

Jews and Race

Shaul Magid, Jewish Studies

Course Description:

The question of Jewish difference has been foundational in the formation of both Christendom and Islam. Of course, the question of race, and the racialization of the Jews, is often thought to be modern phenomenon when Race Science became prominent in the nineteenth century. But lately scholars have begun to re-think the category of race in connection with modernity and to reconsider race as a construct that extends back at least into the Middle Ages.

This course will look at the long historical trajectory of Jews and race, beginning in the Middle Ages and focusing primarily on European modernity, America, including the complex alliance of Jews and Blacks from slavery to BLM, the role of race in the Israeli/Palestinian conflict and the rise of Islamophobia. The goal of this course is to better understand the nature of Jews as a *genos/race/ethos/people* as they are labeled by others as well as how they self-identify. Jews identified as a “race,” and were identified as such by others, until the 1930s, after which *ethnos* served as a substitute. The question of “whiteness” loomed large for Jews in America; are Jews white, and if so, what are the implications of their “whiteness”? Finally, we will explore more recent iterations of this vexing issue in contemporary politics that includes “Jews of Color,” Zionism, Israel/Palestine, conversion to Judaism, and progressive politics in America.

Requirements: Students’ will be required to attend class sessions, submit a five to seven-page paper before the mid-term, complete an in-class midterm, and then have the choice of a take-home final or a final paper (5-7 pages). Students will also be required to give a short presentation on at least one set of readings during the term. Readings with an (*) are recommended but not required.

Films:

Various films will be listed for recommended viewing. Students will be required to write one three to four-page film review of a film of their choice on the list.

Grading: Students grade will be determined by the following calculus:

First paper – 25%

Midterm – 25%

Final Paper/Final Exam – 30%

Film Review – 10%

Class Attendance and Participation – 10%

Books/essays:

Most of the reading material for the course will be on canvas. Required books to purchase are:

Marc Dollinger, *Black Power/Jewish Politics* (Brandeis University Press)

Eric Goldstein, *The Price of Whiteness* (Princeton University Press)

Nat Hentoff ed., *Black Anti-Semitism and Jewish Racism* (Schocken Books) [if available]

Integrity: Students at Dartmouth are bound by Dartmouth's Academic Honor Principle, which delineates how students are expected to do their own work with honesty and integrity. For more information, see: <http://www.dartmouth.edu/judicialaffairs/honor/index.html>. Guidelines for avoiding plagiarism can be found in Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams, *The Craft of Research*, 3rd ed. (Chicago: University of Chicago Press, 2008), 191–197. The following Dartmouth-based website also offers information on proper citation of sources: <https://writingspeech.dartmouth.edu/learning/materials/sources-and-citations-dartmouth/>.

Accessibility Needs: Students with disabilities who may need disability-related academic adjustments and services for this course are encouraged to talk to me privately as early in the term as possible. Students requiring disability-related academic adjustments and services must consult the Student Accessibility Services (SAS) office (by calling, 603-646-9900, e-mailing Student.Accessibility.Services@Dartmouth.edu), or stopping by Carson Hall, Suite 125). Once SAS has authorized services, students must show the originally signed SAS Services and Consent Form and/or a letter on SAS letterhead to their professor. As a first step, if students have questions about whether they qualify to receive academic adjustments and services, they should contact the SAS office. All inquiries and discussions will remain confidential.

Mental Health: The academic environment at Dartmouth is challenging, our terms are intensive, and classes are not the only demanding part of your life. There are a number of resources available to you on campus to support your wellness, including your undergraduate dean (<http://www.dartmouth.edu/~upperde/>), Counseling and Human Development (<http://www.dartmouth.edu/~chd/>), and the Student Wellness Center (<http://www.dartmouth.edu/~healthed/>).

Student Religious Observance: Some students may wish to take part in religious observances that occur during this academic term. If you have a religious observance that conflicts with your participation in the course, please meet with me before the end of the second week of the term to discuss appropriate accommodations.

Diversity:

The course deals with race, a topic that may be sensitive to some students. In an ideal world, scholarship should be objective. However, much of scholarship is subjective and is historically built on a small subset of privileged voices. In this class, we will make an effort to read works from a diverse group of scholars, but limits still exist on this diversity. I acknowledge that it is possible that there may be both overt and covert biases in the material due to the lens with which it was written. Integrating a diverse set of experiences is important for a more comprehensive understanding of the very contentious question of race. I would be happy to discuss issues of racial inequity, gender, privilege, and biases, as part of the course from time to time.

Please contact me (in person or electronically) or submit anonymous feedback if you have any suggestions to improve the quality of the course materials.

Furthermore, I would like to create a learning environment for my students that supports a diversity of thoughts, perspectives and experiences, and honors your identities (including race, gender, class, sexuality, religion, ability, etc.). I welcome feedback on the course materials and discussion to maximize honesty, openness, and sensitivity to others.

Title IX Reporting: At Dartmouth, we value integrity, responsibility, and respect for the rights and interests of others, all central to our Principles of Community. We are dedicated to establishing and maintaining a safe and inclusive campus where all have equal access to the educational and employment opportunities Dartmouth offers. We strive to promote an environment of sexual respect, safety, and well-being. In its policies and standards, Dartmouth demonstrates unequivocally that sexual assault, gender-based harassment, domestic violence, dating violence, and stalking are not tolerated in our community. The Sexual Respect Website (<https://sexual-respect.dartmouth.edu>) at Dartmouth provides a wealth of information on your rights with regard to sexual respect and resources that are available to all in our community. 4 Please note that, as a faculty member, I am obligated to share disclosures regarding conduct under Title IX with Dartmouth's Title IX Coordinator. Should you have any questions, please feel free to contact Dartmouth's Title IX Coordinator or the Deputy Title IX Coordinator for the Guarini School. Their contact information can be found on the sexual respect website at: <https://sexual-respect.dartmouth.edu>.

Week One:The Pre-Modern Question of Race and Racializing Jews*Readings:*

Sarah Pearce, "The Inquisitor and the *Moseret*: The Invention of Race in the European Middle Ages and the New English Colonialism in Jewish Historiography," *Medieval Encounters* 26 (2020): 145-190

M. Lindsay Kaplan, *Figuring Racism in Medieval Christianity*, M. Lindsay Kaplan, 103-134

Natalie Z. Davis, "Regaining Jerusalem: Eschatology and Slavery in Jewish Colonization in Seventeenth-Century Suriname," 11-38

*George Horn, *The Dawning of the Apocalypse*, 171-193

*Jerome Friedman, "Jewish Conversion, the Spanish Pure Blood Laws and Reformation: A Revisionist View of Racial and Religious Antisemitism," *The Sixteenth Century* 18-1 (1987): 3-30

Week Two:

The Rise of Race Science, Racializing Jews in Modern Europe and the Rise of Nazism

Readings:

*John Efron, *Defenders of the Race: Jewish Doctors and Race Science*, 13-32; 91-122

J. Kameron Carter, *Race: A Theological Account*, "The Great Drama of Religion: Modernity, The Jews, and the Theopolitics," 79-124

Uriel Tal, *Religion, Politics, and Ideology in the Third Reich*, 1-15, 171-190

Doris L. Bergen, "Nazism," In *Key Concepts in the Study of Antisemitism*, 173-186

"On the Jewish Racial Question," in *Jews and Race*, 243-245

Week Three:

Jews, Islam, and Islamophobia

Readings:

Daniel J. Schroeter, "Islamic Anti-Semitism in Historical Discourse," *American Historical Review* October 2018, 1172-1189

Nasar Meer, "Racialization and Religion: Race, Culture, and Difference in the study of Antisemitism and Islamophobia," *Ethnic and Racial Studies*, 2013, 385-398

Gil Anidjar, *Semites*, 13-66.

Week Four:

Are Jews White?

Readings:

Eric Goldstein, *The Price of Whiteness*, 11-34; 119-137; 165-188

Leonard Rogoff, "Is The Jew White?: The Racial Place of the Southern Jew," *American Jewish History* (1977): 195-230

Saloman Reinach, "The So-Called White Jewish Race," in *Jews and Race*, 191-202

Theodore Allen, *The Invention of the White Race*, vol. 2, 239-260

Cheryl Greenberg, "'I'm Not White – I'm Jewish': The Racial Politics of American Jews," in *Race, Color, Identity*, Efraim Sicher, ed., Berghahn Books, 2013, 35-55

Shaul Magid, "The Price of (non) Whiteness" *Contending Modernities*

*Kwame Appiah, "I'm Jewish and Don't Identify as White: Why Must I Check that Box," *The New York Times* Oct 13, 2020 at [I'm Jewish and Don't Identify as White. Why Must I Check That Box? - The New York Times \(nytimes.com\)](https://www.nytimes.com/2020/10/13/opinion/kwame-appiah-jewish-white.html).

"There is No Jewish Race," *Jews and Race*, 30, 31

Week Five:

America: Jews, Blacks, and Civil Rights

Readings:

Harold Cruse, *The Crisis of the Negro Intellectual*, "Negroes and Jews – the Two Nationalisms and the Bloc(ked) Plurality," 476-497

James Baldwin, "Negroes are Anti-Semitic because they are Anti-White," *Sunday New York Times*, April 9, 1967

Negro and Jews: An Encounter in America, Shlomo Katz ed. 7-10;41-48;64-69; 69-74; 107-110

Ben Halpern, *Jews and Blacks*, 37-68; 142-172; 173-191

Cheryl Greenberg, "The Southern Jewish Community and the Struggle for Civil Rights," *African Americans and Jews in the Twentieth Century*, 123-164

*Earl Raab, "The Negro Revolution and the Jewish Question," in *Black Anti-Semitism and Jewish Racism*, 15-42.

Marc Dollinger, *Quest for Inclusion*, "A Different Kind of Freedom Ride: American Jews and the Struggle for Racial Equality, 1945-1965," 191-213

The Quiet Voices: Southern Rabbis and Black Civil Rights, 1880s to 1990s, Weiner, Bauman eds (selections)

Martin Luther King, "Letter from the Birmingham Jail."

Week Six:

Ethnic Revival: Jews and Black Nationalism

Readings:

Marc Dollinger, *Black Power/Jewish Politics*, 27-47; 80-104

African Americans and Jews in the Twentieth Century, Franklin, Grant et al. eds. "The Portrayal of Jews in the *Autobiography of Malcolm X*," 293-308.

Harold Cruse, "My Jewish Problem and Theirs," in *Black Antisemitism and Jewish Racism*, 143-190

*Walter Karp and H.R. Shapiro, "Exploding the Myth of Black Anti-Semitism," *Black Antisemitism and Jewish Racism*, 129-142

Seth Forman, *Blacks in the Jewish Mind*, 135-193

*Cheryl Greenberg, "Harold Cruse on Blacks and Jews," *Black Intellectual in Crisis*, Jerry Watts, ed.

Michael Walzer, "Blacks and Jews: A Personal Reflection," *Struggle in the Promised Land* 401-410.

Cornel West, "Walking the Tight Rope: Some Personal Reflections on Blacks and Jews," in *Struggle in the Promised Land*, 411-416

Week Seven:

Critical Race Theory and the Jews

Readings:

Cheryl Harris, "Whiteness as Property," in *Critical Race Theory*, 276-292

Ray, Randolph, Underhill, Luke, "Critical Race Theory, Afro pessimism, and Racial Progress Narratives," *Sociology of Race and Ethnicity* 3 (2) (2017): 147-158.

Frank Wilderson, *Red, White, and Black*, 35-53

Shaul Magid, "Judeopessimism: On Antisemitism and Afropessimism" *Ayin One*

*J. Kameron Carter, "Whiteness World-Wide" (unpublished manuscript)

Week Eight:

Jews, Blacks, and Racial Conflict in Israel/Palestine

Readings:

Keith Feldman, *A Shadow Over Palestine*, “Black Power’s Palestine: Permanent War and Global Freedom Struggle,”

*Michael Fischbach, *Black Power and Palestine*, 111-131; 169-192

Sami Shalom Chetrit, *Intra-Jewish Conflict in Israel: White Jews, Black Jews*, 81-140

Monika Bobako, “The Palestinian Knot: The New Anti-Semitism, Islamophobia, and the Question of Post-Colonial Europe,” *Theory, Culture, and Society* 35 (2018): 99-120

Week Nine:

Jews of Color

Readings:

Janie Fernheimer, “Making Space for Black Jews: Dissociative Disruption and the Rhetoric of Partial Recognition,” in *Stepping into Zion*, 61-81

Janie Fernheimer, “From Interruption to Acceptance: The Rise of Jewish Multiculturalism and Jewish Identity,” 130-149

Bernard Wolfson, “African American Jews: Dispelling Myths, Bridging the Divide,” in *Black Zion*, Y. Chireau and N. Deutsch eds. 33-72

Merrill Singer, “Symbolic identity Formation in an African American Religious Sect,” in *Black Zion*, Y. Chireau and N. Deutsch eds. 55-72

Week Ten:

“Black Lives Matter,” Anti-Zionism, Antisemitism, and the Contemporary Moment

Readings:

Robert Bernasconi, “Race” in *Key Concepts in the Study of Antisemitism*, 245-256.

Joshua Shanes, "Hands Up! Don't Shoot!: We Want Summer Camp!: Orthodox Jewry in the Age of COVID-19 and Black Lives Matter," *Jewish Social Studies* 26.1 (2020): 143-155

TBD