no. 3 (2001): 68-100.

Dina Feldman, Miriam Shlesinger, Itta Shedletzky, “Five Hebrew Translations of Else Lasker-Schüler’s Poem ‘An mein Kind’” *Nashim: A Journal of Jewish Women’s Studies & Gender Issues* 19 (Spring 5770/2010): 176-198.

Lynne Swarts, “Lilien’s Sensual Beauties: Discovering Jewish Orientalism in Ephraim Moses Lilien’s Biblical Women,” *Nashim: A Journal of Jewish Women’s Studies & Gender Issues* 33 (Fall 5779/2018): 90-120.

9th short prompt at the end of the week

Week 14 Zionism: Ex Oriente Lux | April 11, 13, 15, 2022

Week’s topics: new transformations and iterations of the idea of the Jewish Oriental, the influence of the Eastern European migration to the west and the rise of the Zionist movement, the political engagement with the multicultural population of Mandatory Palestine

Readings:

Steven Aschheim, “The Ambivalent Heritage: Liberal Jews and the Ostjuden, 1880–1914,” and “Zionism and the Ostjuden: The Ambiguity of Nationalization,” in *Brothers and Strangers* (Madison: University of Wisconsin Press, 1982), 32–57, 80–99. Available on Ares/Canvas.

Arieh Bruce Saposnik, “Europe and Its Orients in Zionist Culture before the First World War,” *The Historical Journal* 49, no. 4 (December 2006): 1105–1123.

Abigail Jacobson and Moshe Naor, Introduction to and “‘Peace Seekers’: The Sepharadim and the Legacy of Brit Shalom,” in *Oriental Neighbors: Middle Eastern Jews and Arabs in Mandatory Palestine* (Waltham: Brandeis University Press, 2016), 1–15, 140–46. Available on Ares/Canvas.

10th short prompt at the end of the week: watch the movie Footnote (streaming via the Library’s website)

Week 15 Conclusion | April 18, 20, 2022

Final paper due on Wednesday, April 20, 2022, at the beginning of the class in hard copy and electronically on Canvas

Topics of the week: The Hebrew University of Jerusalem, Zionist ideas of western scholarship on the east, review and critique of the course vocabulary

Readings:

Gerschom Scholem, “Jerusalem,” in *From Berlin to Jerusalem: Memories of My Youth* (New York: Schocken Books, 1980). Available on Ares/Canvas.

Amit Levy, “The Archive as Storyteller: Refractions of German-Jewish Oriental Studies Migration in Personal Archives,” *Dubnow Institute Yearbook XVII* (2018): 425–446.

Available from

https://www.academia.edu/43096973/_The_Archive_as_Storyteller_Refractions_of_German_Jewish_Oriental_Studies_Migration_in_Personal_Archives_JBDI_17_2018_pp_425_446