

## APPENDIX 2

**COURSES OFFERED  
IN THE JEWISH STUDIES SPECIALIZATION**

**2003-2004**

**Shlomo Avineri: Israel - Nation-Building, Political Development, War and Peace**

This course aims at a comprehensive overview of the main issues which have determined Israel's political and ideological development. The intellectual and political origins of Zionism and Israel will be traced in the context of 19th- and 20th-century European nationalism and the crisis and failure of liberalism in Central and Eastern Europe. The structure of the political institutions and political ideological formations in Jewish community in British, pre-1948 Palestine will be presented as the background out of which the political structure and culture of contemporary Israel has emerged. The political map of Israel will be discussed over the period 1948-2002: political parties, state/religion, the status of the Arab minority in Israel, the emergence of Sephardi power, and the impact of the recent Russian immigration. The international context of the Arab-Israel conflict will be related to these developments: from Soviet support for Israel in the late 1940's, through French-British-Israeli alliance in 1956, the growing importance of the American connection in the Cold War, and the post-1989 changes. The promise of Oslo and the breakdown of the peace process following Camp David in 2000 and the impact on the Israeli political scene will lead us to the January 2003 elections.

**Zvi Gitelman: The Politics and Culture of Modern East European Jewry**

This course focuses on the interplay of ethnicity, politics, and culture, with specific reference to the Jews of Eastern Europe since the latter part of the 19th century. Students should gain an appreciation of both the history and culture of East European Jewry as well as of the interplay of ethnicity and politics. For our purpose, "Eastern Europe" means, in the main, present day Russia, Ukraine, Belarus, Lithuania, Poland, and Romania. Reference will also be made to Hungary and Czechoslovakia.

**Victor Karády: Social History of Central European Jewry**

The course deals with long term processes of social, demographic, institutional, and political transformations related to Jews and Jewish communities in East Central European societies (especially in the Habsburg Empire) since the Enlightenment. A theoretical introduction concerning the unique nature and multiple patterns of modern Jewish collective identity leads to an outline of the establishment of Jews in this part of the world since the

Middle Ages. The main foci of the course are organized around the following topical areas: community structure, internal power relations, and inter-state community networks in traditional Jewry; professional and economic stratification and social mobility since the 19th century; Jews and the emerging nation states (East and West compared); demographic modernization; cultural heritage and "educational capital," problems of acculturation and language switch; social assimilation, integration, and status mobility (mixed marriages, conversion, "nationalization" of surnames); pathologies of modern Jewish identity; political responses to the crisis of assimilation: Zionism, autonomism, Bund, socialism, and communism.

**Michael Miller: The Emergence of Zionism**

Zionism, in its various forms, set out to transform the Jewish people by creating a territorial homeland for a dispersed minority, by replacing (or supplementing) a religious-ethnic identity with a national one. Though influenced by other 19th-century national movements, Zionism differed in several key respects. The Jews lacked not only a common language and land, but, arguably, even a common history. As the Jews were gradually emancipated throughout Western Europe, they often repudiated all "national" elements of Judaism, preferring to view other Jews as "coreligionists" and other Frenchmen, Germans, etc. as fellow countrymen.

Zionism emerged, in large part, as a response to the failed promises of emancipation. As faith in full emancipation and social acceptance was belied by a resurgence of pogroms, the emergence of modern antisemitism, and the rise of nationalist movements, some European Jews began to reevaluate the Enlightenment view that the Jews could become full and equal members of society after a process of moral, religious and occupational "regeneration."

This course explores the wide range of responses to this crisis through an examination of selected Zionist thinkers and their writings. Beginning with the Zionist "precursors" of the mid-19th-century, the course will analyze seminal texts that reflect the basic diversity of the Zionist idea up until the establishment of the State of Israel in 1948. These texts provide not only dissenting critiques of the Jewish plight in the diaspora, but also shed light on the competing conceptualizations of the Jewish future. The Zionist thinkers envisioned Zion as a purely political entity, as a Jewish state grounded in socialist ideas, as a site for the regeneration of the Jewish people, as the cultural center for Diaspora Jewry, as the locus of messianic redemption.

**Michael Miller: Paths to Jewish Emancipation**

This course examines the processes leading to the civic and political emancipation of the Jews in 19th-century Europe. It focuses on aspects of the legal, social, and cultural history of the Jews from the 16th century onward in an effort to understand the different paths to emancipation in England, Western Europe, and Central Europe. It also looks at various trends

- including religious reform, racial antisemitism, Jewish assimilation, and Jewish nationalism - whose development was part and parcel of the struggle for emancipation.

**Marsha Rozenblit: The Struggle Over Identity:**

**The Dilemmas of Jews in Austria-Hungary and its Successor States**

This course investigates the nature of Jewish identity in Central Europe from the late 18th century, when the Habsburg authorities first urged Jews to obtain modern, secular, German education, through the middle of the 20th century. Creating a modern Jewish identity in this region was complicated by the nationality conflicts in the Habsburg Monarchy, by the problems of the new nation states in the interwar period, by the pervasive antisemitism of many of the national movements, and by the persistence of large numbers of Jews who resisted modernization altogether. The course focuses on those Jews who adopted German, Czech, Magyar, and Polish culture in the late Habsburg Monarchy and in interwar Czechoslovakia, Poland, and Hungary. It explores the relationship of these Jews to the national movements and to the nations those movements created, and how the Jews balanced their cultural, national, and Jewish loyalties. It also looks at the creation of new Jewish ideologies like Zionism and Jewish nationalism as well as the persistence of traditional, religious Jewish culture.

2004-2005

**Shlomo Avineri: Israel: Nation-Building, Political Development, War and Peace**

(For course description, see 2003-2004 academic year.)

**Michael Brenner: German-Jewish History from the Enlightenment to the Rise of National Socialism**

The course is a comprehensive survey of German-Jewish history from Haskalah to the Weimar Republic. It covers the beginnings of emancipation, religious transformations, the question of social integration vs. exclusion in Imperial Germany, World War I and its aftermath, the question of Jewish revival in Weimar Germany, and politics and society in Weimar Germany.

**Victor Karády: Social History of Central European Jewry**

(For course description, see 2003-2004 academic year.)

**John Klier: Russians, Poles, and Jews: An Imperial Triangle**

There is an extensive historical literature devoted to the history of the Poles and the Jews under Russian imperial rule. These histories are usually recounted as two distinct and separate narratives, "The Polish Question" and "The Jewish Question." While some attention has been devoted to Polish-

Jewish relations, it is usually viewed as a two-sided relationship, and primarily within the context of the so-called Kingdom of Poland. Only a few scholars have tried to view this relationship in a broader context, or outside the Kingdom of Poland. In particular, the Polish-Jewish relationship appears in a very different light if placed in the context of the disputed Polish-Russian borderlands, a territory that was coterminous with the Pale of Jewish Settlement. The borderlands as a cockpit of struggle between dominant and emergent national groups has featured prominently in the work of Edward Thaden and Theodore Weeks. I have tried to explore this three-cornered relationship in a number of articles and a book, *Imperial Russia's Jewish Question, 1855-1881* (Cambridge, UK, 1996).

This course explores the three-sided relationship between Poles, Russians, and Jews, both in the Kingdom of Poland and the Pale of Settlement. It examines the process through which Jews in the Polish-Lithuanian Commonwealth were transformed into "Polish Jews" and "Russian Jews." The role of Jews in the Polish national movement in the Russian Empire that culminated in the Polish uprising of 1863 will be explored, as well as the gradual estrangement that culminated in outright hostility on the eve of World War I. Attention will be devoted to the Polish-Jewish relationship in the Pale of Settlement against the background of the anti-Polish campaign known as "Russification," which some historians have seen as anti-Jewish in intent. The overriding perspective will be that of the dilemma of Jews caught in the midst of the conflict between two dominant and antipathetic national groups.

**András Kovács: Interpretations of Modern Antisemitism**

The course is to provide students with an overview of psychological, sociological, political, and historical theories of modern antisemitism. After considering key concepts such as antijudaism, antisemitism, modern antisemitism, it gives an introduction into the most influential scholarly explanations of the investigated subject. The course concentrates on the theological explanations of the persistence of antisemitic prejudices, the psychoanalytically oriented personality theory, the projective theories of prejudice, the group conflict theories, and the political explanations of antisemitic movements and ideologies. Special attention will be given to the methods of empirical sociological investigation of the subject.

**Michael Miller: Culture, Society, and Religion of Eastern European Jewry**

This course examines the "Eastern European era in Jewish history," with particular focus on religious and cultural trends that shaped (or were shaped by) the Jewish experience in the Polish-Lithuanian Commonwealth - up until the Partitions of Poland (1772-1795) - and in the Russian Empire up until the Bolshevik Revolution. After exploring the origins of Eastern European Jewry, the course will examine Jewish institutions of self-government, social and economic relations with the surrounding Gentile population, and the flourishing religious and educational life that was

temporarily disrupted by the Cossack Uprising of 1648–49. It will also examine the 18th-century emergence of Hasidism, a mystical religious movement that attracted a mass following – and precipitated a vociferous opposition – among the Jews of Eastern Europe.

After the Partitions of Poland, Jews were incorporated into the Russian, Prussian, and Habsburg states, each of which aimed to transform the Jews into useful citizens – or at least “productive” subjects – in accordance with the regnant Enlightenment discourse. This course will briefly examine the developments in Prussia and the Habsburg Empire, but the focus will be on the Russian Empire, which acquired its Jewish population with the Partitions of Poland. Particular attention will be paid to the Russian Jewish Enlightenment (*Haskalah*), changing attitudes towards religion and “Jewishness,” shifting roles of women and the family, the emergence of modern Jewish literature, and ideological responses to economic and physical insecurity. In addition, the transfer, adaptation, and rupture of Eastern European Jewish patterns of life will be examined in the context of mass emigration to the New World.

**Michael Miller: The Emergence of Zionism**

(For course description, see 2003–2004 academic year.)

APPENDIX 3

MA THESES IN JEWISH STUDIES

2003–2004

**Ksenia Gorbenko:** A Quest for a Homeland: The Concept of Homelands among ex-Soviet Bukharan and Ashkenazi Jewish Immigrants in Vienna

**Hana Klamková:** The Presidential Exemptions from the Jewish Codex [in Wartime Slovakia]

**Zachary Levine:** Redefining Jewish Cultural Space in Hungary: New-Type Jewish Leaders and the Reorientation of Hungarian-Jewish Identity

**Ágota Kinga Nagy:** The Profile of the Jewish Society in Czernovitz between 1932–1935: A Case Study Based on the Bukovinian Newspaper *Der Tag*

2004–2005

**Zsófia Buda:** Zoocephalic Figures in the Tripartite Mahzor

**Eszter Hajdú:** Jewish and Rightist: “Going Against the Current.” Hungarian Jewry with Right-Wing Attitudes after the Change of Regime

**Stefan Cristian Ionescu:** Echoes of a Forgotten Holocaust: the Jewish Survivors from Romania and the Remembrance of the Holocaust

**Ana Izvorska:** The Reasons for the Emergence of Post-Zionism

**Katalin Rác:** Palestinian Arabs in Israel and Russian Speakers in Estonia: A Comparative Study of Ethnic Reconciliation and Minority Treatment